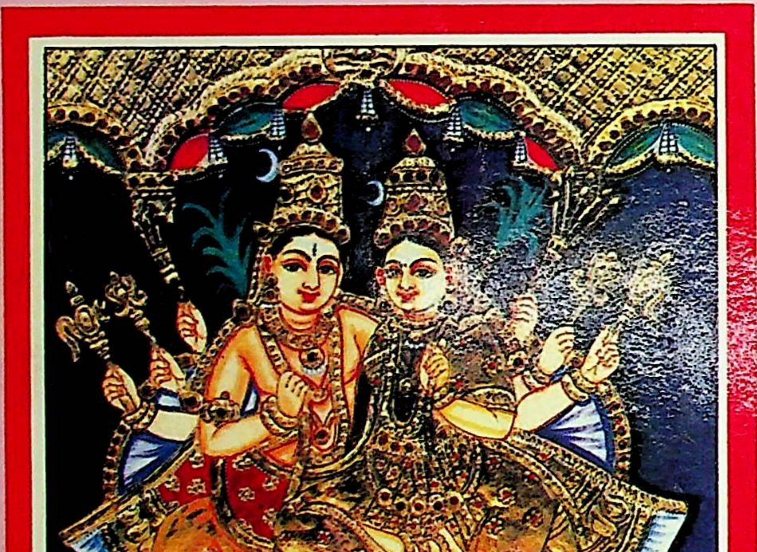
Tantra in Contemporary Researches, no. 2

Lalitā-Sahasranāma

A Comprehensive Study of One Thousand Names of Lalitā Mahā-Tripurasundarī



JACL-KRC
018528

L. M. Joshi

राष्ट्रिय संस्कृत संस्थान, जयपुर परिसर

पुस्तकालय

पुस्तक संख्या 18528

वर्गीकरण संख्या

राष्ट्रिय संस्कृत संस्थान, जयपुर
परिसर

जयपुर
पुस्तकालय
क्रमांक 18528

वर्गीकरण सं. ....

पुस्तक सं. .... दिनाङ्क....................

यह पुस्तक नीचे अङ्कित तिथि या उससे पूर्व लौटा दी जानी चाहिये। यदि पुस्तक निर्धारित तिथि से अधिक समय तक पाठक अपने पास रखेंगे तो 50 पैसे प्रतिदिन के हिसाब से विलम्ब शुल्क देय होगा।

R:2 S

SV-2024

Lalitā-Sahasranāma

12·2S

Tantra in Contemporary Researches

1. Impact of Tantra on Religion and Art *by* T.N. Mishra
(ISBN 81-246-0073-2)

पुस्तकालय
[illegible]
1/43

Tantra in Contemporary Researches, no. 2

Lalitā-Sahasranāma

A Comprehensive Study of One Thousand Names of Lalitā Mahā-tripurasundarī

WITH ORIGINAL TEXT IN SANSKRIT,
ROMAN TRANSLITERATION AND
CRITICAL EXPLANATION OF EACH NAME

राष्ट्रिय संस्कृत संस्थान
मानित विश्वविद्यालय जयपुर परिसर
16 MAR 2004
प्राप्ति क्रमांक 382

L.M. Joshi

Forwarded free of cost with the compliments of
Rashtriya Sanskrit Sansthan
New Delhi.

D.K. Printworld (P) Ltd.
NEW DELHI-110015

Cataloging in Publication Data — DK

Joshi, L.M. (Labhashankar Mohanlal), 1953-
Lalitā-sahasranāma.
(Tantra in contemporary researches; no. 2).
Includes bibliographical references (p.).

1. Puranas. Brahmāṇḍapurāṇa.
Lalitā-sahasranāma — Criticism, interpretation, etc.
2. Tantrism. I. Puranas. Brahmāṇḍapurāṇa.
Lalitā-sahasranāma. English & Sanskrit.
II. Title. III. Series: Tantra in contemporary researches; no. 2.

Forwarded free of ... compliments of
Rashtriya Sanskrit Sansthan
New Delhi.

ISBN 81-246-0104-6

JACL-KRC
018528

© Author

First published in 1998

No reproduction or translation of this book or part thereof in any form, except brief quotations, should be made without the written permission of the Author and Publishers.

Published by:
D.K. Printworld (P) Ltd.
Regd. office : '*Sri Kunj*', F-52, Bali Nagar
New Delhi - 110015
Phones : (011) 545-3975, 546-6019; *Fax* : (011) 546-5926
E-mail: dkprint@4mis.com

Printed at: DP's Impressive Impressions, New Delhi - 110059

॥ श्रीः ॥

“श्रीविद्यां जगतां धात्रीं सर्गस्थितिलयेश्वरीम् ।
नमामि ललितां नित्यां महात्रिपुरसुन्दरीम् ॥”

“नमो हेमाद्रिस्थे शिवसति नमः श्रीपुरगते
नमःपद्माटव्यां कुतुकिनि नमो रत्नगृहगे ।
नमः श्रीचक्रस्थेऽखिलमयि नमो बिन्दुनिलये
नमः कामेशाङ्कस्थितिमति नमस्तेऽम्ब ललिते ॥”

“विधुद्विलासवपुषः श्रियमावहन्तीं
यान्तीं स्ववासभवनाच्छिवराजधानीम् ।
सौषुम्णमार्गकमलानि विकासयन्तीं
देवीं भजामि परमामृतसिक्तगात्रीम् ॥’

।। *Śrī* ।।

śrī-vidyāṁ jagatāṁ dhātrīṁ sarga-sthitilaye śvarīm ।
namāmi lalitāṁ nityāṁ mahātripurasundarīm ।।

namo hemādristhe śivasati namaḥ śrī-puragate
  namaḥ padmāṭavyāṁ kutukini namo ratna-gṛhage ।
namaḥ śrī-cakrasthe' khilamayi namo bindunilaye
  namaḥ kāmeśāṅka sthitimati namaste'mbe lalite ।।

vidhudvilāsavapuṣaḥ śrīyamāvahantiṁ
  yāntīṁ svavāsabhavanācchivarājadhānīm ।
sauṣumṇamārga kamalāni vikāsayantiṁ
  devīṁ bhajāmi paramāmṛta siktagātrīm ।।

Foreword

THE Lalitāsahasranāma occupies a very important and an eniable position in the Śakti-cult. It is next to the Viṣnusahasranāma in the field of *stotra* literature and in *mantraśāstra*. The devotees of śrīvidyā chant it regularly. Though it is more popular in South India, it is getting popular in the northen part also. The commentary called *Saubhāgyabhāskara* by the most eminent and versatile tāntric scholar Bhāskararāya Makhīndra has paved a long way to make it popular in the tāntric circle. The blessed *stotra* works wonderfully in fulfiling not only material wants of devotees such as removal of fever and other diseases, long life, begetting son, removal of sins and acquiring merit (*puṇya*), removal of evil effects of planets, subgugation of ladies and kings, destructions of enemies, etc. but also bestows highest bliss (*mokṣa*) on the devotees.

The present book provides an elabrate and complete study of the Lalitāsahasranāma in its five chapters. Dr. Joshi discusses its date, home, and authorship and presents textual as well as critical and analytical study of the text. Dr. Joshi has explained and translated each and every name, by dissolving compounds. This he has done in Roman script so that foreigners may be able to grasp it promptly. He has also prepared a chart of the Kuṇḍalinī Yoga described in the Lalitāsahasranāma. This will help readers to understand the topic at a glance.

Dr. Joshi has spared no pains in presenting the book. His hard labour will be amply rewarded when it will receive warm reception in the circle of the scholars and devotees.

Baroda.
11.01.1998

A.N. Jani
Retired Professor and Head
Dept. of Sanskrit, Pali and Prakrit
M.S. University of Baroda, Baroda

Preface

SANSKRIT language indisputably occupies the stage of sanctity among the languages used the world over. There are works in this language pertaining to innumerable branches of knowledge that are so varied and rich that they can only be tasted and not studied in detail in a single effort. 'Sanskrit literature' is vast and engrossing in its variety and form. Of the many great Sanskrit literary works that have come down to us, one is the classic *Lalitā-sahasranāma* (*LS*), the *magnum opus* of an anonymous writer.

Lalitā-sahasranāma is the gem of *Tantraśāstra*, as it eulogies Śakti, an important member of the Hindu pantheon. Its position is higher than other *sahasranāma*s. The *LS* itself says that among the texts on *sahasranāma*s, ten *sahasranāma*s on Goddesses, namely, Gaṅgā, Bhavānī, Gāyatrī, Kālī, Lakṣmī, Sarasvatī, Rājarājeśvarī, Bālā, Śyāmalā and Lalitā, are the leading ones. But the *LS* is the best among these texts.[1] *LS* is the key to open the treasure of knowledge pertaining to the *Tantraśāstra*. Famous for its lucidity and clarity, the *LS* has a special aura in its form as it incorporates the major significant tenets which are embodied in the vast bulk of the Tāntric literature. The one thousand names in the text contain within themselves the fundamentals of the Śākta Philosophy. And so, the *LS* is the best guide for those who are desirous to know the fundamentals of *Tantraśāstra*.

Though the *LS* is written with special reference to the slaying of Bhaṇḍāsura, the demon, it possesses various epithets of Goddess Lalitā which embody secret doctrines underlying the *Tantra*s. They elaborate various aspects of the goddess such as Nirguṇa, Saguṇa, Parāśakti and Kuṇḍalinī.

---

[1] *Lalitā-sahasranāma*, III, pp. 70-71.

Here, I have made a sincere and humble attempt to justify the place of the *LS* in Tāntric branch of Sanskrit literature. But I feel as Kālidāsa has said in the *Raghuvaṁśa* — *titirṣurdustaraṁ mohāḍupenā'smi sāgaram.* The importance of this study lies in the fact that the *LS*, though commented upon by Bhāskararāya has escaped the analytical and critical pen of scholars. A complete study of the *Lalitā-sahasranāma* has not been done so far. Here an attempt has been made to present the various aspects like Kuṇḍalinī, Nirguṇa *Brahman*, Pārāśakti (i.e., primordial energy) of the goddess, with a view to enlightening the devotees for their spiritual advancement. I have also arranged topicwise the thousand names of the Goddess Lalitā and their critical analysis presented for the first time. This work, which attempts to present in short the fundamentals of Śākta philosophy, is perhaps the first comprehensive and critical study of the *LS* by itself.

The study is presented in six chapters. Chapter 1 deals with the origin and development of *sahasranāma* literature and the importance of the *LS*. Chapter 2 focuses on the date, home and authorship of the *LS*. The complete *LS* in its original form in Sanskrit along with its transliteration in English is given in chapter 3. Chapter 4 is the the texual study of the one thousand names of Goddess Lalitā, in which the thousand names are interpreted and explained with dissolution of compounds after Bhāskararāya, the famous commentator on the *LS*. In chapter 5, the critical and analytical study of the thousand names is attempted. Chapter 6 concludes the study by explaining the significance and place of the *LS* in the Tāntric and *sahasranāma* literature and points out the literary beauty of the *LS*. The study ends with an Appendix that lists alphabetically the thousand names of the Goddess.

I have studied all the available works written on the *LS* in different languages and also the other relevant works on *Tantraśāstra* so that my study of the text is complete. I am indebted to all the scholars whose works are listed in the bibliography. I have extensively used the excellent *Saubhāgya-Bhāskara*[2] of Bhāskararāya, the versatile genius of ancient literature, which gives lucid and detailed expression of each and every name of Goddess Lalitā.

---

[2] This is the commentary on the *LS* written by the eminent scholar on *Tantra*, Bhāskararāya, published by Nirnaya Sagar Press, Bombay in 1919.

Where the quotations are concerned, I have tried to identify a majority of the quotations from the works on *Tantra*. Some of the quotations from the Purāṇas could not be identified to the fullest satisfactions. I have contented myself by referring all the unidentified quotations to page numbers in the *LSNB* (NSP, Bombay, 1919) which I have followed throughout my study. The book named *Lalitāsahasranāma* (Yoga Annotation) by T.V. Ramanaiyah is an attempt to interpret the *LS* from the Yoga point of view. But in most of the cases, his interpretations are far-fetched and unconvincing. Hence they are not mentioned in the present work.

I feel that the present work could not have been completed had it not been for the help of many to whom I am indebted.

The paternal and personal care of, Dr. Arunodaya N. Jani, formerly Head, Department of Sanskrit and Director, Oriental Institute, Baroda, and at present Senior Scholar in Sanskrit Mahavidyalaya, M.S. University of Baroda, Baroda, is enshrined in my heart. From Dr. Jani, a renowned scholar in *Tantraśāstra*, I have had the privilege of gaining invaluable masterly guidance. I am indebted to him more than I can express in words.

My thanks to the M. S. University of Baroda for kindly permitting me to publish this study.

I am also heartily grateful to my father Late Pandit Mohanlal Shastri who, in spite of his old age and indisposition, has always been by my side, guiding me. Only with his blessings I could complete this work.

I express my heartily thanks to Mr. S.K. Mittal, Director, D.K Printworld for the publication of this book in the best possible manner.

I shall consider myself well-rewarded if this book proves to be of great benefit to those for whom it is meant.

01-01-1998 L.M. JOSHI

Contents

Foreword vii

Preface ix

Transliteration Scheme xv

Abbreviations xvii

1. Introduction 1
2. Date, Home and Authorship of the *LS* 13
3. Text of the *Lalitā-Sahasranāma* 21
4. Textual Study of the 1000 Names 67
5. Analytical Study of the 1000 Names 385
6. Conclusion 423

*Plates of Cakra*s 427

Appendix
— Alphabetical List of the 1000 names 435

Bibliography 455

Index 459

Transliteration Scheme

The following scheme of transliteration (accepted internationally) has been followed in this work

अ a	आ ā	इ i	ई ī	उ u
ऊ ū	ए e	ऐ ai	ओ o	औ au
	अं ṁ	अः ḥ	ऋ ṛ	लृ lṛ
क ka	ख kha	ग ga	घ gha	ङ ṅa
च ca	छ cha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma
	य ya	र ra	ल la	व va
	श śa	ष ṣa	स sa	ह ha
	क्ष ksa	त्र tra	ज़ jña	

Abbreviations

AgP	*Agni Purāṇa*
AgPK	*Agnipurāṇīyakośa*
AgŚSū	*Agastya Śakti Sūtra*
AitBrā	*Aitareya Brāhmaṇa*
AitUp	*Aitareya Upaniṣad*
AmrK	*Amarakosa*
AthBrā	*Atharvana Brāhmaṇa*
BG	*Bhagavad Gītā*
BhrYml	*Bhairava Yāmal*
BhrdSmr̥	*Bharadvāja Smr̥ti*
Bh	Bhāskararāya
BhComm	Bhāskararāya's Commentary
BhV	*Bhāskara-Vilāsa*
BrhmGī	*Brahma Gītā*
BrmṇḍP	*Brahmāṇḍa Purāṇa*
BrhP	*Brahma Purāṇa*
BrSū	*Brahma Sūtra*
BrhVV	*Brahma Vaivarta*
Br̥Up	*Br̥hadāraṇyaka Upaniṣad*
Br̥BinduUp	*Br̥had Bindu Upaniṣad*
Br̥NādP	*Br̥hannāradīya Purāṇa*

CC	*Catalogus Catalogorum* — Theodor Aufrecht
ChāUp	*Chāndogya Upaniṣad*
DattSaṁ	*Dattātreya Saṁhitā*
DvBh	*Devī Bhāgavata*
DvBhP	*Devī Bhāgavata Purāṇa*
DevīMh, or *DvMh*	*Devī Māhātmya*
DvP	*Devī Purāṇa*
GOS	*Gaekwad Oriental Series*
GrḍP	*Garuḍa Purāṇa*
Gauḍpāda, or *GauḍKā*	*Gauḍapāda Kārikā*
GḍSū	*Gauḍapāda Sūtra*
GḍSūBh	*Gauḍapāda Sūtra Bhāṣya*
HariP	*Harivaṁśa Purāṇa*
HŚāD	*Hayagrīva Śākta Darśana*
HCSL	*History of Classical Sanskrit Literature*
HIL	*History of Indian Literature*
HPEW	*History of Philosophy, Eastern and Western*
HSL	*History of Sanskrit Literature*
ĪśaUp	*Īśāvāsya Upaniṣad*
JaiSū	*Jaimini-Sūtra*
JbUp	*Jābāla Upaniṣad*
Jñā	*Jñānārṇava*
JGKSV	*Journal of Ganganatha Jha Kendriya Sanskrit Vidyapeeth*
JMSU	*Journal of Maharaja Sayajirao University*
JSAOU	*Journal of Sanskrit Academy Osmania Univerity*

KaiUp	*Kaivalyopaniṣad*
KāliP or *KālikāP*	*Kālikā Purāṇa*
KmklV	*Kāmakalā Vilāsa*
KaṭhaUp	*Kaṭha Upaniṣad*
KenUp	*Kena Upaniṣad*
K	*Kośa*
KūrmaP	*Kūrma Purāṇa*
LghSt	*Laghustava*
LakṣmīTan	*Lakṣmī Tantra*
LS	*Lalitā Sahasranāma*
LSNB	*Lalitā Sahasranāma Bhāṣya,* Nirnaya Sagar Press
LaStRtn	*Lalitā-Stavaratna*
LT	*Lalitā-Triśati*
LP	*Lalitopākhyāna*
LgP	*Liṅga Purāṇa*
Mbh	*Mahābhārata*
MālinīvijayaTan	*Mālinīvijaya Tantra*
MānUp	*Maṇḍukya Upaniṣad*
Manu	*Manu-Smṛti*
MārkḍP	*Mārkaṇḍeya Purāṇa*
MtsyP	*Matsya Purāṇa*
MedK	*Medinī Kośa*
MṛgSaṁ	*Mṛgendra Saṁhitā*
MunUp	*Muṇḍakopaniṣad*
NtyTan	*Nityā Tantra*
NṛP	*Nṛsiṁha Purāṇa*
NSP	Nirnaya Sagar Press

PdmP	*Padma Purāṇa*
PrKlSū	*Paraśurāmakalpasūtra*
PraUp	*Praśna Upaniṣad*
PvChŚā	*Pūrvaḥ Catuḥśatī Śāstra*
RabhasaK	*Rabhasa Kośa*
RṇkP	*Reṇukā Purāna*
RdYml	*Rudra Yāmala*
ŚvĀg	*Śaivāgama*
ŚaivaTan	*Śaiva Tantra*
ŚaRh	*Śakti Rahasya*
SanatkumāraSaṁ	*Sanatkumāra Saṁhitā*
ŚānSū	*Śāṇḍilya Sūtra*
SāṅkhSū	*Sāṅkhya Sūtra*
SauBhā	*Saubhāgya Bhāskara*
SauLah	*Saundarya Laharī*
SaurSaṁ	*Saura Saṁhitā*
ŚivDhmP	*Śivadharmottara Purāṇa*
ŚivMahimna	*Śivamahimnastotra*
ŚivP	*Śiva Purāṇa*
ŚivRah	*Śiva Rahasya*
ŚiSū	*Śiva Sūtra*
SkP	*Skanda Purāṇa*
Smṛ	*Smṛti*
SPR	*Studies in Purāṇic Records*
SunTapUp	*Sundarī Tāpiniya Upaniṣad*
SūtGī	*Sūta Gīta*
SūSaṁ	*Sūta Saṁhitā*
SvacBh	*Svacchanda Bhairava*

SvchSh	*Svacchanda Sangraha*
SvchTan	*Svacchanda Tantra*
SvaTan	*Svatantra Tantra*
ŚveUp	*Śvetāśvatara Upaniṣad*
TaiBrā	*Taittirīya Brāhmaṇa*
TaiSaṁ	*Taittirīya Saṁhitā*
TaiUp	*Taittirīya Upaniṣad*
TanRāj	*Tantrarāja*
TripSidh	*Tripurā Siddhānta*
TriUp	*Tripuropaniṣad*
VmkTan	*Vāmakeśvara Tantra*
VmnP	*Vāmana Purāṇa*
VrhP	*Varāha-Purāṇa*
VaSū	*Vāsiṣtha Sūtra*
VāyuP	*Vāyu Purāṇa*
VāySaṁ	*Vāyavīya Saṁhitā*
VedBhāṣya	*Veda-Bhāṣya*
VedSū	*Veda-Sūtra*
VjBhBhaṭṭ	*Vijñānabhairava Bhaṭṭāraka*
ViṣṇuBh	*Viṣṇu Bhāgavata*
ViṣDharP	*Viṣṇu Dharmottara Purāṇa*
ViṣP	*Viṣṇu Purāṇa*
ViṣRah	*Viṣṇu Rahasya*
ViśK	*Viśvȧ Kośa*
YāK	*Yādava Kośa*
YoSū	*Yoga Sūtra*
YTG	*Yoga Tantra Granthamala*
Yohr̥	*Yoginīhr̥daya*

1

Introduction

FROM the dawn of creation man has expressed his gratitude towards the highest being. The feeling in his heart to express his sense of wonder and gratitude to god worked as the seed of an idea which gradually developed into 'words of praise'. The *stotra*, therefore, may be the first outburst of the human being. It can be said that the origin of the *stotra* is as old as the *Ṛgveda*.

The Stotra

The word *stotra* is derived from *stu*[1] (*sṭuñ stutau*) which means 'to praise'. The *stotra* is defined as *stūyate anena iti stotram*, i.e., the *stotra* is that by means of which the divinity is praised. It is also defined as *guṇiniṣṭhaguṇābhidhānaṁ stotram,*[2] i.e., the statement of attributes of the god who is the receptacle of such attributes (qualities). They are called 'songs of praise'[3] by some scholars. The name *stotra* itself denotes that it is the means to praise, adore or propitiate. Thus a short hymn composed to praise a diety is called *stotra*. The *stotra*s are either epithets descriptive of the power and greatness of the deity addressed or collection of names, at times strung into verses.

The *stotra* is a variety of literature generally included either in *Laghukāvya* or *Gītikāvya*[4] by the Indian as well as Western scholars. But according to some scholars, it is of the nature of religious poetry.

As far as its origin is concerned we can trace it back to the Vedic time. M. Krishnamachariar is of the view that "the Religious poetry in

India is as old as Indian thought. Saṁhitās of the Vedas, particularly of *Atharvaṇa*, contain eulogistic invocations of various deities and these eulogies abound in the literature of Upaniṣads, Epics and Purāṇas."[5] Prof. Keith notes "The production of hymns of praise to the gods naturally did not cease with the Vedic poets, though gradual change of religion evoked an alteration of the gods who received adoration."[6] But S.K. De remarks that "the production of hymns in praise of deities obtained from the Vedic times, but the ancients possessed the secrets of making their religion poetry and their poetry religion."[7]

Thus the origin of *stotras*, as in the case of other forms of our literature, is found in the Vedic literature. In the *Rgveda*, we find *indrasya nu vīryāṇi pravocaṁ yāni cakāra prathamāni vajri* — "I will sing heroic deeds of Indra". Similarly, we find the *stotra* form in *sūktas* describing heroic deeds, valour, etc., of the gods such as Varuṇa, the Aśvinīkumāra[7] and others.[8]

Another type of *stotra*, in which a person sings the greatness of god, is found in the 'Śatarudrīya' of the *Yajurveda* as *namaḥ somāya ca rudrāya ca namastāmrāya ca* . . . . where the prowess and valour of Rudra is expressed in 265 epithets in all.[9] This is also a peculiar variety of *stotra* literature. Over time, both the kinds, i.e., *stotra* describing qualities and deeds and *stotras* possessing epithets, developed into a regular literary form. Out of the second variety (i.e., *nāmāvalyātmaka*), the *Aṣṭottara-śatanāma* came into existence. Thus, the *stotras* possessing 8, 10, 25, 100 or 1000 names came into existence. In this way, the *stotras* in the form of *nāmāvalī* of various deities like Śiva, Viṣṇu, Ambā, Gaṇeśa, Śakti, etc., came into existence.

In some of *nāmāvalī stotras* the importance of the *stotra* is established at the beginning by a dialogue between two locutors; the middle portion contains the actual names of the deity addressed; and the benefits of the recitation of that *stotra* are explained at the end. Some of them are prefaced with the *viniyoga* which mentions Ṛṣi, Chandas and Devatā and its employment. Thus, the *stotra* containing 1000 names is called *sahasranāma*.

The Epics show the existence of such hymns (i.e., *stotras*), and the

Purāṇas and the Tāntric literature afford many specimens of them. Thus, there came to be numerous collections of a hundred or thousand names of a god or goddess.

The development of *stotras* took place in three successive stages: (1) the Vedic age, (2) the Purāṇas and the *Tantras*, and (3) the independent tradition of *stotras*.

It has already been stated that the origin of the concept of thousand names is found in the names of Rudras (in *Yajurveda*) which show the powers and functions of Rudra. Thereafter, in the *Vālmīki-Rāmāyaṇa* we get the *Sītā-sahasranāma* in which we find thousand names describing the powers of Sītā.[10] In *Mahābhārata* we find two well-known *sahasranāma stotras*, viz., *Viṣṇu-sahasranāma*[11] and *Sītā-sahasranāma*. Of these, the *Viṣṇu-sahasranāma* is the most popular *sahasranāma*. Here, each name has philosophical meaning. In many Purāṇas, we come across *sahasranāmas* in praise of various deities. One such Purāṇa is the *Brahmāṇḍa Purāṇa*, where we find the text in focus in this study, viz., the *Lalitā-sahasranāma* (*LS*).[12]

From the colophon[13] of the *LS* text we come to know that the work belongs to the *Lalitopākhyāna*, which is in the form of a dialogue between Śrī Hayagriva[14] and the sage Agastya. And *Lalitopākhyāna*, as the colophon mentions,[15] is itself a section of the latter half of the *Brahmāṇḍa Purāṇa*. The *LS* extols the greatness of the goddess Lalitā, with a special reference to the slaying of Bhaṇḍāsura, the demon.

Divine Origin of the LS

The *LS* was composed by the Vāgdevatās (Vaśinī, etc.) by the permission of the goddess (32). It is narrated that once upon a time when the goddess Lalitā was seated on Her throne there was a great opportunity for all who had assembled to worship and propitiate Her. There were crores of gods with their consorts — Brahmā and Sarasvatī, Nārāyaṇa and Lakṣmī, and Rudra and Gaurī, various Śaktis headed by Mantriṇī and Daṇḍinī, myriads of celestials, holy sages like Viśvāmitra and others, Siddhas like Nārada, Śaṅkara and others (33-37). When they took their respective seats after giving due respect to the goddess Lalitā, the Vāgdevīs Vaśinī and others started praying to Her with the

LS (38-39). The goddess was greatly pleased with them and all the assembly members gathered together were amazed and filled with joy as it was a perfect hymn of secret literature pregnant with mystic power and philosophy (40). Hence, it is called *rahasyanāma*. At that time the goddess declared that as the *LS* had been sung by Vāgdevīs at Her behest and for Her pleasure, one should recite the *LS* to please the goddess more and more (41-42).

Structure of the LS Text

Lalitā-sahasranāma, as the title clearly indicates, is a hymn wherein the thousand names of Śrīlalitā[16] have been sung in a *śloka*-form with a preamble at the beginning and *phalaśruti* at the end. There are 320 stanzas in all which are divided into three parts. The first part containing fifty-one verses (i.e., 1 to 51 *śloka*s) is named as *pūrvapīṭhikā* or *pūrvabhāga*. The next 182½ verses (i.e., from 52 to 233½), which actually contain the thousand names of the goddess Lalitā, form the second part called *madhyabhāgaḥ* or *stotrabhāgaḥ*. The last portion containing 87½ stanzas (i.e., the stanzas onward 233½ to 320) is called *phalaśruti*. The first portion speaks of the importance of the *LS* and the circumstances under which this *stotra* originated. The *madhyabhāgaḥ* contains the thousand names eulogising the splendour, valour, divine traits and superiority of the goddess Lalitā. The last division, *phalaśruti* narrates the benefits accruing to the worshipper who recites the hymn (the *LS*). It also lays down various Tāntric *prayoga*s and practical applications of the *LS*.

Importance of the LS

The *LS* is stated to be the thirty-sixth chapter of *Lalitopākhyāna*. The first part shows the greatness of Śrīlalitā's thousand names by emphasizing the divine power of the preceptor Hayagrīva and by tracing the unusual competence of his disciple Agastya. The importance of the *LS* is shown by indicating the valour of the Goddess.

In the very beginning of the work, Agastya, the sage of extraordinary powers asks Hayagrīva why the *LS* has not been revealed to him. He says that a wonderful account of the manifestation and deeds of the goddess Lalitā and how she sprang forth from the fire of consciousness had been narrated to him. Her coronation celebrated by the gods and the slaying of Bhaṇḍāsura was described (1-2).[17] Then Her sovereignty and the divine city called Srīpura were described and the superiority of Her *mantra* (i.e., *Pañcadaśākṣarī*), and the sixfold *nyāsa*s (*Ṣoḍhānyāsa*)[18] in the *Nyāsakhaṇḍa* explained (3-4). In *Pūjākhaṇḍa* the internal-external worship, etc., had been elaborated. While describing Purścarṇa the definition of *japa*, the elements of *homa* (sacrifice) in *Homakhaṇḍa,* had been described in detail (5-6). In the division devoted to secrecy, the mystic-unity[19] of Śrīyantra, Śrīvidyā, Śrīlalitā, the spiritual preachers (Deśika) and disciple and their mutual relations were taught. In the section of *stotra*s, many eulogising hymns of the goddess were found presented. Also, *sahasranāma*s of goddess Mantriṇī and Daṇḍinī were sung. But the *sahasranāmas* of Lalitā were not presented. Hence, Sage Agastya asks Hayagrīva the reason for not revealing the *LS* to him (7-10).

Hayagrīva then declares the reason for not divulging the hymn of Lalitā to him (12). He says that the *LS* is the most secretive of hymns; hence it is not described though other things are (11-12). Emphasizing the secrecy of the *LS*. Hayagrīva says that as Agastya had asked for the *LS* with great devotion, it has been revealed that it is not meant for public teaching. It should be taught by the teacher to a deserving and devoted disciple. The *LS* should not be given to him who has no respect for the teacher or who is wicked, sceptic and without devotion to the goddess (13-15). It should be imparted to one who knows the *mantra* (i.e., *pañcadaśī*) of the goddess and worships Her regularly (16). Again, at the end of the *phalaśruti*, it is said that the *LS* should be concealed from the devotionless just as Śrīvidyā is preserved from them (315). Hayagrīva finally tells Agastya that it should be taught only to a *bhakta* who has been initiated into Śrīvidyā. As this excellent hymn is not for those who are of the nature of animals (316), it is clear that the importance of the *LS* also lies in its secrecy.

While declaring the superiority of the *LS* over the other *sahasranāmas*, it is stated that there are many *stotra*s (i.e., *sahasranāmas*) in *tantra* eulogising the goddess that give immediate beneficial results to the devotees. Of them *LS* is the most preferable one. Just as Śrīvidyā is best among the Vidyās and there too, the Kādividyā, Śrīpura is the best among the cities, goddess Lalitā is the best among the goddesses, Śiva is the best among gods who follow the Śrīvidyā (17-18), the *LS* is the best among the *sahasranāmas*, as Lalitā is pleased more by the recitation of the *LS* than any other *sahasranāma*. Hence, one should recite the *LS* to the end of one's life for the pleasure of the goddess (19-20).

In the third part, again stressing the importance of the *LS*, it is said that just as there is no *mantra* as good as Mantrarāja (i.e., *pañcadaśī*) and no deity like Lalitā, there is not a single hymn like the *LS*. Even if those who are not regular devotees and have not received *mantra*, *sahasranāma*, etc., from *gurus* write out the *LS* in a book and worship Lalitā, then the goddess will be pleased (281-82). Further it is said that one adorns Śrīcakra while reciting the *LS* with lotus or *tulasī* flowers (i.e., a bunch of *tulasī*) or *kalhāra* or *kadambaka*, *campaka, mallikā*, *karavīrakas*, *utpala* or *bilva* leaves or with *kundakeśara* or *pātalas* and such other fragment flowers especially *ketakī*, then the result is indescribable even by Maheśvara. Only the goddess can realise the greatness of such worship (285-87).

It is also said that all persons of different *āśramas* — should repeat these thousand names to make up for defects in the performance of their duties. There is no corrective apart from recitation of the *LS* especially in the *kālī* age, which is noted for the prevalence of sin and delinquency on the part of the people (300-01). Again, to a thousand names of Viṣṇu, a single name of Śiva is superior, and to the thousand names of Śiva, a single name of the Devī is to be preferred. There are crores of thousand names of the Devī. Out of these ten *sahasranāmas*[20] are on the top. Of these ten, the *LS* is the best one (302-04).

In *Pūrvabhāga* it is urged that the *LS* should be recited regularly like the *nityakrama* (25). The worship of Śrīcakra, *japa* of *Pañcadaśī mantra* and recitation of the *LS* should be strictly followed in daily worship (26). The reason for this is that the goddess is extremely pleased by its recitation. The Goddess Hereself gives the promise, 'a devotee who recites these thousand names after worshipping me on the concentrated Śrīcakra and repeating my *pañcadaśī mantra*, will be very dear to me and I will fulfil all his desires'. So it is said that one should not leave out recitation of the *LS* at any time (43-45).

Even where the holy procedure of worshipping the goddess is described in the *LS,* the importance of recitation of the names is stressed. First of all, after having a bath one should perform the *sandhyā* ceremony in the morning. Then he should enter the *pūjāgṛha* of the goddess and should adore Śrīyantra, the king of *cakras* by offering *bilva* leaves, *tulasī* or lotus. Then the Goddess is to be worshipped on the Śrīyantra. After having adored 'Cakrarāja' and worshipped Śrī Devī, a devotee should utter the *vidyā* (i.e., *pañcadaśī mantra*) either thousand times of three hundred times or at least hundred times. Thereafter, he should recite the *LS* with complete faith (239-40). It is said that one who is unable to adore the Śrīyantra and to repeat *pañcadasī* may simply recite the *LS* and thereby receive the fruit of *japa* and *pūjā* (23-24).

THE GAINS FROM RECITATION

The *LS* enumerates various merits that can be achieved by worshipping the goddess or reciting the *LS* according to the above-described procedure. One who recites the *LS* even once in a lifetime is benefited with greater merits than those gained by taking baths in the river Ganges for crores of births, consecrating the *śivaliṅga* (i.e., *śivaliṅga pratiṣṭhā*) in Banaras, performing the *Aśvamedha* sacrifice on the bank of the Ganges, donating a mass of gold to holy and erudite brāhmaṇas in Kurukṣetra at the time of the sun eclipse and moon eclipse and digging uncountable wells in dry deserts. The reward of doing all these with faith regularly for a thousand years is surpassed a thousand times by that of repeating the thousand names (241-45). The accumulated sins of him who repeats at least a single name of the *LS* perish. The sins which result from failure to do one's duties or from the performance of forbidden acts will be wiped out by the recital of a single name of the *LS* (246-48). Explaining the most powerful effect of the *LS*, it is said that creatures living in all the fourteen worlds cannot commit that amount of sin which a single name of the Lalitā cannot remove. It is also said that one who recites the *LS* daily receives all those good results he seeks from the goddess Lalitā (249-51).

The *Phalaśruti* enumerates general advantages of reciting the *LS* and its magical effect. The *LS* has power to cure all kinds of illnesses and prolong the life by warding off all types of untimely deaths (death by wild beasts, due to poison, by accident etc.) (236-37). The *LS* by its power removes all the obstacles and confers more and more prosperity upon its reciter. Moreover, the enemies of his who recites the *sahasranāmas* of Lalitā with great devotion are destroyed. All the *abhicāra Prayogas* practised by the enemy to harm the devotee kill the enemy as the deity *pratyaṅgirā* (268) makes them rebound upon him. If one looks at the reciter of the *LS* with a malicious eye, the Mārtaṇḍabhairava (one of the *guṇas* of the goddess) would make him blind (269). Kṣetrapāla kills the thief who steals the prosperity of the devotee, wherever he may hide himself (270). The scholar who tries to overpower the repeater of the *LS* in a debate is at once made dumb Nakuleśvarī (271). The Daṇḍinī herself destroys the army of a king who becomes inimical to the devotee of Lalitā (272). It is mentioned that if one recites the *LS* with complete devotion for six months continuously, then Lakṣmī comes to reside in his home for ever (273). The goddess of speech (Bhāratī) dwells on the tip of his tongue who recites the *LS* either thrice in a day or once a day or at least once a month (274). Even a mere glance at a reciter of the *LS* rids one of sins (270).

The Prayogas

The *prayogas* laid down in the *LS* are as follows:

(1) *Āyuṣkaraprayoga:* This *prayoga* is for prolonging life. The *LS* notes that this *prayoga* requires one to meditate upon Lalitāmbikā in the orb of the moon on the full moon day and propitiate her with five types of offerings (i.e., the *pañcopacāra — gandha*, *puṣpa*, *dhūpa*, *dīpa* and *naivedya*) with the recitation of the thousand names of the goddess Lalitā (255-56).

(2) *Sarvajvarārtiśamana prayoga:* This is the *prayoga* for removing all types of fevers. The *LS* should be recited while placing the hand on the patient (*jvarārta*) suffering from fever. It is stated in the *LS* that by this method, one suffering from fever and headache caused by fever gets instant relief (257).

(3) *Sarvavyādhihara:* For removing all ailments one should touch the ashes while reciting the *LS* and thereafter apply it to the ailing body. All the diseases will then disappear in a moment (258).

(4) *Prayoga for removing malefic effect of stars:* In this *prayoga,* water in a pot should be sanctified by the repetition of the *LS*, and it should be sprinkled over the affected person. By doing so, the malefic effect of the planets is warded off. This can be termed *grahabādhānāśanaprayoga*. The person afflicted by *piśāca* or harrassed by the planets in bad houses in the horoscope also gets relief by practising this *prayoga* (259).

(5) *The prayoga to remove the effect of poison:* It is revealed that one affected by poison should recite the *LS* while meditating upon Lalitā as being seated in the midst of the ocean of nectar. By doing so, he becomes free from the effect of poison (260).

(6) *Putraprada prayoga:* For begetting a son or a child, a barren woman is to be given butter sanctified by the recitation of the *LS*. Then she begets a son (261).

(7) *Vanitākarṣaṇaprayoga:* The *LS* lays down that if one recites the *sahasranāma*s for a whole night meditating upon the goddess Lalitā while visualising Lalitā as binding the desired woman by the noose and dragging her by the elephant-hook, then the desired woman comes to him in reality (262).

(8) *Rājākarṣaṇaprayoga:* To attract the king one desirous to captivate or win over the king should sit facing the direction in which the king resides and recite the *LS* for three whole nights while concentrating on the Devī. That king then being subjugated would come to him, riding on a horse or an elephant and prostrates before him like a servant. And the king would offer him his kingdom and his treasures (263-65).

Moreover, it is said, "One who repeats the *LS* daily will hypnotise all who would look at him" (266). One of the merits of reciting the *LS* is that one who recites the *LS* once with great devotion will have his enemies destroyed by Śarbheśvara (267). Again, the reciter of the *LS* need not himself practise *ṣaṭkarmas*, the *gaṇas* of the goddess, viz., Śarbheśvara, Pratyaṅgirā, Mārtaṇḍabhairava, Kṣetrapāla, Nakuleśvarī, Daṇḍinī themselves perform the functions of *ṣaṭkarmas* (268-72).

The *LS* also mentions particular *tithis*, days and *muhūrtas* for reciting the *LS*. The *LS*, if recited at these times, has greater rewards. The *LS* should be recited on the holy day of *saṁkrānti* (entering of the Sun in the zodiac on the solstice equinox) on *dīkṣā* day and final *dīkṣā* day, *navamī*, *caturdaśī*, on Friday and especially on the full moon day. It is also said that one who worships the goddess on the Śrīcakra on *pūrṇimā* every month identifies himself with Goddess Lalitā. Again, if one who worships the goddess on the Śrīcakra on the *mahānavamī* with recitation of the *LS* his salvation will be at hand (289-90). Moreover, one's desires in this world are fulfilled and one enjoys prosperity with sons and grandsons. If one worships Her in Śrīcakra on Fridays, one at last attains the Sāyujyamukti with Lalitādevī (292-94). One who entertains a thousand brāhmaṇas with *pāyasa*, *apūpa* and other sweets while repeating the *LS* is showered with Sāmarājya Mukti by Lalitā (296). If the *LS* is repeated without any wish for rewards, then he gains *brahmajñāna* by which he will be freed from all misery (297). It is declared in the *LS* that those who are desirous of wealth, gain, fame, knowledge will obtain these through the mysterious power of the *LS* (297-98). It is also said that by repeating the names of other deities in crores of birth the faith to recite the *LS* is generated.

Those who are in their final birth recite the *LS* because in the last birth of all, his births, a person devotes himself to Śrīvidyā (307-08). Only a few persons really know Śrīvidyā, Śrīcakra and are capable of reciting the *LS* for these are not attainable by minor austerities (309-10).

An aspirant should repeat the *LS* with great devotion and keep it a secret (317). Then and then only the goddess grants him his desired objects (319).

Notes

1. The etymological explanation of the word *stotra* is given in the *Śabda-kalpadruma* under the word *stotra*.

2. Vide, 'Śrī Mātr̥kā Puṣpamālāstutiḥ', Śaṅkarācārya, Trans. and notes by Dr. S.S. Janaki, *Voice of Śaṅkara*, Vol. V, No. 4, Feb. 1981, p. 365. *Stotra* is also defined as:

   namaskārastathāśīśca siddhāntoktiḥ parākramaḥ ।
   vibhūtiḥ prārthanā ceti ṣaḍvidhaṁ stotra lakṣaṇam ॥

3. Winternitz, *HIL*, 1977, p. 533.

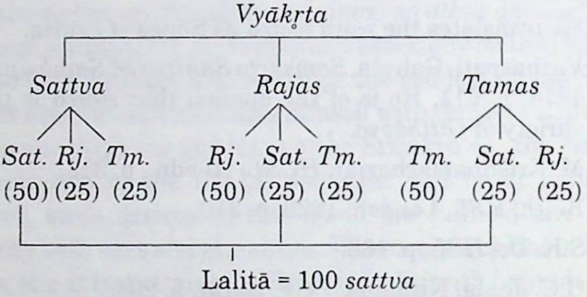
   He translates the word *stotra* as Songs of Praise.

4. Vachaspati, Gairola, *Saṁskr̥ta Sāhitya kā Saṁkṣipta Itihāsa*, 1978, p. 611. He is of the opinion that *stotra* is the second variety of *Gītikāvya*.
5. M. Krishnamachariar, *HCSL*, III edn., p. 313.
6. Keith, *HSL*, London, 1920, p. 210.
7. S.K. De, *HSL*, p. 166.
8. G.C. Jhala, Nirājanā, *CGV*, Surat, p. 204.
9. Vide, *Yajurvedīya rudrī*, chapter V, VV.17-46.
10. Cf. *saṁsārayoniḥ sakalā sarvaśaktisamudbhava saṁsārasārā durvārā durnirīkṣyā durāsadā — Vālmīki-Rāmāyaṇa, Sītā-Sahasranāma*, 29.
11. Vide, *Mbh.*, *Anuśāsanaparva*, 254.
12. One *LS*, probably other than the popular one, is ascribed to the name of Agastya Paṇḍit who was a poet in the court of King Pratāparudradeva of Warangal (AD 1294-1325). For details, ***see*** Krishnamachariar, *HCSL*, 1974, p. 214.
13. Cf. The colophon.

    iti śrībrahmāṇḍapurāṇe lalitopākhyāne hayagrīvāgastya-saṁvāde lalitāsahasranāmastotraṁ nāma ṣaṭtriṁśodhyāyaḥ.

14. Hayagrīva is one of the incarnations of Lord Viṣṇu. The story is found in the *Devī-Bhāgavata* (1.5). It runs like this: once Lord Viṣṇu, being very much tired, fell into a sleep, resting his head on his bow. The gods wishing to awaken him for some reason employed white ants to eat up the bow-string. When the bow got released, it took off the head of Viṣṇu. The Gods searched for the head but they could not get it. Finally the goddess Tripurasundarī was pleased and she directed them to join the head (*grīvā*) of a horse (*haya* or *aśva*). That Hayagrīva latter on slayed, the demon of that name.

15. **See** footnote no. 13.
16. The word 'Lalitā' is explained by Bh. by referring to the *Padma Purāṇa* wherein it is stated: She, who having transcended the worlds, plays — cf. "*lokanatītya lalate lalitā tencocyate*".
    The Lalitā-form is the pure and concentrated *sattva* form of the *Parā-śakti* identical with *Para-brahman*.



The name Lalitā also suggests that the goddess is found of elegant things.

17. Figures in the bracket denote the verse number of the *LS* text given in this work.
18. *Ṣoḍhānyāsa* refers to six-fold *nyāsa*s described in the *Yoginī-hṛdaya* (III.14.46). They are *Gaṇeśanyāsa, Grahanyāsa, Nakṣatranyāsa, Yoginīnyāsa, Rāśinyāsa* and *Pīṭhanyāsa*.
19. This mystic-identity of the five, viz. Śrīyantra, Śrīvidyā, Śrīlalitā, the preacher and one's own self is described by Bh. in the *Varivasyā-rahasya*, vide II.82.
20. These ten *sahasranāma*s are:

    gaṅgā bhavānī gāyatrī kālī lakṣmīḥ sarasvatī ।
    rājarājeśvcrī bālā śyāmalā lalitā daśaḥ ॥

2

Date, Home and Authorship of the LS

THE *LS* is part of the *Lalitopākhyāna* (*LP*) which is one of the apocrypha of the *Brahmāṇḍa Purāṇa*. Since it is the apocrypha of the *BrmṇḍP*, the date of the *BrmṇḍP* cannot be accepted as the exact date of either the *LP* or the *LS*. It is very difficult to trace the accurate date either of the *LP* or the *LS*. But on the basis of some available sources, an attempt can be made to find out approximately the period of the work in question.

As stated, the colophon of the *LS* declares that the *LS* forms a part of the *LP*; the date of the *LP*, therefore, would decide the date of the *LS*. The date of the *LP*, which consists of (1) the *LP* itself, (2) the *LS*, and (3) the *LT* (*Lalitā Triśatī*), is fixed in successive stages by Dr. B. Datta in his learned article.[1]

Dr. B. Datta puts forth the following arguments:

(1) The *LP* is not included in different editions of the *BrmṇḍP* (viz., Bangabasi edn., Javanese edn., etc.) and it is not mentioned in any of the lists of contents available in the different Purāṇas (like *Agni*, *Matsya*, *Skanda* and *Śiva*). This apparently shows that the *LP* by the time of compilation of the lists did not form a part of the *BrmṇḍP* and was added to it. But this is insufficient evidence to conclude that by that time the *LP* had not been composed as these editions are not available in their complete form.[2]

(2) The *LP* cannot be later than the *BrmṇḍP*, as it is evident from Bhāskararāya (Bh.). He frequently quotes from the *LP* under the name of the *BrmṇḍP.* This evidently proves that by the time of Bh. (AD 1718) the *LP* formed an internal part of the *BrmṇḍP.*[3]

(3) The three works, the *LP*, the *LS* and the *LT*, appear to have been composed in that order. The introductory verses of the *LS* declare — *kathitaṁ lalitādevyāścaritaṁ parmādbhutaṁ* . . . .,[4] where there seems to be a reference to the *LP*. Again, the verses in the *LT* — *rahasyanāma sāhasram api tvattaḥ śrutaṁ mayā*. . . .[5] narrate that the *LT* existed prior to Śaṅkarācārya as it has been commented upon by him. Then, the date of the *LP* would be earlier than AD 850, the date of Śaṅkara.[6] But this is possible only when we accept that Śaṅkara, the *Vedāntin*, is the same as the one who wrote the commentary on the *LT* and the Śaṅkara who wrote the commentary on the *Brahma-sūtras*. But due to the very great divergence in the treatment of the subject and the thought, the two authors appear not to be identical. Hence, it appears that the date suggested above (i.e., AD 850), cannot be the date of the *LP*.

(4) The *LP* is a dialogue between Hayagrīva and Agastya. The works the *Hayagrīva Śākta Darśana* and the *Agastya Śakti Sūtras* assigned to Hayagrīva and Agastya respectively deal in the *sūtra* form with subjects common to the *LP*. Hence both these works appear to be in the same line of tradition. They appear to be later than the *LP* as they record *LP*'s teachings in a nutshell and also supply some philosophical details absent in the *LP*. These two (i.e., the *LP* and the two *sūtra* works), seem to be identical as far as the ritualistic representations of the school are concerned.

Now, though the *Hayagrīva Śākta Darśana* is assigned a date before eighth century AD by Prof. Abhyankar, this date seems too early as we find a reference to the *Bhāgavata*[7] in the *Agastya Śakti Sūtra*. Hence the date of *LP* should be later than the date of the *Bhāgavata*. The *sūtras* of Agastya are not later than but earlier to *Hayagrīva Śākta*

Darśana as the *Agastya Śakti Sūtra* is more religious and the latter is more philosophical in treatment. It is found that the philosophical basis of a particular sect is always developed later than the sect which is established after its rituals. Thus, *Agastya Śakti Sūtra*, the work dealing with the religious aspect, precedes the *Hayagrīva Śākta Darśana*. Further, the mention of Hayagrīva (i.e., Hayānana) as a teacher in *Agastya Śakti Sūtras* is no indication that the date of the *Agastya Śakti Sūtras* is later than that of *Hayagrīva Śākta Darśana*. It many be noted that Hayagrīva in the *Agastya Śakti Sūtra* is shown to be a teacher practising the philosophy of indifferentism.[8] Hence, Hayagrīva of *Śākta Darśana* who is identified with Hayagrīva, the preacher of the *LP* and who was identical with Janārdana Viṣṇu, need not be the Hayagrīva mentioned in *Agastya Śakti Sūtra*.

Thus these *sūtra*s relate the tradition of the two locutors of the *LP*. *Agastya Śakti Sūtra* appears to have been written after the narration of the *LP*. If this postulation is accepted, then the date of the *LP* need not be earlier than the tenth-eleventh century AD, especially when a later date in view of the date of the *Bhāgavata* is possible for the *Agastya Śakti Sūtra*.

Dr. B. Datta also cites some internal evidence for the date of the *LP*. They are as follows:

(1) The name 'Lalitā' as also 'Tripurā' occurs among the different names of Bhadrakālī[9] who appeared before Rāma Jamadagnya while he was fighting with Her devotee, Sucandra. The mention of the epithet 'Lalitā' in his context makes one surmise that the author of the *Bhārgavopākhyāna* was familiar with the *LP* of *BrmṇḍP* or was acquainted with the Lalitā cult. The chapter mentioning Lalitā in the *Bhārgavopākhyāna* was perhaps added to it only after the *LP* was finally appended to and accepted as an integral part of the *BrmṇḍP*.

(2) The author of the *LP* refers to the *Caṇḍikā Saptaśatī* which should be identified with the *Durgā Saptaśatī*[10] of *MarkḍP*. This *Devī Māhātmya* is dated to the fifth or sixth century AD by Hazra.[11] This date could by far serve as the earliest date for the composition of the *LP*.

(3) Further, the number of *vidyā*s referred to in the different texts of *tantra*s show a gradual increase in their number. Thus we find that the *Nītyāṣoḍaśikārṇava*[12] mentions eight *vidyā*s and the *Yoginī-hṛdaya* a total of nine. In *Jñānārṇava*,[13] the number is increased to twelve. The *LP* refers to ten *vidyā*s and it should, on that score, be supposed to occupy a place between the *Yoginī-hṛdaya* and the *Jñānārṇava*. But it is again difficult to date these two books. However, the anterior date of the *Yoginī-hṛdaya* would be fixed by the *Nityāṣoḍaśikārṇava*, which is believed to be the forerunner of the *Yoginī-hṛdaya*, as the former mentions one *vidyā* less than these number mentioned in the latter. The *Nityāṣoḍaśikārṇava* is dated ninth century AD.[14] The *Yoginī-hṛdaya*, on the whole, is an ancient work and cannot be dated much later than approximately a century after the *Nityāṣoḍaśikārṇava*. The date of *Jñānārṇava* appears to be thirteenth century AD to fifteenth century AD. Hence the date of the *LP* falls somewhere between the ninth and the twelfth centuries AD. Gopīnātha Kavirāja, too, assigns the same probable date to this work.

(4) Again, the *LP* recounts the ten incarnations of Nārāyaṇa[15] which are said to have come out of the fingernails of Lalitā to fight against those demons who were created by Bhaṇḍa. They are (1) Ādikurma, (2) Mahāvarāha, (3) Nṛsiṁha, (4) Vāmana, (5) Rāma-Jāmadagnya, (6) Rāma-Dāśarathī, (7) Tālaṅka, (8) Vāsudeva, (9) Saṁkaraṣaṇa, (10) Pradyumna, (11) Aniruddha, and (12) Kalki. Though they number 12, they should be counted as ten only after tradition. In that case we have to count the *Vāsudeva-Vyūha* of the last four as two only by including the second and the fourth into the first and the third.

Now this *vyūha* theory was actually promulgated by the *Pañcarātra* school of Vaiṣṇavism. It is not mentioned in the *Viṣṇu Purāṇa*. First of all, it is to traced to *Nārāyaṇīyopākhyāna* of the *Mahābhārata*[16] and it is also mentioned in the *Bhāgavata Purāṇa*.[17] Moreover, the *Ahirbudhnya Saṁhitā* clearly mentions the *vyūha* theory with sectarian details.[18] According to Dr. K.D. Pandey the *vyūha* theory appears to be a part of the *Pañcarātra* school and was accepted by the *Purāṇas*.[19]

Thus this theory seems to have been fully developed by the time of the *Ahirbudhnya Saṁhitā* (eighth century AD) and it could have been adopted a century or two later by different works of other cults. Thus the date of the *LP* may coincide with the date of the *Pañcarātra* school, i.e., eleventh to thirteenth centuries AD.

(5) The most important evidence to assign *LP* to eleventh-twelfth centuries AD is supplied by Dr. B. Datta by referring to the actual construction of a temple by a Cola ruler. The *LP* narrates that the gods prayed to the goddess Lalitā to stay permanently at Kāñcī. The goddess agreed with alacrity to their proposal and three shrines were erected — for Brahmā and Sarasvatī in the south, for Viṣṇu and Lakṣmī in the north and a central one for Lalitā-Maheśvara. Now if this event of erecting the temple for the permanent stay of Lalitā at Kāñcī can be identified with the erection of an Amman shrine at Ekāmreśvara, the site of Kailāsanātha temple at Kāñcī, by Rājarāja, the Cola emperor (AD 985-1014), then some precise date the composition of the *LP* can be had and the purpose of the composition of this work can be determined. In this way, Dr. B. Datta assigns *LP* to the eleventh-twelfth centuries AD.

Again, we find an internal evidence in the fourth chapter, V.V. 20 where it is mentioned, "*tattu sahasranāmādhyāye vakṣyāmi . . . .*". On the basis of all these arguments we can affirm that the *LS* formed an integral part of the *LP* and so, the date given above can be accepted as the date of *LS* too.

As far as the authorship of the *LS* is concerned there is no direct evidence. But a detailed study of the *LP* and the *LS* makes us to conclude that the author of the *LS* belonged to Kāñcī.

The text of the *LP* specifically records that the *Upākhyāna* was related by Hayagrīva to Agastya at Kāñcī.[20] The author of the *LP* was probably a permanent native of Kāñcī itself or else had settled down there. That he was a local man of Kāñcī is indicated in by that he showers extraordinary praise and respect on the river Kampā.[21]

A detailed study of the *Ākhyāna* as well as the *LS* shows that the author was a master in poetic art and an ardent devotee of the goddess Lalitā. He has given a detailed exposition on the Śrī Lalitā cult. Moreover, in the *LS,* he has summarised almost all the fundamental doctrines of the Lalitā cult (i.e., Śrīvidyā cult). For want of internal evidence, we cannot speak decidedly about the authorship of the *LS*. But as the *LS* is an apocrypha of the *LP* it can be said that the author of the latter may be some Śaṅkarācārya or a competent Śaṅkarācārya follower at the Kāñcī-pīṭha. There is a tradition that corroborates this conclusion. In the South there are three main Pīṭhas:

(1) the goddess Kāmākṣī at Kāñcī-pīṭha, who is called Mahārājñī or Rājarājeśvarī.

(2) the goddess Mīnākṣī at Madurā, who is called Mantrīṇī or Śyāmalā; and

(3) the goddess Akhilāṇḍeśvarī at Tiruvannaikkā who is called Daṇḍinī or Daṇḍanāthā.

Now the ear ornament (*tāṭaṅkas*) of Akhilāṇḍeśvarī is of special significance as Ādi-Śaṅkara is known to have performed *tāṭaṅka pratiṣṭhā* with the Śrīcakra on it (*tāṭaṅka*). Moreover, recently in AD 1909 Śrī Candraśekharendra Sarasvatī of Kāñcī-Kāmakoṭi-pīṭha performed the *tāṭaṅka pratiṣṭhā* again in connection with Mahākumbhābhiṣeka of Tiruvanaikka temple.[22] This shows the connection of Kāñcī-pīṭha with the cult of the goddess Lalitā. Hence, it will not be far-fetched to connect the authorship of the *LP* and the *LS* with the pontiffs of this *pīṭha*.

Notes

1. "The Date and Authorship of the Lalitopākhyānam", B. Datta, *JGJKSV*, Vol. XXXII, pp. 451-67. His arguments are summarised and presented here.
2. Gonda, *Purāṇaṁ*, II, p. 266.
3. Vide, Bhāskararāya, *LSNB*, NSP, pp. 29, 41, 42, 44, 46, 50, 69,

85, 97, 103, 107, 116, 123, 137, 162, 169. He frequently quotes *LP* under the *Brahmāṇḍa Purāṇa*.

4. *LSNB*, NSP, V.1-8.
5. Vide, '*Śaṅkara Granthāvaliḥ*', Vol. 9, Vāṇivilāsa Press, *Lalitā-Triśatī-bhāṣya*, pp. 249-52.
6. Vide, Sudhakara Chattopadhyaya, *TSAI*, p. xv of the date of Śaṅkara.
7. Vide, *Śākta Darśana* of Hayagrīva, XV, 3(13).
8. *Ibid*., p. 93, *Agastya Śakti Sūtras*, 95.
9. *BrmṇḍP* III, 39 (41); cf. Kane, *HDS*, Vol. V, p. 1042. He main tains that the cult of Bhadrakālī is pretty old as Bhadrakālī occurs in *SGS* (*SBE*, Vol. XXIX, p. 86).
10. *BrmṇḍP*, IV, 29 (37).
11. Hazra, *SPR*, p. 12.
12. *Nityāṣoḍaśikārṇava*, *Paṭala* I, V.V.97, 98.
13. *Jñānārṇava, Paṭala* XII.
14. Vrajavallabha Dvivedi, *YIG*, Vol. I, *Nityāṣoḍaśikārṇava Upodghāta*, p. 8.
15. *BrmṇḍP*, IV, 29 (88-127).
16. *Mbh,* X, 40 (7, 21): XII, 361 (22).
17. *BhP*, III, 26 (21-30).
18. *Ahirbudhnya Saṁhitā* V (21-23).
19. K.D. Pandey, *Theory of Incarnation in Mediaeval Indian Literature: An Interpretation*, Varanasi, p. 376.
20. *BrmṇḍP*, IV, 5(8).
21. Cf. *purī kañcīpurī puṇyā nadī kampā nadī parā* — *BrmṇḍP*, II. 40, 85.
22. Vide, *The Voice of Śaṅkara*, Vol. V, 4, Feb. 1981, p. 365.

3

Text of the Lalitā-sahasranāma

।। श्रीः ।।

।। श्रीललितासहस्रनामस्तोत्रम् ।।

|| śrīḥ ||

|| śrī-lalitā-sahasra-nāma-stotram ||

।। पूर्वभागः ।।

|| pūrva-bhāgaḥ ||

।। श्रीललितामहात्रिपुरसुन्दर्यै नमः ।।

|| śrī-lalitā-mahā-tripura-sundarye namaḥ ||

अगस्त्य उवाच (Agastya uvāca) –

अश्वानन महाबुद्धे सर्वशास्त्रविशारद।
कथितं ललितादेव्याश्चरितं परमाद्भुतम् ।।१।।

aśvānana mahābuddhe sarva-śāstra-viśārada ।
kathitaṁ lalitā-devyāścaritaṁ parmādbhutam || 1||

पूर्वं प्रादुर्भवो मातुस्ततः पट्टाभिषेचनम्।
भण्डासुरवधश्चैव विस्तरेण त्वयोदितः।। २।।

pūrvaṁ prādurbhavo mātustataḥ paṭṭābhiṣecanam ।
bhaṇḍāsura-vadhaścaiva vistareṇa tvayoditaḥ || 2||

वर्णितं श्रीपुरं चापि महाविभवविस्तरम्।

श्रीमत्पञ्चादशाक्षर्या महिमा वर्णितस्तथा।। ३।।

varṇitaṁ śrīpuraṁ cāpi mahāvibhava-vistaram |
śrī-matpañcā-daśākṣaryā mahimā varṇita-stathā || 3||

षोढा न्यासादयो न्यासा न्यासखण्डे समीरिताः।
अन्तर्यागक्रमश्चैव बहिर्यागक्रमस्तथा।। ४।।

ṣoḍhā nyāsādayo nyāsā nyāsa-khaṇḍe samīritāḥ |
antaryāga-kramaś-caiva bahiryāga-krama-stathā || 4||

महायागक्रमश्चैव पूजाखण्डे प्रकीर्त्तितः।
पुरश्चरणखण्डे तु जपलक्षणमीरितम्।। ५।।

mahāyāga-kramaś-caiva pūjākhaṇḍe prakīrttitaḥ |
puraścaraṇakhaṇḍe tu japa-lakṣaṇam-īritam || 5||

होमखण्डे त्वया प्रोक्तो होमद्रव्यविधिक्रमः।
चक्रराजस्य विद्यायाः श्रीदेव्या देशिकात्मनोः।। ६।।

homakhaṇḍe tvayā prokto homa-dravya-vidhi-kramaḥ |
cakra-rājasya vidyāyāḥ śrīdevyā deśikātmanoḥ || 6||

रहस्यखण्डे तादात्म्यं परस्परमुदीरितम्।
स्तोत्रखण्डे बहुविधाः स्तुतयः परिकीर्त्तिताः।। ७।।

rahasyakhaṇḍe tādātmyaṁ parasparam-udīritam |
stotrakhaṇḍe bahu-vidhāḥ stutayaḥ parikīrttitāḥ || 7||

मन्त्रिणीदण्डिनीदेव्योः प्रोक्ते नामसहस्रके।
न तु श्रीललितादेव्याः प्रोक्तं नामसहस्रकम्।। ८।।

mantriṇī-daṇḍinī-devyoḥ prokte nāmasahasrake |
na tu śrī-lalitā-devyāḥ proktaṁ nāma-sahasrakam || 8||

तत्र मे संशयो जातो हयग्रीव दयानिधे।
किं वा त्वया विस्मृतं तज्ज्ञात्वा वा समुपेक्षितम्।। ९।।

tatra me saṁśayo jāto hayagrīva dayānidhe |
kiṁ vā tvayā vismṛtaṁ taj-jñātvā vā sama-upekṣitam || 9||

मम वा योग्यता नास्ति श्रोतुं नामसहस्रकम्।
किमर्थं भवता नोक्तं तत्र मे कारणं वद।। १०।।

mama vā yogyatā nāsti śrotuṁ nāma-sahasrakam |

kimarthaṁ bhavatā noktaṁ tatra me kāraṇaṁ vada || 10 ||

श्री सूत उवाच (Śrī Sūta uvāca) —

इति पृष्टो हयग्रीवो मुनिना कुम्भजन्मना।
प्रहृष्टो वचनं प्राह तापसं कुम्भसम्भवम्।। ११।।

iti pṛṣṭo hayagrīvo muninā kumbha-janmanā |
prahṛṣṭo vacanaṁ prāha tāpasaṁ kumbha-sambhavam || 11 ||

श्रीहयग्रीव उवाच (Śrī-Hayagrīva uvāca) —

लोपामुद्रापतेऽगस्त्य सावधानमनाः शृणु।
नाम्नां सहस्रं यन्नोक्तं कारणं तद्वदामि ते।। १२।।

lopā-mudrāpate'gastya sāvadhāna-manāḥ śṛṇu |
nāmnāṁ sahasraṁ yan-noktaṁ kāraṇaṁ tad-vadāmi te || 12 ||

रहस्यमिति मत्वाहं नोक्तवांस्ते न चान्यथा।
पुनश्च पृच्छसे भक्त्या तस्मात्तत्ते वदाम्यहम्।। १३।।

rahasyamiti matvāhaṁ nokta-vāṁste na cānyathā |
punaśca pṛcchase bhaktyā tasmāt-tat-te vadāmyaham || 13 ||

ब्रूयाच्छिष्याय भक्ताय रहस्यमपि देशिकः।
भवता न प्रदेयं स्यादभक्ताय कदाचन।। १४।।

brūyāc-chiṣyāya bhaktāya rahasyamapi deśikaḥ |
bhavatā na pradeyaṁ syāda-bhaktāya kadācana || 14 ||

न शठाय न दुष्टाय नाविश्वासाय कर्हिचित्।
श्रीमातृभक्तियुक्ताय श्रीविद्याचारवेदिने।। १५।।

na śaṭhāya na duṣṭāya na-aviśvāsāya karhicit |
śrī-mātṛ-bhakti-yuktāya śrī-vidyācāra-vedine || 15 ||

उपासकाय शुद्धाय देयं नामसहस्रकम्।
यानि नामसहस्राणि सद्यः सिद्धिप्रदानि वै।। १६।।

upāsakāya śuddhāya deyaṁ nāma-sahasrakam |
yāni nāma-sahasrāṇi sadyaḥ siddhi-pradāni vai || 16 ||

तन्त्रेषु ललितादेव्यास्तेषु मुख्यमिदं मुने।
श्रीविद्यैव तु मन्त्राणां तत्र कादिर्यथा परा।। १७।।

tantreṣu lalitā-devya-asteṣu mukhyamidaṁ mune |
śrī-vidyaiva tu mantrāṇāṁ tatra kādiryathā parā || 17 ||

पुराणां श्रीपुरमिव शक्तीनां ललिता यथा।
श्रीविधोपासकानां च यथा देवो वरः शिवः।।१८।।

purāṇāṁ śrī-purama-iva śaktināṁ lalitā yathā |
śrī-vidhopāsakānāṁ ca yathā devo varaḥ śivaḥ || 18 ||

तथा नामसहस्रेषु वरमेतत्प्रकीर्तितम्।
यथास्य पठनाद्देवी प्रीयते ललिताम्बिका।। १९।।

tathā nāma-sahasra-eṣu varam-etat-prakirtitam |
yathāsya paṭhanād-devī prīyate lalitāmbikā || 19 ||

अन्यनामसहस्रस्य पाठान्न प्रीयते तथा।
श्रीमातुः प्रीतये तस्मादनिशं कीर्तयेदिदम्।। २०।।

anya-nāma-sahasrasya pāṭhānna prīyate tathā |
śrī-mātuḥ prītaye tasmād-niśaṁ kīrtayed-idam || 20 ||

बिल्वपत्रैश्चक्रराजे योऽर्चयेल्ललिताम्बिकाम्।
पद्मैर्वा तुलसीपत्रैरेभिर्नामसहस्रकैः।। २१।।

bilva-patraiśa-cakrarāje yo'rcayel-lalitāmbikām |
padmairvā tulasī-patrairebhir-nāma-sahsrakaiḥ || 21 ||

सद्य प्रसादं कुरुते तत्र सिंहासनेश्वरी।
चक्राधिराजमभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम्।। २२।।

sadyaḥ prasādaṁ kurute tatra siṁhāsaneśvarī |
cakra-adhirājam-abhyarcya japtvā pañca-daśa-akṣarīm || 22 ||

जपान्ते कीर्तयेन्नित्यमिदं नामसहस्रकम्।
जपपूजाद्यशक्तोऽपि पठेन्नामसहस्रकम्।। २३।।

japānte kīrtayen-nityam-idaṁ nāma-sahasrakam |
japa-pūjādya-śakto'pi paṭhen-nāma-sahasrakam || 23 ||

साङ्गार्चने साङ्गजपे यत्फलं तदवाप्नुयात्।
उपासने स्तुतीरन्याः पठेदभ्युदयो हि सः।। २४।।

sāṅga-arcane sāṅga-jape yatphalaṁ tad-vāpnuyāt |
upāsane stutīr-anyāḥ paṭhed-abhyudayo hi saḥ || 24 ||

इदं नामसहस्रं तु कीर्तयेन्नित्यकर्मवत्।
चक्रराजार्चनं देव्या जपो नाम्नां च कीर्तनम्।।२५।।

idaṁ nāma-sahasraṁ tu kīrtyen-nitya-karmavat |
cakrarāja-arcanaṁ devyā japo nāmnāṁ ca kīrtanam || 25 ||

भक्तस्य कृत्यमेतावदन्यदभ्युदयं विदुः।
भक्तस्यावश्यकमिदं नामसाहस्रकीर्तनम्।।२६।।

bhaktasya kṛtyametāvadanyad-abhyudayaṁ viduḥ |
bhaktasyāvaśyakam-idaṁ nāma-sāhasra-kīrtanam || 26 ||

तत्र हेतुं प्रवक्ष्यामि शृणु त्वं कुम्भसंभवः।
पुरा श्रीललितादेवी भक्तानां हितकाम्यया।।२७।।

tatra hetuṁ pravakṣyāmi śṛṇu tvaṁ kumbha-saṁbhavaḥ |
purā śrī-lalitā-devī bhaktānāṁ hita-kāmyayā || 27 ||

वाग्देवीर्वशिनीमुख्याः समाहूयेदमब्रवीत्।
वाग्देवता वशिन्याद्याः शृणुध्वं वचनं मम।।२८।।

vāgdevīr-vaśinīmukhyāḥ sam-āhūyedam-abravīt |
vāgdevatā vaśinyādyāḥ sṛṇudhvaṁ vacanaṁ mama || 28 ||

भवत्यो मत्प्रसादेन प्रोल्लसद्वाग्विभूतयः।
मद् भक्तानां वाग्विभूतिप्रदाने विनियोजिताः।।२९।।

bhavatyo mat-prasādena prollasada-vāgvibhūtayaḥ |
mad bhaktānāṁ vāgvibhūti-pradāne viniyojitāḥ || 29 ||

मच्चक्रस्य रहस्यज्ञा मम नामपरायणाः।
मम स्तोत्रविधानाय तस्मादाज्ञापयामि वः।।३०।।

mac-cakrasya rahasya-jñā mama nāma-parāyanāḥ |
mama stotra-vidhānāya tasmād-ājñāpayāmi vaḥ || 30 ||

कुरुध्वमङ्कितं स्तोत्रं मम नामसहस्रकैः।
येन भक्तैः स्तुताया मे सद्यः प्रीतिः परा भवेत्।।३१।।

kurudhvam-aṅkitaṁ stotraṁ mama nāmasaharakaiḥ |
yena bhaktaiḥ stutāyā me sadyaḥ prītiḥ parā bhavet || 31 ||

श्री हयग्रीव उवाच (Śrī Hayagrīva uvāca) —

इत्याज्ञप्ता वचोदेव्यो देव्या श्रीललिताम्बया।
रहस्यैर्नामभिर्दिव्यैश्चक्रुः स्तोत्रमनुत्तमम्।। ३२।।

ity-ājñaptā vacodevyo devyā śrī-lalitāmbayā |
rahasyair-nāmabhir-divyaiś-cakruḥstotramanuttamam || 32 ||

रहस्यनामसाहस्रमिति तद्विश्रुतं परम्।
ततः कदाचित्सदसि स्थित्वा सिंहासनेऽम्बिका।। ३३।।

rahasya-nāma-sāhasra-miti tad-viśrutāṁ param |
tataḥ kakācit-sadasi sthitvā siṁhāsane'mbikā || 33 ||

स्वसेवावसरं प्रादात्सर्वेषां कुम्भसम्भव।
सेवार्थमागतास्तत्र ब्रह्माणीब्रह्मकोटयः।। ३४।।

svasevāvāsaraṁ prāsādāt-sarveṣāṁ kumbha-sambhava |
sevārthamāgatāstatra brāhmaṇī-brahma-koṭayaḥ || 34 ||

लक्ष्मीनारायणानां च कोटयः समुपागताः।
गौरीकोटिसमेतानां रुद्राणामपि कोटयः।। ३५।।

lakṣmī-nārāyaṇānāṁ ca koṭayaḥ samup-āgatāḥ |
gaurī-koṭi-smetānāṁ rudrāṇāmapi koṭayaḥ || 35 ||

मन्त्रिणीदण्डिनीमुख्याः सेवार्थं याः समागताः।
शक्तयो विविधाकारास्तासां संख्या न विद्यते।। ३६।।

mantriṇī-daṇḍinī-mukhyāḥ sevārthaṁ yāḥ smāgatāḥ |
śaktayo vividhākārāstāsāṁ saṁkhyā na vidyate || 36 ||

दिव्यौघा मानवौघाश्च सिद्धौघाश्च समागताः।
तत्र श्रीललितादेवी सर्वेषां दर्शनं ददौ।। ३७।।

divyaughā mānavaughāśca siddhaughāśca samāgatāḥ |
tatra śrī-lalitādevī sarveṣāṁ darśanaṁ dadau || 37 ||

तेषु दृष्ट्वोपविष्टेषु स्वे स्वे स्थाने यथाक्रमम्।
तत्र श्रीललितादेवीकटाक्षाक्षेपनोदिताः।। ३८।।

teṣu dr̥ṣṭvopa-viṣṭeṣu sve sve sthāne yathākramam |
tatra śrī-lalitā-devī-kaṭākṣa-ākṣepenoditaḥ || 38 ||

उत्थाय वशिनीमुख्या बद्धाञ्जलिपुटास्तदा।

अस्तुवन्नामसाहस्रैः स्वकृतैर्ललिताम्बिकाम् ।। ३९ ।।

utthāya vaśinīmukhyā baddha-añjali-puṭa-astadā ।
astu-van-nāma-sāhasraiḥ sva-kr̥tair-lalitāṁbikām ।। 39 ।।

श्रुत्वा स्तवं प्रसन्नाभूल्ललितापरमेश्वरी ।
सर्वे ते विस्मयं जग्मुर्ये तत्र सदसि स्थिताः ।। ४० ।।

śrutvā stavaṁ prasannā-bhūl-lalitā-parameśvarī ।
sarve te vismayaṁ jagmurye tatra sadasi sthitāḥ ।। 40 ।।

ततः प्रोवाच ललिता सदस्यान् देवतागणान् ।
ममाज्ञयैव वाग्देव्यश्चक्रुः स्तोत्रमनुत्तमम् ।। ४१ ।।

tataḥ provāca lalitā sadasyān devatagaṇān ।
mamājñayaiva vāgdevyaś-cakruḥ stotram-anuttamam ।। 41 ।।

अङ्कितं नामभिर्दिव्यैर्मम प्रीतिविधायकैः ।
तत्पठध्वं सदा यूयं स्तोत्रं मत्प्रीतिवृद्धये ।। ४२ ।।

aṅkitaṁ nāmabhir-divyair-mama prīti-vidhāyakaiḥ ।
tat-paṭhadhvaṁ sadā yūyaṁ stotraṁ mat-prīti-vr̥ddhaye ।। 42 ।।

प्रवर्तयध्वं भक्तेषु मम नामसहस्रकम् ।
इदं नामसहस्रं मे यो भक्तः पठते सकृत् ।। ४३ ।।

pravartayadhvaṁ bhakteṣu mama nāma-sahasrakam ।
idaṁ nāma-sahasraṁ me yo bhaktaḥ paṭhate sakr̥t ।। 43 ।।

स मे प्रियतमो ज्ञेयस्तस्मै कामान्ददाम्यहम् ।
श्रीचक्रे मां समभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ।। ४४ ।।

sa me priyatamo jñeyas-tasmai kāmāndadāmyaham ।
śrī-cakre māṁ samabhyarcya japtvā pañca-daśākṣarīm ।। 44 ।।

पश्चान्नामसहस्रं मे कीर्तयेन्मम तुष्टये ।
मामर्चयतु वा मा वा विद्यां जपतु वा न वा ।। ४५ ।।

paścān-nāma-sahasraṁ me kīrtayen-mama tuṣṭaye ।
mām-arcayatu vā mā vā vidyāṁ japatu vā na vā ।। 45 ।।

कीर्तयेन्नामसाहस्रमिदं मत्प्रीतये सदा ।
मत्प्रीया सकलान्कामांल्लभते नात्र संशयः ।। ४६ ।।

kīrtayen-nāma-sāhasram-idaṁ mat-prītaye sadā ।
matprīyā sakalān-kāmāṁllabhate nātra saṁśayaḥ ।। 46 ।।

तस्मान्नामसहस्रं मे कीर्तयध्वं सदादरात्।
tasmān-nāma-sahasraṁ me kīrtayadhvaṁ sadā-darāt ।

श्री हयग्रीव उवाच (Śrī Hayagrīva uvāca)—

इति श्रीललितेशानी शास्ति देवान्सहानुगान्।। ४७।।

iti śrī-laliteśānī śāsti devān-sahānugān ।। 47 ।।

तदाज्ञया तदारभ्य ब्रह्मविष्णुमहेश्वराः।
शक्तयो मन्त्रिणीमुख्या इदं नामसहस्रकम्।। ४८।।

tadā-jñayā tadā-rabhya brahma-viṣṇu-maheśvarāḥ ।
śaktayo mantriṇī-mukhyā idaṁ nāma-sahasrakam ।। 48 ।।

पठन्ति भक्त्या सततं ललितापरितुष्टये।
तस्मादवश्यं भक्तेन कीर्तनीयमिदं मुने।। ४९।।

paṭhanti bhaktya satataṁ lalitā-pari-tuṣṭaye ।
tasmād-vaśyaṁ bhaktena kīrtanīyamidaṁ mune ।। 49 ।।

आवश्यकत्वे हेतुस्ते मया प्रोक्तो मुनीश्वर।
इदानीं नामसाहस्रं वक्ष्यामि श्रद्धया शृणु।। ५०।।

āvaśyakatve hetuste mayā prokto munīśvara ।
idānīṁ nāma-sāhasraṁ vakṣyāmi śraddhayā śṛṇu ।। 50 ।।

।। न्यासः।।

।। *nyāsaḥ* ।।

(अस्य श्रीललितासहस्रनामस्तोत्रमालामन्त्रस्य वशिन्यादिवाग्देवता ऋषयः अनुष्टुप् छन्दः श्रीललितापरमेश्वरी देवता प्रथमकूटं बीजम्, तृतीयकूटं शक्तिः द्वितीयकूटं कीलकम् श्रीललितापराम्बादेवताप्रीत्यर्थं जपे विनियोगः।)
(*asya śrī-lalitā-sahasra-nāma-stotra-mālā-mantrasya vaśinyādi-vāgdevatā ṛṣayaḥ anuṣṭup chandaḥ śrī-lalitā-parameśvarī devatā prathama-kūṭam bījam, tṛtīya-kūṭaṁ śaktiḥ dvitīya-kūṭaṁ kīlakam śrī-lalitāparāmbā-devatā-prītyarthaṁ jape viniyogaḥ* ।)

।। ध्यानम् ।।
।। ***dhyānam*** ।।

सिन्दूरारूणविग्रहां त्रिनयनां माणिक्यगौलिस्फुर-
त्तारानायकशेखरां स्मितमुखीमापीनवक्षोरुहाम्।
पाणिम्यामलिपूर्णरत्नचषकं रक्तोत्पलं बिभ्रतीं
सौम्यां रत्नघटस्थरक्तचरणां ध्यायेत्परामम्बिकाम्।। ५१।।

sindūra-arūṇa-vigrahāṁ trinayanāṁ māṇikya-gaulisphura-
ttārānāyaka-śekharāṁ smita-mukhīmāpīna-vakṣoruhām ।
pāṇimyāmali-pūrṇa-ratna-caṣakaṁ raktotpalaṁ bibhratīṁ
saumyāṁ ratna-ghaṭastha-rakta-caraṇāṁ dhyāyetparāmbi-kām ।। 51 ।।

।। मध्यभागः ।।
।। ***madhya-bhāgaḥ*** ।।

ॐ श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी।
चिदग्निकुण्डसंभूता देवकार्यसमुद्यता।। ५२।।

oṁ śrī-mātā śrī-mahārājñī śrī-mat-siṁhāsaneśvarī ।
cid-agni-kuṇḍa-saṁbhūtā deva-kārya-samudyatā ।। 52 ।।

उद्यद्भानुसहस्राभा चतुर्बाहुसमन्विता।
रागस्वरूपपाशाढया क्रोधाकाराङ्कुशोज्वला।। ५३।।

udyad-bhānu-sahasrābhā catur-bāhu-samanvitā ।
rāgasvarūpa-pāśāḍhayā krodhākāra-aṅkuśojjavalā ।। 53 ।।

मनोरूपेक्षुकोदण्डा पञ्चतन्मात्रसायका।
निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला।। ५४।।

mano-rūpekṣu-kodaṇḍā pañca-tanmātra-sāyakā ।
nija-aruṇa-prabhā-pūra-majjad-brahmāṇḍa-maṇḍalā ।। 54 ।।

चम्पकाशोकपुन्नागसौगन्धिकलसत्कचा।
कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता।। ५५।।

campaka-aśoka-punnāga-saugandhi-kala-satkacā ।
kuruvinda-maṇi-śreṇī-kanat-koṭīra-maṇḍitā ।। 55 ।।

अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता।
मुखचन्द्रकलङ्काभमृगनाभिविशेषका।। ५६।।

aṣṭamī-candra-vibhrāja-dalika-sthala-śobhitā |
mukha-candra-kalaṅkābha-mṛganābhi-viśeṣakā || 56||

वदनस्मरमांगल्यगृहतोरणचिल्लिका।
वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना।। ५७।।

vadana-smara-māṅgalya-gṛha-toraṇa-cillikā |
vaktra-lakṣmī-parīvāha-calanmīnābhalocanā || 57||

नवचम्पकपुष्पाभनासादण्डविराजिता।
ताराकान्तितिरस्कारिनासाभरणभासुरा।। ५८।।

nava-campaka-puṣpābhanāsā-daṇḍa-virājitā |
tārā-kānti-tiraskārinā-sābharaṇabhāsurā || 58||

कदम्बमञ्जरीक्लृप्तकर्णपूरमनोहरा।
ताटङ्कयुगलीभूततपनोडुपमण्डला।। ५९।।

kadamba-mañjarī-klṛpta-karṇapūra-manoharā |
tāṭaṅka-yugalī-bhūta-tapanoḍupa-maṇḍalā || 59||

पद्मरागशिलादर्शपरिभाविकपोलभूः।
नवविद्रुमबिम्बश्रीन्यक्कारिरदनच्छदा।। ६०।।

padma-rāga-śilādarśa-paribhāvika-polabhūḥ |
nava-vidruma-bimba-śrīnyakkāriradanacchadā || 60||

शुद्धविद्याङ्कुराकारद्विजपङ्क्तिद्वयोज्ज्वला।
कर्पूरवीटिकामोदसमाकर्षिदिगन्तरा।। ६१।।

śuddha-vidyāṅkurākāra-dvija-paṅkti-dvayojjvalā |
karpūra-vāṭikā-moda-samākarṣi-digantarā || 61||

निजसंलापमाधुर्यविनिर्भत्सितकच्छपी।
मन्दस्मितप्रभापूरमज्जत्कामेशमानसा।। ६२।।

nijasaṁlāpa-mādhurya-vinirbhatsita-kacchapī |
manda-smita-prabhāpūramañjat-kāmeśa-mānasā || 62||

अनाकलितसादृश्यचिबुकश्रीविराजिता।
कामेशबद्धमाङ्गल्यसूत्रशोभितकन्धरा।। ६३।।

anākalitasādṛśya-cibuka-śrī-virājitā |
kāmeśa-baddha-māṁgalya-sūtra-śobhita-kandharā || 63 ||

कनकाङ्गदकेयूरकमनीयभुजान्विता।
रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता।। ६४।।

kanaka-aṅgad-keyūra-kamanīya-bhujānvitā |
ratna-graveya-cintā-kalola-muktā-phalānvitā || 64 ||

कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी।
नाभ्यालवालरोमालिलताफलकुचद्वयी।। ६५।।

kāmeśvara-prema-ratna-maṇi-prati-paṇa-stanī |
nābhyālavāla-romālilatā-phala-kuca-dvayī || 65 ||

लक्ष्यरोमलताधारतासमुन्नेयमध्यमा।
स्तनभारदलन्मध्यपट्टबन्धवलित्रया।। ६६।।

lakṣya-roma-latā-dhāratā-samunneya-madhyamā |
stana-bhāradalan-madhya-paṭṭa-bandha-valitrayā || 66 ||

अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी।
रत्नकिङ्किणिकारम्यरशनादामभूषिता।। ६७।।

aruṇāruṇa-kausumbha-vastra-bhāsvat-kaṭi-taṭī |
ratna-kiṅkiṇi-kāramya-raśanā-dāma-bhūṣitā || 67 ||

कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता।
माणिक्यमुकुटाकारजानुद्वयविराजिता।। ६८।।

kāmeśa-jñāta-saubhāgya-mārdavorud-vayānvitā |
māṇikya-mukuṭākāra-jānu-dvaya-virājitā || 68 ||

इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका।
गूढ़गुल्फा कूर्मपृष्ठजयिष्णुप्रपदान्विता।। ६९।।

indragopa-parikṣipta-smara-tūṇābhajaṅghikā |
gūḍhagulphā kūrma-pṛṣṭha-jayiṣṇu-prapadānvitā || 69 ||

नखदीधितिसंछन्ननमज्जनतमोगुणा।
पदद्वयप्रभाजालपराकृतसरोरुहा।।७०।।

nakha-dīdhiti-saṁchannana-majjana-tamo-guṇā ।
pada-dvaya-prabhājāla-parākṛta-saroruhā ।। 70 ।।

शिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजा।
मरालीमन्दगमना महालावण्यशेवधिः।।७१।।

śiñjāna-maṇi-mañjīra-maṇḍita-śrī-pada-ambujā ।
marālī-manda-gamanā mahā-lāvaṇya-śeṣvadhiḥ ।। 71 ।।

सर्वारुणाऽनवद्याङ्गी सर्वाभरणभूषिता।
शिवकामेश्वराङ्कस्था शिवा स्वाधीनवल्लभा।।७२।।

sarvāruṇā'navadyāṅgī sarvābharaṇa-bhūṣitā ।
śiva-kāmeśvara-aṁkasthā śivā svādhīna-vallabhā ।। 72 ।।

सुमेरुशृङ्गमध्यस्था श्रीमन्नगरनायिका।
चिन्तामणिगृहान्तःस्था पञ्चब्रह्मासनस्थिता।।७३।।

sumeru-śṛṅga-madhyasthā śrīman-nagara-nāyikā ।
cintāmaṇi-gṛhāntaḥ-sthā pañca-brahmāsana-sthitā ।। 73 ।।

महापद्माटवीसंस्था कदम्बवनवासिनी।
सुधासागरमध्यस्था [60] कामाक्षी कामदायिनी।।७४।।

mahā-padmā-ṭavī-saṁsthā kadamba-vana-vāsinī ।
sudhā-sāgara-madhyasthā [60] *kāmākṣī kāmadāyinī* ।। 74 ।।

देवर्षिगणसंघातस्तूयमानात्मवैभवा।
भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता।।७५।।

devarṣi-gaṇa-saṁghāta-stūyamāna-ātma-vaibhavā ।
bhaṇḍāsura-vadhodyukta-śakti-senā-samanvitā ।। 75 ।।

संपत्करीसमारूढसिंधुरव्रजसेविता।
अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृता।।७६।।

saṁpatkarī-samārūḍha-sindhur-vraja-sevitā ।
aśvārūḍha-adhiṣṭhita-aśva-koṭi-koṭibhirāvṛtā ।। 76 ।।

चक्रराजरथारूढसर्वायुधपरिष्कृता ।
गेयचक्ररथारूढमन्त्रिणीपरिसेविता ।। ७७ ।।

cakrarāja-rathārūḍha-sarvāyudha-priṣkṛtā ।
geyacakra-rathārūḍha-mantriṇī-parisevitā ।। 77 ।।

किरिचक्ररथारूढदण्डनाथापुरस्कृता [70] ।
ज्वालामालिनिकाक्षिप्तवह्निप्राकारमध्यगा ।। ७८ ।।

kiricakra-rathārūḍha-daṇḍanāthāpuraskṛtā [70] ।
jvālāmālini-kākṣipta-vahni-prākāra-madhyagā ।। 78 ।।

भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता ।
नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका ।। ७९ ।।

bhaṇḍa-sainya-vadho-dyukta-śakti-vikrama-harṣitā ।
nityāparākramāṭopa-nirikṣaṇa-samutsukā ।। 79 ।।

भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता ।
मन्त्रिण्यम्बाविरचितविषङ्गवधतोषिता ।। ८० ।।

bhaṇḍa-putra-vadho-dyukta-bālā-vikrama-nanditā ।
mantriṇyambā-viracita-viṣaṅga-vadha-toṣitā ।। 80 ।।

विशुक्रप्राणहरणवाराहीवीर्यनन्दिता ।
कामेश्वरमुखालोककल्पितश्रीगणेश्वरा ।। ८१ ।।

viśukra-prāṇa-haraṇa-vārahī-vīrya-nanditā ।
kāmeśvara-mukhāloka-kalpita-śrī-gaṇeśvarā ।। 81 ।।

महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षिता ।
भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी ।। ८२ ।।

mahā-gaṇeśa-nirbhinna-vighna-yantra-praharṣitā ।
bhaṇḍā-surendra-nirmukta-śastra-pratyastra-varṣiṇī ।। 82 ।।

कराङ्गुलिनखोत्पन्ननारायणदशाकृतिः [80] ।
महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिका ।। ८३ ।।

kara-aṅguli-nakha-utpanna-nārāyaṇa-daśākṛtiḥ [80] ।
mahā-pāśupata-astra-agni-nirdagdhāsura-sainikā ।। 83 ।।

कामेश्वरास्त्रनिर्दग्धसभण्डासुरशून्यका ।
ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवा ।। ८४ ।।

kāmeśvarāstra-nirdagdhasa-bhaṇḍāsura-śūnyakā ।
brahmopendra-mahendrādideva-saṁstuta-vaibhavā ।। 84 ।।

हरनेत्राग्निसंदग्धकामसंजीवनौषघिः ।।
श्रीमद्वाग्भवकूटैकस्वरूपमुखपङ्कजा ।। ८५ ।।

hara-netra-agni-saṁdagdha-kāma-saṁjīvan-auṣadhiḥ ।
śrīmad-vāgbhava-kūṭaika-svarūpa-mukha-paṅkajā ।। 85 ।।

कण्ठाधः कटिपर्यन्तमध्यकूटस्वरूपिणी ।
शक्तिकूटैकतापन्नकट्यधोभागधारिणी ।। ८६ ।।

kaṇṭhādhaḥ kaṭi-paryanta-madhya-kūṭa-svarūpiṇī ।
śakti-kūṭaika-tāpanna-kaṭyadho-bhāga-dhāriṇī ।। 86 ।।

मूलमन्त्रात्मिका मूलकूटत्रयकलेवरा ।
कुलामृतैकरसिका [90] कुलसंकेतपालिनी ।। ८७ ।।

mūlamantrātmikā mūla-kūṭa-traya-kalevarā ।
kula-amṛtaikarasikā[90] *kula-saṁketa-pālinī* ।। 87 ।।

कुलाङ्गना कुलान्तस्था कौलिनी कुलयोगिनी ।
अकुला समयान्तस्था समयाचारतत्परा ।। ८८ ।।

kulāṅganā kulāntasthā kaulinī kula-yoginī ।
akulā samayāntasthā samayācāratatparā ।। 88 ।।

मूलाधारैकनिलया ब्रह्मग्रन्थिविभेदिनी [100] ।
मणिपूरान्तरुदिता विष्णुग्रन्थिविभेदिनी ।। ८९ ।।

mulādhāraika-nilayā brahma-granthi-vibhedinī[100] ।
maṇipūrānta-ruditā viṣṇu-granthi-vibhedinī ।। 89 ।।

आज्ञाचक्रान्तरालस्था रुद्रग्रन्थिविभेदिनी ।
सहस्राराम्बुजारूढा सुधासाराभिवर्षिणी ।। ९० ।।

ājñā-cakra-antarāla-sthā rudra-granthi-vibhedinī ।
sahasrāra-ambujārūḍhā sudhāsāra-abhivarṣiṇī ।। 90 ।।

तडिल्लतासमरूचिः षट्चक्रोपरिसंस्थिता ।
महासक्तिः कुण्डलिनी [110] बिसतन्तुतनीयसी ।। ९१ ।।

taḍil-latā-sama-rūchiḥ ṣaṭ-cakropari-saṁsthitā ।
mahā-saktiḥ kuṇḍalinī [110] *bisa-tantu-tanīyasī* ।। 91 ।।

भवानी भावनागम्या भवारण्यकुठारिका।
भद्रप्रिया भद्रमूर्तिर्भक्तसौभाग्यदायिनी।। ९२।।

bhavāni bhāvanāgamyā bhavāraṇya-kuṭhārikā ।
bhadrapriyā bhadra-mūrtir-bhakta saubhāgyadāyinī ।। 92।।

भक्तिप्रिया भक्तिगम्या भक्तिवश्या [120] भयापहा।
शांभवी शारदाराध्या शर्वाणी शर्मदायिनी।। ९३।।

bhaktipriyā bhaktigamyā bhaktivaśyā [120] *bhayāpahā* ।
śāṁbhavī śāradārādhyā śarvāṇī śarmadāyinī ।। 93।।

शाङ्करी श्रीकरी साध्वी शरच्चन्द्रनिभानना।
शातोदरी [130] शान्तिमती निराधारा निरञ्जना।। ९४।।

śāṁkarī śrīkarī sādhvī śaraccandra-nibhānanā ।
śātodarī[130] *śāntimatī nirādhārā nirañjanā* ।। 94।।

निर्लेपा निर्मला नित्या निराकारा निराकुला।
निर्गुणा निष्कला [140] शान्ता निष्कामा निरुपप्लवा।। ९५।।

nirlepā nirmalā nityā nirākārā nirākulā ।
nirguṇā niṣkalā [140] *śāntā niṣkāmā nirupa-plavā* ।। 95।।

नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया।
नित्यशुद्धा नित्यबुद्धा निरवद्या [150] निरन्तरा।। ९६।।

nityamuktā nirvikārā niṣprapañcā nirāśrayā ।
nityaśuddhā nityabuddhā niravadyā [150] *nirantarā* ।। 96।।

निष्कारणा निष्कलङ्का निरूपाधिर्निरीश्वरा।
नीरागा रागमथनी निर्मदा मदनाशिनी।। ९७।।

niṣkāraṇā niṣkalaṅkā nirūpādhir-nirīśvarā ।
nīrāgā rāgamathanī nirmadā madanāśinī ।। 97।।

निश्चिन्ता [160] निरहंकारा निर्मोहा मोहनाशिनी।
निर्ममा ममताहन्त्री निष्पापा पापनाशिनी।। ९८।।

niścintā [160] *nirahaṁkārā nirmohā mohanāśinī* ।
nirmamā mamatā-hantrī niṣpāpa pāpanāśinī ।। 98।।

निष्क्रोधा क्रोधशमनी निर्लोभा [170] लोभनाशिनी।
निःसंशया संशयघ्नी निर्भवा भवनाशिनी।। ९९।।

niṣkrodhā krodhaśamanī [170] *lobhanāśinī* |
niḥsaṁśayā saṁśayaghnī nirbhavā bhavanāśinī || 99 ||

निर्विकल्पा निराबाधा निर्भेदा भेदनाशिनी।
निर्नाशा [180] मृत्युमथनी निष्क्रिया निष्परिग्रहा।। १००।।

nirvikalpā nirābādhā nirbhedā bhedanāśinī |
nirnāśā [180] *mṛtyu-mathanī niṣkriyā niṣparigrahā* || 100 ||

निस्तुला नीलचिकुरा निरपाया निरत्यया।
दुर्लभ दुर्गमा दुर्गा [190] दुःखहन्त्री सुखप्रदा।। १०१।।

nistulā nīlacikurā nirapāyā niratyayā |
durlabha durgamā durgā [190] *duḥkha-hantrī sukhapradā* ||101||

दुष्टदूरा दुराचारशमनी दोषवर्जिता।
सर्वज्ञा सान्द्रकरुणा समानाधिकवर्जिता।। १०२।।

duṣṭadūrā durācāra-śamanī doṣavarjitā |
sarvajñā sāndrakaruṇā samānādhika-varjitā || 102 ||

सर्वशक्तिमयी सर्वमङ्गला [200] सद्गतिप्रदा।
सर्वेश्वरी सर्वमयी सर्वमन्त्रस्वरूपिणी।। १०३।।

sarva-śaktimayī sarva-maṅgalā [200] *sadgatipradā* |
sarveśvarī sarvamayī sarva-mantra-svarūpiṇī || 103 ||

सर्वयन्त्रात्मिका सर्वतन्त्ररूपा मनोन्मनी।
माहेश्वरी महादेवी महालक्ष्मी [210] मृडप्रिया।। १०४।।

sarva-yantrātmikā sarva-tantrarūpā manonmanī |
māheśvarī mahādevī mahālakṣmī [210] *mṛḍapriyā* || 104 ||

महारूपा महापूज्या महापातकनाशिनी।
महामाया महासत्त्वा महाशक्तिर्महारतिः।। १०५।।

mahārūpā mahāpūjyā mahāpātaka-nāśinī |
mahāmāyā mahāsattvā mahāśaktir-mahāratiḥ || 105 ||

महाभोगा महैश्वर्या [220] महावीर्या महाबला।
महाबुद्धिर्महासिद्धिर्महायोगेश्वरेश्वरी।। १०६।।

mahābhogā mahaiśvaryā [220] *mahāvīryā mahābalā* |
mahābuddhir-mahāsiddhir-mahāyogeśvara-īśvarī || 106 ||

महातन्त्रा महामन्त्रा महायन्त्रा महासना।
महायागक्रमाराध्या [230] महाभैरवपूजिता।। १०७।।

mahātantrā mahāmantrā mahāyantrā mahāsanā |
mahāyāga-kramārādhyā [230] *mahābhairava-pūjitā* || 107 ||

महेश्वरमहाकल्पमहाताण्डवसाक्षिणी।
महाकामेशमहिषी महात्रिपुरसुन्दरी।। १०८।।

maheśvara-mahākalpa-mahātāṇḍava-sākṣiṇī |
mahā-kāmeśa-mahiṣī mahātripura-sundarī || 108 ||

चतुःषष्ट्युपचाराढया चतुःषष्टिकलामयी।
महाचतुःषष्टिकोटियोगिनीगणसेविता।। १०९।।

catuḥ-ṣaṣṭyupacārāḍhayā catuḥ-ṣaṣṭi-kalāmayī |
mahā-catuḥ-ṣaṣṭi-koṭi-yoginī-gaṇa-sevitā || 109 ||

मनुविद्या चन्द्रविद्या चन्द्रमण्डलमध्यगा [240]।
चारुरूपा चारुहासा चारुचन्द्रकलाधरा।। ११०।।

manuvidyā candravidyā candra-maṇḍala-madhyagā[240] |
cārurūpā cāruhāsā cāru-candra-kalādharā || 110 ||

चराचरजगन्नाथा चक्रराजनिकेतना।
पार्वती पद्मनयना पद्मरागसमप्रभा।। १११।।

carācara-jagannāthā cakrarāja-niketanā |
pārvatī padmanayanā padmarāga-samaprabhā || 111 ||

पञ्चप्रेतासनासीना पञ्चब्रह्मस्वरूपिणी [250]।
चिन्मयी परमानन्दा विज्ञानघनरूपिणी।। ११२।।

pañca-pretāsanāsīnā pañca-brahma-svarūpiṇī[250] |
cinmayī paramānandā vijñāna-ghana-rūpiṇī || 112 ||

ध्यानध्यातृध्येयरूपा धर्माधर्मविवर्जिता।
विश्वरूपा जागरिणी स्वपन्ती तैजसात्मिका।। ११३।।

dhyāna-dhyātṛ-dhyeya-rūpā dharma-adharma-vivarjitā |
viśvarūpā jāgariṇī svapantī taijasātmikā || 113 ||

सुप्ता [260] प्राज्ञात्मिका तुर्या सर्वावस्थाविवर्जिता।
सृष्टिकर्त्री ब्रह्मरूपा गोप्त्री गोविन्दरूपिणी।। ११४।।

suptā [260] *prājñātmikā turyā sarvāvasthā-vivarjitā* |
sṛṣṭikartrī brahmarūpā goptrī govinda-rūpiṇī || 114 ||

संहारिणी रुद्ररूपा तिरोधानकरी[270]श्वरी ।
सदाशिवाऽनुग्रहदा पञ्चकृत्यपरायणा ।। ११५ ।।

saṁhāriṇī rudrarūpā tirodhānakarī[270]*śvarī* |
sadāśivā'nugrahadā pañca-kṛtya-parāyaṇā || 115 ||

भानुमण्डलमध्यस्था भैरवी भगमालिनी ।
पद्मासना भगवती पद्मनाभसहोदरी [280] ।। ११६ ।।

bhānu-maṇḍala-madhyasthā bhairavī bhagamālinī |
padmāsanā bhagavatī padmanābha-sahodarī [280] || 116 ||

उन्मेषनिमिषोत्पन्नविपन्नभुवनावली ।
सहस्रशीर्षवदना सहस्राक्षी सहस्रपात् ।। ११७ ।।

unmeṣa-nimiṣotpanna-vipanna-bhuvanāvalī |
sahasra-ṣīrṣa-vadanā sahasrākṣī sahasrapāt || 117 ||

आब्रह्मकीटजननी वर्णाश्रमविधायिनी ।
निजाज्ञारूपनिगमा पुण्यापुण्यफलप्रदा ।। ११८ ।।

ā-brahma-kīṭa-jananī varṇāśrama-vidhāyinī |
nij-ājñā-rūpa-nigamā puṇya-apuṇya-phalapradā || 118 ||

श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका ।
सकलागमसंदोहशुक्तिसंपुटमौक्तिका ।। ११९ ।।

śruti-sīmanta-sindūrīkṛta-pādābja-dhūlikā |
sakalāgama-saṁdoha-śukti-saṁpuṭa-mauktikā || 119 ||

पुरुषार्थप्रदा पूर्णा भोगिनी भुवनेश्वरी ।
अम्बिकाऽनादिनिधना हरिब्रह्मेन्द्रसेविता ।। १२० ।।

puruṣārtha-pradā pūrṇā bhoginī bhuvaneśvarī |
ambikā'nādi-nidhanā hari-brahmendra-sevitā || 120 ||

नारायणी नादरूपा नामरूपविवर्जिता [300] ।
ह्रींकारी ह्रीमती हृद्या हेयोपादेयवर्जिता ।। १२१ ।।

nārāyaṇī nādarūpā nāma-rūpa-vivarjitā [300] ।
hrīṁkārī hrīṁmatī hṛdyā heyopādeya-varjitā ।। 121 ।।

राजराजार्चिता राज्ञी रम्या राजीवलोचना।
रञ्जनी रमणी [310] रस्या रणत्किङ्किणिमेखला।। १२२।।

rāja-rājārcitā rajñī ramyā rājīva-locanā ।
rañjanī ramaṇī [310] *rasyā raṇat-kiṅkiṇi-mekhalā* ।। 122 ।।

रमा राकेन्दुवदना रतिरूपा रतिप्रिया।
रक्षाकरी राक्षसघ्नी रामा रमणलम्पटा।। १२३।।

ranmā rākendu-vadanā ratirūpā ratipriyā ।
rakṣākarī rākṣasaghnī rāmā ramaṇa-lampaṭā ।। 123 ।।

काम्या काम्यकलारूपा कदम्बकुसुमप्रिया।
कल्याणी जगतीकन्दा करुणारससागरा।। १२४।।

kāmyā kāmya-kalārūpā kadamba-kusumapriyā ।
kalyāṇī jagatī-kandā karuṇā-rasa-sāgarā ।। 124 ।।

कलावती कलालापा कान्ता कादम्बरीप्रिया [330]।
वरदा वामनयना वारुणीमदविह्वला।। १२५।।

kalāvatī kalālāpā kāntā kādambarī-priyā [330] ।
varadā vāma-nayanā vāruṇī-mada-vihvalā ।। 125 ।।

विश्वाधिका वेदवेद्या विन्ध्याचलनिवासिनी।
विधात्री वेदजननी विष्णुमाया विलासिनी।। १२६।।

viśvādhikā vedavedyā vindhyācala-nivāsinī ।
vidhātrī veda-jananī viṣṇumāyā vilāsinī ।। 126 ।।

क्षेत्रस्वरूपा क्षेत्रेशी क्षेत्रक्षेत्रज्ञपालिनी।
क्षयवृद्धिविनिर्मुक्ता क्षेत्रपालसमर्चिता।। १२७।।

kṣetra-svarūpā kṣetreśī kṣetra-kṣetrajña-pālinī ।
kṣaya-vṛddhi-vinirmuktā kṣetrapāla-samarcitā ।। 127 ।।

विजया विमला वन्द्या वन्दारुजनवत्सला।
वाग्वादिनी [350] वामकेशी वह्निमण्डलवासिनी।। १२८।।

vijayā vimalā vandyā vandā-rujana-vatsalā ।
vāgvādinī [350] *vāmakeśī vahni-maṇḍala-vāsinī* ।। 128 ।।

भक्तिमत्कल्पलतिका पशुपाशविमोचिनी।
संहृताशेषपाखण्डा सदाचारप्रवर्तिका।। १२९।।

bhaktimat-kalpa-latikā paśupāśavimocinī ।
saṁhṛtāśeṣa-pākhaṇḍā sadācāra-pravartikā ।। 129 ।।

तापत्रयाग्निसंतप्तसमाह्लादनचन्द्रिका।
तरुणी तापसाराध्या तनुमध्या [360] तमोऽपहा।। १३०।।

tāpatrayāgni-saṁtapta-samāhlādana-candrikā ।
taruṇī tāpasārādhyā tanumadhyā [360] *tamo'pahā* ।। 130 ।।

चितिस्तत्पदलक्ष्यार्था चिदेकरसरूपिणी।
स्वात्मानन्दलवीभूत ब्रह्माद्यानन्दसंततिः।। १३१।।

citistatpada-lakṣyārthā cideka-rasa-rūpiṇī ।
svātmānanda-valibhūta-brahmādyānanda-saṁtatiḥ ।। 131 ।।

पराप्रयक्चितीरूपा पश्यन्ती परदेवता।
मध्यमा [370] वैखरीरूपा भक्तमानसहंसिका।। १३२।।

parāprayakcitī-rūpā paśyantī paradevatā ।
madhyamā [370] *vaikharī-rūpā bhakta-māna-saṁhaṁsikā* ।। 132 ।।

कामेश्वरप्राणनाडी कृतज्ञा कामपूजिता।
शृङ्गाररससंपूर्णा जया जालन्धरस्थिता।। १३३।।

kāmeśvara-prāṇa-nāḍī kṛtajñā kāmapūjitā ।
śṛṅgāra-rasa-saṁpūrṇā jayā jālandhara-sthitā ।। 133 ।।

ओडयाणपीठनिलया बिन्दुमण्डलवासिनी।
रहोयागक्रमाराध्या रहस्तर्पणतर्पिता।। १३४।।

oḍayāṇa-pīṭha-nilayā bindu-maṇḍala-vāsinī ।
rahoyāga-kramārādhyā rahas-tarpaṇa-tarpitā ।। 134 ।।

सद्यः प्रसादिनी विश्वसाक्षिणी साक्षिवर्जिता।
षडङ्गदेवतायुक्ता षाड्गुण्यपरिपूरिता।। १३५।।

sadyaḥ prasādinī viśva-sākṣiṇī sākṣi-varjitā |
ṣaḍ-aṅga-devatāyuktā ṣāḍ-guṇya-pari-pūritā || 135 ||

नित्यक्लिन्ना निरुपमा निर्वाणसुखदायिनी [390]।
नित्या षोडशिकारूपा श्रीकण्ठार्धशरीरिणी।। १३६।।

nityaklinnā nirupamā nirvāṇa-sukhadāyinī[390] |
nityā ṣoḍaśikā-rūpā śrī-kaṇḍhārdha-śarīriṇī || 136 ||

प्रभावती प्रभारूपा प्रसिद्धा परमेश्वरी।
मूलप्रकृतिरव्यक्ता व्यक्ताव्यक्तस्वरूपिणी।। १३७।।

prabhāvatī prabhārūpā prasiddhā parameśvarī |
mūla-prakṛtir-vyaktā vyaktā-vyakta-svarūpiṇī || 137 ||

व्यापिनी [400] विविधाकारा विद्याऽविद्यास्वरूपिणी।
महाकामेशनयनकुमुदाह्लादकौमुदी।। १३८।।

vyāpinī [400] *vividhākārā vidyā'vidyā-svarūpiṇī* |
mahākāmeśa-nayana-kumudāhlāda-kaumudī || 138 ||

भक्तहार्दतमोभेदभानुमद्भानुसंततिः।
शिवदूती शिवाराध्या शिवमूर्तिः शिवङ्करी।। १३९।।

bhakta-hārda-tamo-bheda-bhānu-mad-bhānu-saṁtatiḥ |
śivadūtī śivārādhyā śivamūrtiḥ śivaṁkarī || 139 ||

शिवप्रिया शिवपरा [410] शिष्टेष्टा शिष्टपूजिता।
अप्रमेया स्वप्रकाशा मनोवाचामगोचरा।। १४०।।

śivapriyā śivaparā [410] *śiṣṭeṣṭā śiṣṭapūjitā* |
aprameyā svaprakāśā manovācāmagocarā || 140 ||

चिच्छक्तिश्चेतनारूपा जडशक्तिर्जडात्मिका।
गायत्री [420] व्याहृतिः सन्ध्या द्विजवृन्दनिषेविता।। १४१।।

cic-chaktiś-cetanā-rūpā jaḍa-śaktir-jaḍātmikā |
gāyatrī [420] *vyāhṛtiḥ sandhyā dvijavṛnda-niṣevitā* || 141 ||

तत्त्वासना तत्त्वमयी पञ्चकोशान्तरस्थिता।
निःसीममहिमा नित्ययौवना [430] मदशालिनी।। १४२।।

tattvāsnā tattvamayī pañca-kośāntara-sthitā ǀ
niḥsīma-mahimā nitya-yauvanā [430] *madaśālinī* ǀǀ 142 ǀǀ

मदाघूर्णितरक्ताक्षी मदपाटलगण्डभूः।
चन्दनद्रवदिग्धाङ्गी चाम्पेयकुसुमप्रिया।। १४३।।

madāghūrṇita-raktākṣī mada-pāṭala-gaṇḍabhūḥ ǀ
candana-drava-digdhāṅgī cāmpeya-kusumpriyā ǀǀ 143 ǀǀ

कुशला कोमलाकारा कुरुकुल्ला कुलेश्वरी।
कुलकुण्डालया [440] कौलमार्गतत्परसेविता।। १४४।।

kuśalā komalākārā kurukullā kuleśvarī ǀ
kula-kuṇḍālayā [440] *kaula-mārga-tatpara-sevitā* ǀǀ 144 ǀǀ

कुमारगणनाथाम्बा तुष्टिः पुष्टिर्मतिर्धृतिः।
शान्तिः स्वस्तिमती कान्तिर्नन्दिनी [450] विघ्ननाशिनी।। १४५।।

kumāra-gaṇa-nātha-ambā tuṣṭiḥ puṣṭir-matir-dhṛtiḥ ǀ
śāntiḥ svastimatī kāntir-nandinī [450] *vighna-nāśinī* ǀǀ 145 ǀǀ

तेजोवती त्रिनंयना लोलाक्षी कामरूपिणी।
मालिनी हंसिनी माता मलयाचलवासिनी।। १४६।।

tejovatī trinayanā lolākṣī kāmarūpiṇī ǀ
mālinī haṁsinī mātā malayācala-vāsinī ǀǀ 146 ǀǀ

सुमुखी नलिनी [460] सुभ्रूः शोभना सुरनायिका।
कालकण्ठी कान्तिमती क्षोभिणी सूक्ष्मरूपिणी।। १४७।।

sumukhī nalinī [460] *subhrūḥ śobhanā suranāyikā* ǀ
kālakaṇṭhī kāntimatī kṣobhiṇī sūkṣmarūpiṇī ǀǀ 147 ǀǀ

वज्रेश्वरी वामदेवी वयोऽवस्थाविवर्जिता [470]।
सिद्धेश्वरी सिद्धविद्या सिद्धमाता यशस्विनी।। १४८।।

vajreśvarī vāmadevī vayo'vasthā-vivarjitā[470] ǀ
siddheśvarī siddhavidhyā siddhamātā yaśasvinī ǀǀ 148 ǀǀ

विशुद्धिचक्रनिलयाऽऽरक्तवर्णा त्रिलोचना।
खट्वाङ्गादिप्रहरणा वदनैकसमन्विता।। १४९।।

viśuddhi-cakra-nilayā"raktavarṇā trilocanā ǀ
khaṭvāṅgādi-praharaṇā vadanaika-samanvitā ǀǀ 149 ǀǀ

पायसान्नप्रिया [480] त्वक्स्था पशुलोकभयंकरी ।
अमृतादिमहाशक्तिसंवृता डाकिनीश्वरी ।। १५० ।।

pāyasa-annapriyā [480] *tvaksthā paśuloka-bhayaṁkarī* |
amṛtādi-mahāśakti-saṁvṛtā ḍākinīśvarī || 150 ||

अनाहताब्जनिलया श्यामाभा वदनद्वया ।
दंष्ट्रोज्ज्वलाऽक्षमालादिधरारुधिरसंस्थिता ।। १५१ ।।

anāhata-abjanilayā śyāmābhā vadana-dvayā |
daṁṣṭrojjvalā'kṣamālādi-dharā-rudhira-saṁsthitā || 151 ||

कालारात्र्यादिशक्त्यौघवृता स्निग्धौदनप्रिया ।
महावीरेन्द्रवरदा राकिण्यम्बास्वरूपिणी ।। १५२ ।।

kālārātryādi-śaktyaughavṛtā snigdhaudana-priyā |
mahāvīrendra-varadā rākiṇyambā-svarūpiṇī || 152 ||

मणिपूराब्जनिलया वदनत्रयसंयुता ।
वज्रादिकायुधोपेता डामर्यादिभिरावृता ।। १५३ ।।

maṇipūrābja-nilayā vadana-traya-saṁyutā |
vajrādik-āyudhopetā ḍāmaryādi-bhirāvṛtā || 153 ||

रक्तवर्णा मांसनिष्ठा [500] गुडान्नप्रीतमानसा ।
समस्तभक्तसुखदा लाकिन्यम्बास्वरूपिणी ।। १५४ ।।

raktavarṇā māṁsaniṣṭhā [500] *guḍānna-prītamānasā* |
samasta-bhakta-sukhadā lākinyambā-svarūpiṇī || 154 ||

स्वाधिष्ठानाम्बुजगता चतुर्वक्त्रमनोहरा ।
शूलाद्यायुधसंपन्ना पीतवर्णाऽतिगर्विता ।। १५५ ।।

svādhiṣṭhāna-ambuja-gatā catur-vaktra-manoharā |
śūlādyāyudha-saṁpannā pītavarṇā'ti-garvitā || 155 ||

मेदोनिष्ठा मधुप्रीता [510] बन्धिन्यादिसमन्विता ।
दध्यन्नासक्तहृदया काकिनीरूपधारिणी ।। १५६ ।।
medoniṣṭhā madhuprītā [510] *bandhinyādi-samanvitā* |
dadhyannāsakta-hṛdayā kākinī-rūpa-dhāriṇī || 156 ||

मूलाधाराम्बुजारूढा पञ्जवक्त्राऽस्थिसंस्थिता ।
अङ्कुशादिप्रहरणा वरदादिनिषेविता ।। १५७ ।।

mūlādhāra-ambujārūḍhā pañja-vaktrā'sthi-saṁsthitā |
aṅkuśādi-praharaṇā varadādi-niṣevitā || 157 ||

मुद्गौदनासक्तचित्ता साकिन्यम्बास्वरूपिणी [520]।
आज्ञाचक्राब्जनिलया शुक्लवर्णा षडानना।। १५८।।

mud-gaudanāsakta-cittā sākinyambā-svarūpiṇī[520] |
ājñā-cakra-abja-nilayā śuklavarṇā ṣaḍānanā || 158 ||

मज्जासंस्था हंसवतीमुख्यशक्तिसमन्विता।
हरिद्रान्नैकरसिका हाकिनीरूपधारिणी।। १५९।।

majjā-saṁsthā haṁsavati-mukhya-śakti-samanvitā |
haridrān-naikara-sikā hākinī-rūpa-dhāriṇī || 159 ||

सहस्रदलपद्मस्था सर्ववर्णोपशोभिता।
सर्वायुधधरा [530] शुक्लसंस्थिता सर्वतोमुखी।। १६०।।

sahasra-dala-padma-sthā sarva-varṇopaśobhitā |
sarvāyudhdharā [530] *śukla-saṁsthitā sarvatomukhī* || 160 ||

सर्वौदनप्रीतचित्ता याकिन्यम्बास्वरूपिणी।
स्वाहा स्वधामतिर्मेधा श्रुतिः स्मृतिर [540] नुत्तमा।। १६१।।

sarvaudana-prīta-cittā yākinyambā-svarūpiṇī |
svāhā svadhā-matir-medhā śrutiḥ smṛtir [540] *nuttamā* || 161 ||

पुण्यकीर्तिः पुण्यलभ्या पुण्यश्रवणकीर्त्तना।
पुलोमजार्चिता बन्धमोचनी बर्ब(बन्धु) रालका।। १६२।।

puṇyakīrtiḥ puṇyalabhyā puṇya-śravaṇa-kīrttanā |
pulomaja-arcitā bandhamocanī barba(bandhu)rālakā || 162 ||

विमर्शरूपिणी विद्या वियदादिजगत्प्रसूः।
सर्वव्याधिप्रशमनी सर्वमृत्युनिवारिणी।। १६३।।

vimarśarūpiṇī vidyā viyadādi-jagatprasūḥ |
sarva-vyādhi-praśamanī sarva-mṛtyu-nivāriṇī || 163 ||

अग्रगण्याऽचिन्त्यरूपा कलिकल्मषनाशिनी।
कात्यायनी कालहन्त्री कमलाक्षनिषेविता।। १६४।।

agra'gaṇyā'cintya-rūpā kali'kalmaṣa-nāśinī |

kātyāyanī kālahantrī kamalākṣa-niṣevitā ।। 164 ।।

ताम्बूलपूरितमुखी दाडिमीकुसुमप्रभा ।
मृगाक्षी मोहिनीमुख्या मृडानी मित्ररूपिणी ।। १६५ ।।

tāmbūla-pūrita-mukhī dāḍimī-kusuma-prabhā ।
mṛgākṣī mohinī-mukhyā mṛḍānī mitra-rūpiṇī ।। 165 ।।

नित्यतृप्ता भक्तनिधिर्नियन्त्री निखिलेश्वरी ।
मैत्र्यादिवासनालभ्या [570] महाप्रलयसाक्षिणी ।। १६६ ।।

nitya-tṛptā bhakta-nidhir-niyantri nikhileśvarī ।
maitryādi-vāsanā-labhyā [570] *mahā-pralaya-sākṣiṇī* ।। 166 ।।

पराशक्तिः परानिष्ठा प्रज्ञानघनरूपिणी ।
माध्वीपानालसा मत्ता मातृकावर्णरूपिणी ।। १६७ ।।

paraśaktiḥ parāniṣṭhā prajñā-ghana-rūpiṇī ।
mādhvī-pānālasā mattā mātṛkā-varṇa-rūpiṇī ।। 167 ।।

महाकैलासनिलया मृणालमृदुदोर्लता ।
महनीया [580] दयामूर्तिर्महासाम्राज्यशालिनी ।। १६८ ।।

mahā-kailāsa-nilayā mṛṇāla-mṛdu-dorlatā ।
mahanīyā [580] *dayāmurtir-mahāsāmrājya-śālinī* ।। 168 ।।

आत्मविद्या महाविद्या श्रीविद्या कामसेविता ।
श्रीषोडशाक्षरीविद्या त्रिकूटा कामकोटिका ।। १६९ ।।

ātmavidyā mahāvidyā śrīvidyā kāma-sevitā ।
śrī-ṣoḍaśa-akṣarī-vidyā trikūṭā kāma-koṭikā ।। 169 ।।

कटाक्षकिङ्करीभूतकमलाकोटिसेविता [590] ।
शिरःस्थिता चन्द्रनिभा भालस्थेन्द्रधनुष्प्रभा ।। १७० ।।

kaṭākṣa-kiṅkarī-bhūta-kamalā-koṭi-sevitā[590] ।
śiraḥ-sthitā candra-nibhā bhālastha-indradhanuṣ-prabhā ।। 170 ।।

हृदयस्था रविप्रख्या त्रिकोणान्तरदीपिका ।
दाक्षायणी दैत्यहन्त्री दक्षयज्ञविनाशिनी [600] ।। १७१ ।।

hṛdayasthā raviprakhyā trikoṇāntara-dīpikā ।

dākṣāyaṇī daityahantrī dakṣa-yajña-vināśinī[600] || 171 ||

दरान्दोलितदीर्घाक्षी दरहासोज्ज्वलन्मुखी।
गुरुमूर्तिर्गुणनिधिर्गोमाता गुहजन्मभूः।। १७२।।

darāndolita-dīrghākṣī darahāsojjvalan-mukhī |
guru-mūrtir-guṇa-nidhir-gomātā guha-janmabhūḥ || 172 ||

देवेशी दण्डनीतिस्था दहराकाशरूपिणी।
प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता [610]।। १७३।।

deveśī daṇḍa-nītisthā daharākāśa-rūpiṇī |
pratipan-mukhya-rākānta-tithi-maṇḍala-pūjitā[610] || 173 ||

कलात्मिका कलानाथा काव्यालापविनोदिनी।
सचामररमावाणीसव्यदक्षिणसेविता।। १७४।।

kalātmikā kalānāthā kāvyālāpa-vinodinī |
sacāmara-ramā-vāṇī-savya-dakṣiṇa-sevitā || 174 ||

आदिशक्तिरमेयात्मा परमा पावनाकृतिः।
अनेककोटिब्रह्माण्डजननी [620] दिव्यविग्रहा।। १७५।।

ādi-śaktirameyātmā paramā pāvanākṛtiḥ |
aneka-koṭi-brahmāṇḍa-jananī [620] *divya-vigrahā* || 175 ||

क्लींकारी केवला गुह्या कैवल्यपददायिनी।
त्रिपुरा त्रिजगद्वन्द्या त्रिमूर्तिस्त्रिदशेश्वरी।। १७६।।

klīṁkārī kevalā guhyā kaivalya-pada-dāyinī |
tripurā trijagad-vandyā trimūrtir-stri-daśeśvarī || 176 ||

त्र्यक्षरी [630] दिव्यगन्धाढया सिन्दूरतिलकाञ्चिता।
उमा शैलेन्द्रतनया गौरी गन्धर्वसेविता।। १७७।।

tryakṣarī [630] *divya-gandhāḍhayā sindūra-tilaka-añcitā* |
umā śailendra-tanayā gaurī gandharva-sevitā || 177 ||

विश्वगर्भा स्वर्णगर्भा वरदा वागधीश्वरी [640]।
ध्यानगम्याऽपरिच्छेद्या ज्ञानदा ज्ञानविग्रहा।। १७८।।
viśva-garbhā svarṇa-garbhā varadā vāgadhīśvarī[640] |
dhyāna-gamyā'paricchedyā jñānadā jñānavigrahā || 178 ||

सर्ववेदान्तसंवेद्या सत्यानंदस्वरूपिणी।
लोपामुद्रार्चिता लीलाक्लृप्तब्रह्माण्डमण्डला।। १७९।।

sarva-vedānta-saṁvedyā satyānanda-svarūpiṇī ।
lopāmudrārcitā līlā-kl̥pta-brahmāṇḍa-maṇḍalā ।। 179।।

अदृश्या दृश्यरहिता [650] विज्ञात्री वेद्यवर्जिता।
योगिनी योगदा योग्या योगानन्दा युगन्धरा।। १८०।।

adr̥śyā dr̥śya-rahitā [650] *vijñātrī vedya-varjitā* ।
yoginī yogadā yogyā yogānandā yugandharā ।। 180।।

इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी।
सर्वाधारा सुप्रतिष्ठा [660] सदसद्रूपधारिणी।। १८१।।

icchā-śakti-jñāna-śakti-kriyā-śakti-svarūpiṇī ।
sarvādhārā supratiṣṭhā [660] *sada-sad-rūpa-dhāriṇī* ।। 181।।

अष्टमूर्तिरजाजेत्री लोकयात्राविधायिनी।
एकाकिनी भूमरूपा निर्द्वैता द्वैतवर्जिता।। १८२।।

aṣṭa-mūrtir-rajā-jetrī loka-yātrā-vidhāyinī ।
ekakinī bhūmarūpā nirdvaitā dvaita-varjitā ।। 182।।

अन्नदा वसुदा [670] वृद्धा ब्रह्मात्मैक्यस्वरूपिणी।
बृहती ब्राह्मणी ब्राह्मी ब्रह्मानन्दा बलिप्रिया।। १८३।।

annadā vasudā [670] *vr̥ddhā brahmātmaikya-svarūpiṇī* ।
br̥hatī brāhmaṇī brāhmī brahmānandā balipriyā ।। 183।।

भाषारूपा बृहत्सेना भावाभावविवर्जिता [680]।
सुखाराध्या शुभकरी शोभना सुलभागतिः।। १८४।।

bhāṣārūpā br̥hatsenā bhāva-abhāva-vivarjitā [680] ।
sukhārādhyā śubhakarī śobhanā sulabhāgatiḥ ।। 184।।

राजराजेश्वरी राज्यदायिनी राज्यवल्लभा।
राजत्कृपा राजपीठनिवेशितनिजाश्रिता।। १८५।।

rāja-rājeśvarī rājyadāyinī rājya-vallabhā ।
rājat-kr̥pā rājapīṭha-niveśita-nijāśritā ।। 185।।

राज्यलक्ष्मीः कोशनाथा [690] चतुरङ्गबलेश्वरी।

साम्राज्यदायिनी सत्यसन्धा सागरमेखला।। १८६।।

rājyalakṣmīḥ kośanāthā [690] *caturaṅga-baleśvarī* |
sāmrājya-dāyinī satya-sandhā sāgara-mekhalā || 186 ||

दीक्षिता दैत्यशमनी सर्वलोकवशंकरी।
सर्वार्थदात्री सावित्री सच्चिदानन्दरूपिणी।। १८७।।

dīkṣitā daitya-śamanī sarva-loka-vaśaṁkarī |
sarvārtha-dātrī sāvitrī saccidānanda-rūpiṇī || 187 ||

देशकालापरिच्छिन्ना सर्वगा सर्वमोहिनी।
सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी।। १८८।।

deśa-kāla-aparicchinnā sarvagā sarvamohinī |
sarasvatī śāstramayī guhāmbā guhyā-rūpiṇī || 188 ||

सर्वोपाधिविनिर्मुक्ता सदाशिवपतिव्रता।
संप्रदायेश्वरी [710] साध्वी गुरुमण्डलरूपिणी।। १८९।।

sarvopādhi-vinirmuktā sadāśiva-pativratā |
saṁpradāyeśvarī [710] *sādhvī guru-maṇḍala-rūpiṇī* || 189 ||

कुलोत्तीर्णा भगाराध्या माया मधुमती मही।
गणाम्बा गुह्यकाराध्या [720] कोमलाङ्गी गुरुप्रिया।। १९०।।

kulottīrṇā bhagārādhyā māyā madhumatī mahī |
gaṇāmbā guhyakārādhyā [720] *komalāṅgī guru-priyā* || 190 ||

स्वतन्त्रा सर्वतन्त्रेशी दक्षिणामूर्तिरूपिणी।
सनकादिसमाराध्या शिवज्ञानप्रदायिनी।। १९१।।

svatantrā sarva-tantreśī dakṣiṇāmūrti-rūpiṇī |
sanakādi-samārādhyā śiva-jñāna-pradāyinī || 191 ||

चित्कलानन्दकलिका प्रेमरूपा [730] प्रियंकरी।
नामपारायणप्रीता नन्दिविद्या नटेश्वरी।। १९२।।

cit-kalānanda-kalikā premarūpā [730] *priyaṁkarī* |
nāma-pārāyaṇa-prītā nandi-vidyā naṭeśvarī || 192 ||

मिथ्याजगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी।
लास्यप्रिया लयकरी लज्जा [740] रम्भादिवन्दिता।। १९३।।

mithyā-jagad-adhiṣṭhānā muktidā mukti-rūpiṇī ।
lāsyapriyā layakarī lajjā [740] *rambhādi-ванditā* ।। 193 ।।

भवदावसुधावृष्टिः पापारण्यदवानला ।
दौर्भाग्यतूलवातूला जराध्वान्तरविप्रभा ।। १९४ ।।

bhavadā-vasudhā-vṛṣṭiḥ pāpa-araṇya-davānalā ।
daurbhāgyatūla-vātūlā jarādhvāntara-viprabhā ।। 194 ।।

भाग्याब्धिचन्द्रिका भक्तचित्तकेकिघनाघना ।
रोगपर्वतदम्भोलिर्मृत्युदारुकुठारिका ।। १९५ ।।

bhāgyābdhi-candrikā bhakta-citta-keki-ghanāghanā ।
roga-parvata-dambholir-mṛtyu-dāru-kuṭhārikā ।। 195 ।।

महेश्वरी [750] महाकाली महाग्रासा महाशना ।
अपर्णा चण्डिका चण्डमुण्डासुरनिषूदनी ।। १९६ ।।

maheśvarī [750] *mahākālī mahāgrāsā mahāśanā* ।
aparṇā caṇḍikā caṇḍa-muṇḍa-asura-niṣūdanī ।। 196 ।।

क्षराक्षरात्मिका सर्वलोकेशी विश्वधारिणी ।
त्रिवर्गदात्री [760] सुभगा त्र्यम्बका त्रिगुणात्मिका ।। १९७ ।।

kṣarākṣarātmikā sarvalokeśī viśvadhāriṇī ।
trivargadātrī [760] *subhagā tryambakā triguṇātmikā* ।। 197 ।।

स्वर्गापवर्गदा शुद्धा जपापुष्पनिभाकृतिः ।
ओजोवती द्युतिधरा यज्ञरूपा प्रियव्रता ।। १९८ ।।

svargāpa-vargadā śuddhā japā-puṣpa-nibhākṛtiḥ ।
ojovatī dyutidharā yajñarūpā priyavratā ।। 198 ।।

दुराराध्या दुराधर्षा पाटलीकुसुमप्रिया ।
महती मेरुनिलया मन्दारकुसुमप्रिया ।। १९९ ।।

durārādhyā durādharṣā pāṭalī-kusumapriyā ।
mahatī meru-nilayā mandāra-kusumapriyā ।। 199 ।।

वीराराध्या विराड्रूपा विरजा विश्वतोमुखी [780] ।
प्रत्यग्रूपा पराकाशा प्राणदा प्राणरूपिणी ।। २०० ।।

vīrārādhyā virāḍ-rūpā virajā viśvatomukhī [780] ।

pratyag-rūpā parākāśā prāṇadā prāṇa-rūpiṇī || 200 ||

मार्तण्डभैरवाराध्या मन्त्रिणीन्यस्तराज्यधूः।
त्रिपुरेशी जयत्सेना निस्त्रैगुण्या परापरा [790]।।२०१।।

mārtaṇḍa-bhairavārādhyā mantriṇī-nyasta-rājyadhūḥ |
tripureśī jayatsenā nistraiguṇyā parāparā [790] || 201 ||

सत्यज्ञानानन्दरूपा सामस्यपरायणा।
कपर्दिनी कलामाला कामधुक्कामरूपिणी।। २०२।।

satya-jñānānanda-rūpā sāmasya-parāyaṇā |
kapardinī kalāmālā kāmadhuk-kāma-rūpiṇī || 202 ||

कलानिधिः काव्यकला रसज्ञा रसशेवधिः।
पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा।। २०३।।

kalānidhiḥ kāvyakalā rasajñā rasaśevadhiḥ |
puṣṭā purātanā pūjyā puṣkarā puṣkarekṣaṇā || 203 ||

परंज्योतिः परंधाम परमाणुः परात्परा।
पाशहस्ता [810] पाशहन्त्री परमन्त्रविभेदिनी।। २०४।।

paraṁ-jyotiḥ paraṁ-dhāma paramāṇuḥ parātparā |
pāśahastā [810] *pāśahantrī para-mantra-vibhedinī* || 204 ||

मूर्तामूर्ता नित्यतृप्ता मुनिमानसहंसिका।
सत्यव्रता सत्यरूपा सर्वान्तर्यामिणी सती [820]।। २०५।।

mūrta-amūrtā nitya-tṛptā muni-mānasa-haṁsikā |
satyavratā satyarūpā sarvāntar-yāmiṇī satī [820] || 205 ||

ब्रह्माणी ब्रह्मजननी बहुरूपा बुधार्चिता।
प्रसवित्री प्रचण्डाज्ञा प्रतिष्ठा प्रकटाकृतिः।। २०६।।

brahmāṇī brahma-jananī bahurūpā budhārcitā |
prasavitrī pracaṇḍājñā pratiṣṭhā prakaṭākṛtiḥ || 206 ||

प्राणेश्वरी [830] प्राणदात्री पञ्चाशत्पीठरूपिणी।
विशृंखला विविक्तस्था वीरमाता वियत्प्रसूः।। २०७।।

prāṇeśvarī [830] *prāṇadātrī pañcāśat-pīṭha-rūpiṇī* |
viśṛṅkhalā viviktasthā vīramātā viyatprasūḥ || 207 ||

मुकुन्दा मुक्तिनिलया मूलविग्रहरूपिणी [840]।

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमांक....18528

भावज्ञा भवरोगघ्नी भवचक्रप्रवर्तिनी ।। २०८ ।।

mukundā mukti-nilayā mūla-vigraha-rūpiṇī [840] ।
bhāvajñā bhava-rogaghnī bhava-cakra-pravartinī ।। 208 ।।

छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी ।
उदारकीर्तिरुद्दामवैभवा वर्णरूपिणी [850] ।। २०९ ।।

chandaḥsārā śāstrasārā mantrasārā talodarī ।
udāra-kīrti-ruddāma-vaibhavā varṇa-rūpiṇī [850] ।। 209 ।।

जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी ।
सर्वोपनिषदुद्घुष्टा शान्त्यतीतकलात्मिका ।। २१० ।।

janma-mṛtyu-jarātapta-jana-viśrānti-dāyinī ।
sarvopaniṣad-udghuṣṭā śāntyatīta-kalātmikā ।। 210 ।।

गम्भीरा गगनान्तस्था गर्विता गानलोलुपा ।
कल्पनारहिता काष्ठा कान्ता [860] कान्तार्धविग्रहा ।। २११ ।।

gambhīrā gaganānta-sthā garvitā gāna-lolupā ।
kalpanā-rahitā kāṣṭhā kāntā [860] *kāntārdha-vigrahā* ।। 211 ।।

कार्यकारणनिर्मुक्ता कामकेलितरङ्गिता ।
कनत्कनकताटङ्का लीलाविग्रहधारिणी ।। २१२ ।।

kārya-kāraṇa-nirmuktā kāma-keli-taraṁgitā ।
kanat-kanaka-tāṭankā līlā-vigrahạ-dhāriṇī ।। 212 ।।

अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्रप्रसादिनी ।
अन्तर्मुखसमाराध्या [870] बहिर्मुखसुदुर्लभा ।। २१३ ।।

ajā kṣaya-vinirmuktā mugdhā kṣipra-prasādinī ।
antarmukha-samārādhyā [870] *bahirmukha-sudurlabhā* ।। 213 ।।

त्रयी त्रिवर्गनिलया त्रिस्था त्रिपुरमालिनी ।
निरामया निरालम्बा स्वात्मारामा सुधासृतिः ।। २१४ ।।

trayī trivarga-nilayā tristhā tripura-mālinī ।
nirāmayā nirālambā svātmā-rāmā sudhā-sṛtiḥ ।। 214 ।।

संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता [880] ।
यज्ञप्रिया यज्ञकर्त्री यजमानस्वरूपिणी ।। २१५ ।।

saṁsāra-panka-nirmagna-samuddharaṇa-paṇḍitā[880] ।

yajñapriyā yajña-kartrī yajamāna-svarūpiṇī || 215 ||

धर्माधारा धनाध्यक्षा धनधान्यविवर्धिनी।
विप्रप्रिया विप्ररूपा विश्वभ्रमणकारिणी।। २१६।।

dharmādhārā dhanādhyakṣā dhana-dhānya-vivardhinī |
viprapriyā viprarūpā viśvabhramaṇa-kāriṇī || 216 ||

विश्वग्रासा [890] विद्रुमाभा वैष्णवी विष्णुरूपिणी।
अयोनिर्योनिनिलया कूटस्था कुलरूपिणी।। २१७।।

viśvagrāsā [890] *vidrum-ābhā vaiṣṇavī viṣṇu-rūpiṇī* |
ayonir-yoni-nilayā kūṭasthā kula-rūpiṇī || 217 ||

वीरगोष्ठीप्रिया वीरा नैष्कर्म्या [900] नादरूपिणी।
विज्ञानकलना कल्या विदग्धा बैन्दवासना।। २१८।।

vīra-goṣṭhī vīrā naiṣkarmyā [900] *nāda-rūpiṇī* |
vijñāna-kalanā kalyā vidagdhā baindavāsanā || 218 ||

तत्त्वाधिका तत्त्वमयी तत्त्वमर्थस्वरूपिणी।
सामगानप्रिया सौम्या [910] सदाशिवकुटुम्बिनी।। २१९।।

tattvādhikā tattvamayī tattvamartha-rūpiṇī |
sāmagāna-priyā saumyā [910] *sadāśiva-kuṭumbinī* || 219 ||

सव्यापसव्यमार्गस्था सर्वापद्विनिवारिणी।
स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता।। २२०।।

savyāpa-savya-mārgasthā sarvāpa-dvinivāriṇī |
svasthā svabhāva-madhurā dhīrā dhīra-samarcitā || 220 ||

चैतन्यार्घ्यसमाराध्या चैतन्यकुसुमप्रिया।
सदोदिता [920] सदातुष्टा तरुणादित्यपाटला।।२२१।।

caitanyārghya-samārādhyā caitanya-kusumapriyā |
sadoditā [920] *sadātuṣṭā taruṇāditya-pāṭalā* || 221 ||

दक्षिणा दक्षिणाराध्या दरस्मेरमुखाम्बुजा।
कौलिनी केवलानर्ध्यकैवल्यपददायिनी।। २२२।।

dakṣiṇā dakṣiṇārādhyā darasmera-mukhāmbujā |
kaulinī kevalān-ardhya-kaivalya-padadāyinī || 222 ||

स्त्रोत्रप्रिया स्तुतिमती श्रुतिसंस्तुतवैभवा।
मनस्विनी [930] मानवती महेशी मंगलाकृतिः।। २२३।।

stotrapriyā stutimati śruti-saṁstuta-vaibhavā ।
manasvinī [930] *mānavatī mahésī maṅgalākṛtiḥ* ।। 223 ।।

विश्वमाता जगद्धात्री विशालाक्षी विरागिणी।
प्रगल्भा परमोदारा परमोदा [940] मनोमयी।। २२४।।

viśvamātā jagaddhātrī viśālākṣī virāgiṇī ।
pragalbhā paramodārā paramodā [940] *manomayī* ।। 224 ।।

व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी।
पञ्चयज्ञप्रिया पञ्चप्रेतमञ्चाधिशायिनी।। २२५।।

vyoma-késī vimāna-sthā vajriṇī vāmakeśvarī ।
pañca-yajña-priyā pañca-preta-mañcādhiśāyinī ।। 225 ।।

पञ्चमी पञ्चंभूतेशी पञ्चसङ्ख्योपचारिणी [950]।
शाश्वती शाश्वतैश्वर्या शर्मदा शंभुमोहिनी।। २२६।।

pañcamī pañca-bhūteśī pañca-saṁkhyopacāriṇī [950] ।
śāśvatī śāśvataiśvaryā śarmadā śaṁbhu-mohinī ।। 226 ।।

धराधरसुता धन्या धर्मिणी धर्मवर्धिनी।
लोकातीता [960] गुणातीता सर्वातीता शमात्मिका।। २२७।।

dharādhara-sutā dhanyā dharmiṇī dharma-vardhinī ।
lokātītā [960] *guṇātītā sarvātītā śamātmikā* ।। 227 ।।

बन्धूककुसुमप्रख्या बाला लीलाविनोदिनी।
सुमङ्गली सुखकरी सुवेषाढया सुवासिनी [970]।। २२८।।

bandhūka-kusuma-prakhyā bālā līlā-vinodinī ।
sumaṅgalī sukhakarī suveṣāḍhayā suvāsinī [970] ।। 228 ।।

सुवासिन्यर्चनप्रीताऽऽशोभना शुद्धमानसा।
बिन्दुतर्पणसन्तुष्टा पूर्वजा त्रिपुराम्बिका।। २२९।।

suvāsinyarcana-prītā”śobhanā śuddha-mānasā ।
bindu-tarpaṇa-santuṣṭā pūrvajā tripurāmbikā ।। 229 ।।

दशमुद्रासमाराध्या त्रिपुराश्रीवशंकरी।

ज्ञानमुद्रा ज्ञानगम्या [980] ज्ञानज्ञेयस्वरूपिणी ।। २३० ।।

daśa-mudrā-samārādhyā tripurā-śrīvaśaṁkarī ।
jñāna-mudrā jñāna-gamya [980] *jñāna-jñeya-svarūpiṇī* ।। 230 ।।

योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्बा त्रिकोणगा।
अनघाऽद्भुतचारित्रा वाञ्छितार्थप्रदायिनी ।। २३१ ।।

yoni-mudrā tri-khaṇḍeśī triguṇāmbā tri-koṇagā ।
anaghā'dbhuta-cāritrā vāñchitārtha-pradāyinī ।। 231 ।।

अभ्यासातिशयज्ञाता [990] षडध्वातीतरूपिणी।
अव्याजकरुणामूर्तिरज्ञानध्वान्तदीपिका ।। २३२ ।।

abhyāsa-atiśaya-jñātā [990] *ṣaḍadhvātīta-rūpiṇī* ।
avyāja-karuṇā-mūrtir-ajñānadhvānta-dīpikā ।। 232 ।।

आबालगोपविदिता सर्वानुल्लङ्घ्यशासना।
श्रीचक्रराजनिलया श्रीमत्त्रिपुरसुन्दरी ।। २३३ ।।

ābāla-gopa-viditā sarvānullaḍadhya-śāsanā ।
śrī-cakra-rāja-nilayā śrīmat-tripura-sundarī ।। 233 ।।

श्रीशिवा शिवशक्त्यैक्यरूपिणी ललिताम्बिका [1000] ॐ।

srī-śivā śiva-śaktyaikya-rūpiṇī lalitāmbikā [1000] *oṁ* ।

उत्तरभागः

।। *uttarabhāgaḥ* ।।

फलश्रुतिः

।। *phalaśrutiḥ* ।।

इत्येतन्नामसाहस्रं कथितं ते घटोद्भव ।। २३४ ।।

itye-tan-nāma-sāhasraṁ kathitaṁ te ghaṭotbhava ।। 234 ।।

रहस्यानां रहस्यं च ललिताप्रीतिदायकम्।
अनेन सदृशं स्तोत्रं न भूतं न भविष्यति ।। २३५ ।।

rahasyānāṁ rahasyaṁ ca lalitā-prīti-dāyakam |
anena sadṛśaṁ stotraṁ na bhūtaṁ na bhaviṣyati || 235 ||

सर्वरोगप्रशमनं सर्वसंपत्प्रवर्धनम् ।
सर्वापमृत्युशमनं कालमृत्युनिवारणम् ।। २३६ ।।

sarva-roga-praśamanaṁ sarva-saṁpat-pravardhanam |
sarvāpa-mṛtyu-śamanaṁ kāla-mṛtyu-nivāraṇam || 236 ||

सर्वज्वरार्तिशमनं दीर्घायुष्यप्रदायकम् ।
पुत्रप्रदमपुत्राणां पुरुषार्थप्रदायकम् ।। २३७ ।।

sarva-jvarātir-śamanaṁ dīrghāyuṣya-pradāyakam |
putra-pradama-putrāṇāṁ puruṣārtha-pradāyakam || 237 ||

इदं विशेषाच्छ्रीदेव्याः स्तोत्रं प्रीतिविधायकम् ।
जपेन्नित्यं प्रयत्नेन ललितोपास्तितत्परः ।। २३८ ।।

idaṁ viśeṣācchrī-devyāḥ stotraṁ prītividhāyakam |
japen-nityaṁ prayatnena lalitopāstitatparaḥ || 238 ||

प्रातः स्नात्वा विधानेन संध्याकर्म समाप्य च ।
पूजागृहं ततो गत्वा चक्रराजं समर्चयेत् ।। २३९ ।।

prātaḥ snātvā vidhānena saṁdhyā-karma samāpya ca |
pūjā-gṛhaṁ tato gatvā cakra-rājaṁ samarcayet || 239 ||

विद्यां जपेत्सहस्रं वा त्रिशतं शतमेव वा ।
रहसस्यनामसाहस्रमिदं पश्चात्पठेन्नरः ।। २४० ।।

vidyāṁ japet-sahasraṁ vā triśataṁ śatam-eva vā |
rahasya-nāma-sāhasram-idaṁ paścāt-paṭhennaraḥ || 240 ||

जन्ममध्ये सकृच्चापि य एतत्पठते सुधीः ।
तस्य पुण्यफलं वक्ष्ये शृणुत्वं कुम्भसम्भव ।। २४१ ।।

janma-madhye sakṛccāpi ya etatpaṭhate sudhīḥ |
tasya puṇya-phalaṁ vakṣye śṛṇutvaṁ kumbha-sambhava || 241 ||

गङ्गादिसर्वतीर्थेषु यः स्नायात्कोटिजन्मसु ।
कोटिलिङ्गप्रतिष्ठां तु यः कुर्यादविमुक्तके ।। २४२ ।।

gaṅgādī-sarva-tīrtheṣu yaḥ snāyāt-koṭi-janmasu |
koṭi-liṅga-pratiṣṭhāṁ tu yaḥ kuryāda-vimuktake || 242 ||

कुरुक्षेत्रे तु यो दद्यात्कोटिवारं रविग्रहे।
कोटिसौवर्णभाराणां श्रोत्रियेषु द्विजन्मसु।। २४३।।

kurukṣetre tu yo dadyāt-koṭivāraṁ ravigrahe |
koṭi sau-varṇābha-arāṇāṁ śrotriyeṣu dvi-janmasu || 243 ||

यः कोटिं हयमेधानामाहरेद्गाङ्गरोधसि।
आचरेत्कूपकोटीर्यो निर्जले मरूभूतले।। २४४।।

yaḥ koṭiṁ hayamedhā-nāma-ahared-gāṅga-rodhasi |
ācaret-kūpa-koṭīryo nirjale marū-bhūtale || 244 ||

दुर्भिक्षे यः प्रतिदिनं कोटिब्राह्मणभोजनम्।
श्रद्धया परया कुर्यात्सहस्रपरिवत्सरान्।। २४५।।

durbhikṣe yaḥ pratidinaṁ koṭi-brāhmaṇa-bhojanam |
śraddhayā parayā kuryāt-sahasra-pari-vatsarān || 245 ||

तत्पुण्यकोटिगुणितं लभेत्पुण्यमनुत्तमम्।
रहस्यनामसाहस्रे नाम्नोऽप्येकस्य कीर्तनात्।। २४६।।

tat-puṇya-koṭi-guṇitaṁ labhet-puṇyam-anuttamam |
rahasya-nāma-sāhasre nāmno'pyekasya kīrtanāt || 246 ||

रहस्यनामसाहस्रे नामैकमपि यः पठेत।
तस्य पापानि नश्यन्ति महान्त्यपि न संशयः।। २४७।।

rahasya-nāma-sāhasre nāmaikamapi yaḥ paṭheta |
tasya pāpāni naśyanti mahāntyapi na saṁśayaḥ || 247 ||

नित्यकर्माननुष्ठानान्निषिद्धकरणादपि।
यत्पापं जायते पुंसां तत्सर्वं नश्यति ध्रुतम्।। २४८।।

nityakarmān-anuṣṭhānān-niṣiddha-karaṇādapī |
yatpāpaṁ jāyate puṁsāṁ tat-sarvaṁ naśyati dhrutam || 248 ||

बहुनात्र किमुक्तेन शृणु त्वं कलशीसुत।
अत्रैकनाम्नो या शक्तिः पातकानां निवर्तने।। २४९।।

bahunātra kim-uktena śṛṇu tvaṁ kalaśī-suta |
atraika-nāmno yā śaktiḥ pātakānāṁ nivartane || 249 ||

तन्निवर्त्यमघं कर्तुं नालं लोकाश्चतुर्दशः।

यस्त्यक्त्वा नामसाहस्रं पापहानिमभीप्सति।। २५०।।

tan-nivartyam-agham kartum nālam lokāś-caturdaśaḥ |
yas-tyaktvā nāma-sāhasram pāpa-hānim-abhīpsati || 250 ||

स हि शीतनिवृत्यर्थं हिमशैलं निषेवते।
भक्तो यः कीर्तयेन्नित्यमिदं नामसहस्रकम्।। २५१।।

sa hi sīta-nivṛtyartham himaśailam niṣevate |
bhakto yaḥ kīrtayen-nityam-idam nāma-sahasrakam || 251 ||

तस्मै श्री ललितादेवी प्रीताभीष्टं प्रयच्छति।
अकीर्तयन्निदं स्तोत्रं कथं भक्तो भविष्यति।। २५२।।

tasmai śrī lalitā-devī prīta-abhīṣṭam prayacchati |
akīrtayann-idam stotram katham bhakto bhaviṣyati || 252 ||

नित्यं संकीर्तनाशक्तः कीर्तयेत्पुण्यवासरे।
संक्रान्तौ विषुवे चैव स्वजन्मत्रितयेऽयने।। २५३।।

nityam saṁkīrtanā-śaktaḥ kīrtayet-puṇya-vāsare |
saṁkrāntau viṣuve caiva sva-janma-tritaye'yane || 253 ||

नवम्यां वा चतुर्दश्यां सितायां शुक्रवासरे।
कीर्तयेन्नामसाहस्रं पौर्णमास्यां विशेषतः।। २५४।।

navamyām vā caturdśyām sitāyām śukra-vāsare |
kīrtayen-nāma-sāhasram paurṇamāsyām viśeṣataḥ || 254 ||

पौर्णमास्यां चन्द्रबिम्बे ध्यात्वा श्रीललिताम्बिकाम्।
पञ्चोपचारैः संपूज्य पठेन्नामसहस्रकम्।। २५५।।

paurṇamāsyām candra-bimbe dhyātvā śrī-lalitāmbikām |
pañc-upacāraiḥ sampūjya paṭhen-nāma-sahasrakam || 255 ||

सर्वे रोगाः प्रणश्यन्ति दीर्घमायुश्च विन्दति।
अयमायुष्करो नाम प्रयोगः कल्पनोदितः।। २५६।।

sarve rogāḥ praṇaśyanti dīrgham-āyuś-ca vindati |
ayam-āyuṣkaro nāma prayogaḥ kalpanoditaḥ || 256 ||

ज्वरार्तं शिरसि स्पृष्ट्वा पठेन्नामसहस्रकम्।
तत्क्षणात्प्रशमं याति शिरस्तोदो ज्वरोऽपि च।। २५७।।

jvarārtaṁ śirasi spṛṣṭvā paṭhen-nāma-sahasrakam |
tat-kṣaṇāt-praśamaṁ yāti śirastodo jvaro'pi ca || 257 ||

सर्वव्याधिनिवृत्यर्थं स्पृष्ट्वा भस्म जपेदिदम्।
तद्भस्मधारणादेव नश्यन्ति व्याधयः क्षणात्।।२५८।।

sarva-vyādhi-nivṛtyarthaṁ spṛṣṭvā bhasma japed-idam |
tad-bhasma-dhāraṇā-deva naśyanti vyādhayaḥ kṣaṇāt || 258 ||

जलं संमन्त्र्य कुम्भस्थं नामसाहस्रतो मुने।
अभिषिञ्चेद् ग्रहग्रस्तान् ग्रहा नश्यन्ति तत्क्षणात्।।२५९।।

jalaṁ saṁ-mantrya kumbhasthaṁ nāma-sāhasrato mune |
abhiṣiñceda graha-grastān grahā naśyanti tat-kṣaṇāt || 259 ||

सुधासागरमध्यस्थां ध्यात्वा श्रीललिताम्बिकाम्।
यः पठेन्नामसाहस्रं विषं तस्य विनश्यति।।२६०।।

sudhā-sāgara-madhyasthāṁ dhyātvā śrī-lalitāmbikām |
yaḥ paṭhen-nāmasāhasraṁ viṣam tasya vinaśyati || 260 ||

वन्ध्यानां पुत्रलाभाय नामसाहस्रमन्त्रितम्।
नवनीतं प्रदद्यात्तु पुत्रलाभो भवेद्ध्रुवम्।।२६१।।

vandhyānāṁ putra-lābhāya nāma-sāhasra-mantritam |
navanītaṁ pradadyāttu putra-lābho bhaved-dhruvam || 261 ||

देव्याः पाशेन संवद्धामाकृष्टामङ्कुशेन च।
ध्यात्वाभीष्टां स्त्रियं रात्रौ जपेन्नामसहस्रकम्।।२६२।।

devyāḥ Pāśena saṁbaddhām-ākṛṣṭāmaṅkuśena ca |
dhyātvābhīṣṭāṁ striyaṁ rātrau japen-nāma-sahasrakam || 262 ||

आयाति स्वसमीपं सा यद्यप्यन्तःपुरं गता।
राजाकर्षणकामश्चेद्राजावसथदिङ्मुखः।।२६३।।

āyāti svasamīpaṁ sā yadyapyantaḥpuraṁ gatā |
rājākarṣaṇa-kāmaścedrājāvasathadiṅmukhaḥ || 263 ||

त्रिरात्रं य पठेदेतच्छ्रीदेवीध्यानतत्परः।
स राजा पारवश्येन तुरंगं वा मतंगजम्।।२६४।।

trirātraṁ ya paṭhedetacchrīdevī-dhyāna-tatparaḥ |
sa rājā pāravaśyena turaṁgaṁ vā mataṁgajam || 264 ||

आरूह्यायाति निकटं दासवत्प्रणिपत्य च।
तस्मै राज्यं च कोशं च दद्यादेव वशं गतः।। २६५।।

ārūhyāyāti nikataṁ dāsavat-praṇipatya ca |
tasmai rājyaṁ ca kośaṁ dadyādeva vaśaṁ gataḥ || 265 ||

रहस्यनामसाहस्रं यः कीर्तयति नित्यशः।
तन्मुखालोकमात्रेण मुह्येल्लोकत्रयं मुने।। २६६।।

rahasya-nāma-sāhasraṁ yaḥ kīrtayati nityaśaḥ |
tan-mukhāloka-mātreṇa muhyel-lokatrayaṁ mune || 266 ||

यस्त्विदं नामसाहस्रं सकृत्पठति भक्तिमान्।
तस्य ये शत्रवस्तेषां निहन्ता शरभेश्वरः।। २६७।।

yas-tvidaṁ nāma-sāhasraṁ sakṛt-paṭhati bhaktimān |
tasya ye śastra-vasteṣāṁ nihantā śarabheśvaraḥ || 267 ||

यो वाभिचारं कुरुते नामसाहस्रपाठके।
निर्वर्त्य तत्क्रियां हन्यात्तं वै प्रत्यङ्गिरा स्वयम्।। २६८।।

yo vābhicāraṁ kurute nāma-sāhasra-pāṭhake |
nirvartya tatkriyāṁ hanyāt-taṁ vai pratyaṅgirā svayam || 268

ये क्रूरदृष्ट्या वीक्षन्ते नामसाहस्रपाठकम्।
तानन्धान्कुरुते क्षिप्रं स्वयं मार्तण्डभैरवः।। २६९।।

ye krūradṛṣṭayā vīkṣante nāma-sāhasra-pāṭhakam |
tāndhānkurute kṣipraṁ svayaṁ mārtaṇḍabhairaḥ || 269 ||

धनं यो हरते चोरैर्नामसाहस्रजापिनः।
यत्र कुत्र स्थितं वापि क्षेत्रपालो निहन्ति तम्।। २७०।।

dhanaṁ yo harate corair-nāma-sāhasra-jāpinaḥ |
yatra kutra sthitaṁ vāpi kṣetrapālo nihanti tam || 270 ||

विद्यासु कुरुते वादं यो विद्वान्नामजापिना।
तस्य वाक्स्तम्भनं सद्यः करोति नकुलेश्वरी।। २७१।।

vidyāsu kurute vādaṁ yo vidvn̄-nāma-jāpinā |
tasya vāk-stambhanaṁ sadyaḥ karoti nakuleśvarī || 271 ||

यो राजा कुरुते वैरं नामसाहस्रजापिना।
चतुरङ्गबलं तस्य दण्डिनी संहरेत्स्वयम्।। २७२।।

yo rājā kurute vairaṁ nāma-sāhasra-jāpinā |
caturaṅga-balaṁ tasya daṇḍinī saṁharet-svayam || 272 ||

यः पठेन्नामसाहस्रं षण्मासं भक्तिसंयुतः।
लक्ष्मीश्चाञ्चल्यरहिता सदा तिष्ठति तद्गृहे।। २७३।।

yaḥ paṭhen-nāma-sāhasraṁ ṣaṇmāsaṁ bhakti-saṁyutaḥ |
lakṣmīścāñcalya-rahitā sadā tiṣṭhati tad-gṛhe || 273 ||

मासमेकं प्रतिदिनं त्रिवारं यः पठेन्नरः।
भारती तस्य जिह्वाग्रे रङ्गे नृत्यति नित्यशः।। २७४।।

māsam-ekaṁ pratidinaṁ trivāraṁ yaḥ paṭhen-naraḥ |
bhāratī tasya jihvāgre raṅge nṛtyati nityaśaḥ || 274 ||

यस्त्वेकवारं पठति पक्षमेकमतन्द्रितः।
मुह्यन्ति कामवशगा मृगाक्ष्यस्तस्य वीक्षणात्।। २७५।।

yas-tveka-vāraṁ paṭhati pakṣamekamat-indritaḥ |
muhyanti kāmavaśagā mṛgākṣyastasya vikṣaṇāt || 275 ||

यः पठेन्नामसाहस्रं जन्मध्ये सकृन्नरः।
तद्दृष्टिगोचराः सर्वे मुच्यन्ते सर्वकिल्बिषैः।। २७६।।

yaḥ paṭhen-nāma-sāhasraṁ janmadhye sakṛnnaraḥ |
tad-dṛṣṭi-gocarāḥ serve mucyante sarva-kilbiṣaiḥ || 276 ||

यो वेत्ति नामसाहस्रं तस्मै देयं द्विजन्मने।
अन्नं वस्त्रं धनं धान्यं नान्येभ्यस्तु कदाचन।। २७७।।

yo vetti nāmasāhasraṁ tasmai deyaṁ dvijanmane |
annaṁ vastraṁ dhanaṁ dhānyaṁ nānyebhyastu kadācana || 277 ||

श्रीमन्त्रराजं यो वेत्ति श्रीचक्रं यः समर्चति।
यः कीर्तयति नामानि तं सत्पात्रं विदुर्बुधाः।। २७८।।

śrī-mantrarājaṁ yo vetti śrī-cakraṁ yaḥ samarcati |
yaḥ kīrtayati nāmāni taṁ sat-pātraṁ vidurbudhāḥ || 278 ||

तस्मै देयं प्रयत्नेन श्रीदेवीप्रीतिमिच्छता।
न कीर्त्तयति नामानि मन्त्रराजं न वेत्ति यः।। २७९।।

tasmai deyaṁ prayatnena śrī-devī-prītim-icchitā |
na kīrttayati nāmāni mantrarājaṁ na vetti yaḥ || 279 ||

पशुतुल्यः स विज्ञेयस्तस्मै दत्तं निरर्थकम्।
परीक्ष्य विद्याविषये तेभ्यो दद्याद्विचक्षणः।। २८०।।

paśu-tulyaḥ sa vijñeyas-tasmaiḥ dattaṁ nirarthakam ।
parīkṣya vidyā-viṣaye tebhyo dadyād-vicakṣaṇaḥ ।। 280 ।।

श्रीमन्त्रराजसदृशो यथा मन्त्रो न विद्यते।
देवता ललितातुल्या यथा नास्ति घटोद्भव।। २८१।।

śrī-mantra-rāja-sadṛśo yathā mantro na vidyate ।
devatā lalitā-tulyā yathā nāsti ghaṭodbhava ।। 281 ।।

रहस्यनामसाहस्रतुल्या नास्ति तथा स्तुतिः।
लिखित्वा पुस्तके यस्तु नामसाहस्रमुत्तमम्।। २८२।।

rahasya-nāma-sāhasra-tulyā nāsti tathā stutiḥ ।
likhitvā pustake yastu nāma-sāhasram-uttaman ।। 282 ।।

समर्चयेत्सदा भक्त्या तस्य तुष्यति सुन्दरी।
बहुनात्र किमुक्तेन शृणु त्वं कुम्भसंभव।। २८३।।

samarcayet-sadā bhaktyā tasya tuṣyati sundarī ।
bahunātra kimuktena śṛṇu tvaṁ kumbha-sambhava ।। 283 ।।

नानेन सदृशं स्तोत्रं सर्वतन्त्रेषु विद्यते।
तस्मादुपासको नित्यं कीर्तयेदिदमादरात्।। २८४।।

nānena sadṛsaṁ stotraṁ sarva-tantreṣu vidyate ।
tasmād-upāsako nityaṁ kīrtayedidamādarāt ।। 284 ।।

एभिर्नामसहस्रैस्तु श्रीचक्रं योऽर्चयेत् सकृत्।
पद्मैर्वा तुलसीपुष्पैः कल्हारैर्वा कदम्बकैः।। २८५।।

ebhir-nāma-sahasraistu śrī-cakraṁ yo'rcayet sakṛt ।
padmairvā tulasī-puṣpaiḥ kalhārairvā kadambakaiḥ ।। 285 ।।

चम्पकैर्जातिकुसुमैर्मल्लिकाकरवीरकैः।
उत्पलैर्बिल्वपुत्रैर्वा कुन्दकेसरपाटलैः।। २८६।।

campakair-jāti-kusumair-mallikā-karavīrakaiḥ ।
utpalair-bilva-putrairvā kunda-kesara-pāṭalaiḥ ।। 286 ।।

अन्यैः सुगन्धिकुसुमैः केतकीमाधवीमुखैः।
तस्य पुण्यफलं वक्तुं न शक्नोति महेश्वरः।। २८७।।

anyaiḥ sugandhi-kusumaiḥ ketakī-mādhavī-mukhaiḥ ।
tasya puṇya-phalaṁ vaktuṁ na śaknoti maheśvaraḥ ।। 287 ।।

सा वेत्ति ललितादेवी स्वचक्रार्चनजं फलम्।
अन्ये कथं विजानीयुर्ब्रह्माद्याः स्वल्पमेधसः।। २८८।।

sā vetti lalitā-devī sva-cakrārcanajaṁ phalam ।
anye kathaṁ vijānīyur-brahmādyāḥ svalpamedhasaḥ ।। 288 ।।

प्रतिमासं पौर्णमास्यामेभिर्नामसहस्रकैः।
रात्रौ यश्चक्रराजस्थामर्चयेत्परदेवताम्।। २८९।।

pratimāsaṁ paurṇa-māsyāmebhir-nāma-sahasrakaiḥ ।
rātrau yaś-cakrarāja-sthām-arcayet-para-devatām ।। 289 ।।

स एव ललितारूपस्तद्रूपा ललिता स्वयम्।
न तयोर्विद्यते भेदो भेदकृत्पापकृद्भवेत्।। २९०।।

sa eva lalitā-rūpas-tadrūpā lalitā svayam ।
na tayor-vidyate bhedo bheda-kṛt-pāpa-kṛdbhavet ।। 290 ।।

महानवभ्यां यो भक्तः श्रीदेवीं चक्रमध्यगाम्।
अर्चयेन्नामसाहस्रैस्तस्य मुक्तिः करे स्थिता।। २९१।।

mahānvabhyāṁ yo bhaktaḥ śrī-devīṁ cakra-madhya-gām ।
arcayen-nāma-sāhasraistasya muktiḥ kare sthitā ।। 291 ।।

यस्तु नामसहस्रेण शुक्रवारे समर्चयेत्।
चक्रराजे महादेवीं तस्य पुण्यफलं शृणु।। २९२।।

yastu nāma-sahasreṇa śukravāre samarcayet ।
cakra-rāje mahādevīṁ tasya puṇya-phalaṁ śṛṇu ।। 292 ।।

सर्वान्कामानवाप्येह सर्वसौभाग्यसंयुतः।
पुत्रपौत्रादिसंयुक्तो भुक्त्वा भोगान् यथेप्सितान्।। २९३।।

sarvān-kāmāna-vāpyeha sarva-saubhāgya-saṁyutaḥ ।
putra-pautrādi-saṁyukto bhuktvā bhogān yathepsitān ।। 293 ।।

अन्ते श्रीललितादेव्याः सायुज्यमतिदुर्लभम्।
प्रार्थनीयं शिवाद्यैश्च प्राप्नोत्येव न संशयः।। २९४।।

ante śrī-lalitā-devyāḥ sāyujya-mati-durlabham ।
prārthanīyaṁ śivādyaiśca prāpnotyeva na saṁśayaḥ ।। 294 ।।

यः सहस्रं ब्राह्मणानामेभिर्नामसहस्रकैः।
समर्च्य भोजयेद्भक्त्या पायसापूपषड्रसैः।। २९५।।

yaḥ sahasraṁ brāhmaṇā-nāmebhir-nāma-sahasrakaiḥ |
samarcya bhojayed-bhaktyā pāyasa-apūpa-ṣadrasaiḥ || 295 ||

तस्मै प्रीणाति ललिता स्वसाम्राज्यं प्रयच्छति।
न तस्य दुर्लभं वस्तु त्रिषु लोकेषु विद्यते।। २९६।।

tasmai prīṇāti lalitā sva-sāmrājyaṁ prayacchati |
na tasya durlabhaṁ vastu triṣu lokeṣu vidyate || 296 ||

निष्कामः कीर्तयेद्यस्तु नामसाहस्रमुत्तमम्।
ब्रह्मज्ञानमवाप्नोति येन मुच्येत बन्धनात्।। २९७।।

*niṣkāmaḥ **kīrtayedyastu** nāma-sāhasramuttamam |*
brahma-jñānam-vāpnoti yena mucyeta bandhanāt || 297 ||

धनार्थी धनमाप्नोति यशोऽर्थी प्राप्याप्नुयाद्यशः।
विद्यार्थी चाप्नुयाद्विद्यां नामसाहस्रकीर्त्तनात्।। २९८।।

dhanārthī dhanam-āpnoti yaśo'rthī prāpya-apnuyādyaśaḥ |
vidyārthī cāpnuyād-vidyāṁ nāma-sāhasra-kirtatnāt || 298 ||

नानेन सदृशं स्तोत्रं भोगमोक्षप्रदं मुने।
कीर्त्तनीयमिदं तस्माद्भोगमोक्षार्थिभिर्नरैः।। २९९।।

nānena sadṛśaṁ stotraṁ bhoga-mokṣa-pradaṁ mune |
kīrttanīyam-idaṁ tasmād-bhoga-mokṣārthibhirnaraiḥ || 299 ||

चतुराश्रमनिष्ठैश्च कीर्त्तनीयमिदं सदा।
स्वधर्मसमनुष्ठान वैकल्यपरिपूर्तये।। ३००।।

caturāśrama-niṣṭhaiśca kīrttānīyam-idaṁ sadā |
sva-dharma-sam-anuṣṭhāna vaikalya-paripūrtaye || 300 ||

लौकिकाद्वचनान्मुख्यं विष्णुनामानुकीर्तनम्।
विष्णुनामसहस्राच्च शिवनामैकमुत्तमम्।। ३०१।।

laukikād-vacanān-mukhyaṁ viṣṇu-nāma-anukīrtanam |
viṣṇu-nāma-sahasrācca śiva-nāmaikam-uttamam || 301 ||

कलौ पापैकबहुले धर्मानुष्ठानवर्जिते।
नामानुकीर्त्तनं मुक्त्वा नृणां नान्यत्परायणम्।। ३०२।।

kalau pāpaika-bahule dharmānuṣṭhāna-varjite |
nāmānu-kīrttanaṁ muktvā nṛṇāṁ nānyat-parāyaṇam || 302 ||

शिवनामसहस्राच्च देव्या नामैकमुत्तमम् ।
देवीनामसहस्राणि कोटिशः सन्ति कुम्भजः ।। ३०३ ।।

śiva-nāma-sahsrācca devyā nāmaikam-uttamam |
devī-nāma-sahasrāṇi koṭiśaḥ santi kumbhajaḥ || 303 ||

तेषु मुख्यं दशविधं नामसाहस्रमुच्यते ।
रहस्यनामसाहस्रमिदं शस्तं दशस्वपि ।। ३०४ ।।

teṣu mukhyaṁ daśa-vidhaṁ nāma-sāhasram-ucyate |
rahasya-nāma-sāhasram-idaṁ śastaṁ daśasvapi || 304 ||

तस्मात्संकीर्तयेन्नित्यं कलिदोषनिवृत्तये ।
मुख्यं श्रीमातृनामेति न जानन्ति विमोहिताः ।। ३०५ ।।

tasmāt-saṁkīrtayen-nityaṁ kali-doṣa-nivṛttaye |
mukhyaṁ śrī-mātṛ-nāmeti na jānanti vimohitāḥ || 305 ||

विष्णुनामपरा केचिच्छिवनामपराः परे ।
न कश्चिदपि लोकेषु ललितानामतत्परः ।। ३०६ ।।

viṣṇu-nāma-parā kecicchiva-nāmaparāḥ pare |
na kaścid-api lokeṣu lalitā-nāma-tatparaḥ || 306 ||

येनान्यदेवतानाम कीर्तितं जन्मकोटिषु ।
तस्यैव भवति श्रद्धा श्रीदेवीनामकीर्त्तने ।। ३०७ ।।

yena-anya-devatā-nāma kīrtitaṁ janma-koṭiṣu |
tasyaiva bhavati śraddhā śrī-devī-nāma-kirttane || 307 ||

चरमे जन्मनि यथा श्रीविद्योपासको भवेत् ।
नामसाहस्रपाठश्च तथा चरमजन्मनि ।। ३०८ ।।

carame janmani yothā śrī-vidyopāsako bhavet |
nāma-sāhasra-pāṭhaśca tathā carama-janmani || 308 ||

यथैव विरला लोके श्रीविद्याचारवेदिनः ।
तथैव विरला गुह्यनामसाहस्रपाठकाः ।। ३०९ ।।

yathaiva viralā loke śrī-vidyācāra-vedinaḥ |
tathaiva viralā guhya-nāma-sāhasra-pāṭhakāḥ || 309 ||

मन्त्रराजजपश्चैव चक्रराजार्चनं तथा।
रहस्यनामपाठश्च नाल्पस्य तपसः फलम् ।। ३१० ।।

mantra-rāja-japaś-caiva cakrarāja-arcanaṁ tathā |
rahasya-nāma-pāṭhaśca na-alpasya tapasaḥ phalam || 310 ||

अपठन्नामसाहस्रं प्रीणयेद्यो महेश्वरीम्।
स चक्षुषा विना रूपं पश्येदेव विमूढधीः।। ३११।।

a-paṭhan-nāma-sāhasraṁ prīṇayedyo maheśvarīm |
sa cakṣuṣā vinā rūpaṁ paśyedeva vimūḍha-dhīḥ || 311 ||

रहस्यनामसाहस्रं त्यक्त्वा यः सिद्धिकामुकः।
स भोजनं विना नूनं क्षुन्निवृत्तिमभीप्सति।। ३१२।।

rahasya-nāma-sāhasraṁ tyaktvā yaḥ siddhi-kāmukaḥ |
sa bhojanaṁ vina nūnaṁ kṣun-nivr̥ttim-abhīpsati || 312 ||

यो भक्तो ललितादेव्याः स नित्यं कीर्तयेदिदम्।
नान्यथा प्रीयते देवी कल्पकोटिशतैरपि।। ३१३।।

yo bhakto lalitā-devyāḥ sa nityaṁ kīrtayed-idam |
nānyathā prīyate devī kalpa-koṭi-śataitrapi || 313 ||

तस्माद्रहस्यनामानि श्रीमातुः प्रयतः पठेत्।
इति ते कथितं स्तोत्रं रहस्यं कुम्भसंभवः।। ३१४।।

tasmād-rahasya-nāmāni-śrī-mātuḥ prayataḥ paṭhet |
iti te kathitaṁ stotraṁ rahasyaṁ kumbha-saṁbhavaḥ || 314 ||

नाविद्यावेदिने ब्रूयान्नाभक्ताय कदाचन।
यथैव गोप्या श्रीविद्या तथा गोप्यमिदं मुने।। ३१५।।

na-avidyā-vedine brūyān-na-abhaktāya kadācana |
yathaiva gopyā śrī-vidyā tathā gopyam-idaṁ mune || 315 ||

पशुतुल्येषु न ब्रूयाज्जनेषु स्तोत्रमुत्तमम्।
यो ददाति विमूढात्मा श्रीविद्यारहिताय तु।। ३१६।।

paśu-tulyeṣu na brūyāj-janeṣu stotram-uttamam |
yo dadāti vimūḍhātmā śrī-vidyā-rahitāya tu || 316 ||

तस्मै कुप्यन्ति योगिन्यः सोऽनर्थः सुमहान् स्मृतः।
रहस्यनामसाहस्रं तस्मात्संगोपयेदिदम्।। ३१७।।

tasmai kupyanti yoginyaḥ so'narthaḥ sumahān smṛtaḥ |
rahasya-nāma-sāhasraṁ tasmāt-saṁgopayed-idam || 317 ||

स्वतन्त्रेण मया नोक्तं तवापि कलशीभव।
ललिता प्रेरणादेव मयोक्तं स्तोत्रमुत्तमम्।।३१८।।

svatantreṇa mayā noktaṁ tava-api kalaśī-bhava |
lalitā preraṇā-deva mayoktaṁ stotram-uttamam || 318 ||

कीर्त्तनीयमिदं भक्त्या कुम्भयोने निरन्तरम्।
तेन तुष्टा महादेवी तवाभीष्टं प्रदास्यति।।३१९।।

kīrttanīyam-idam bhaktyā kumbhayone nirantaram |
tena tuṣṭā mahādevī tava-abhīṣṭaṁ pradāsyati || 319 ||

श्रीसूत उवाच (*srī-sūta uvāca*)—

इत्युक्त्वा श्री हयग्रीवोध्यात्वा श्रीललिताम्बिकाम्।
आनन्दमग्नहृदयः सद्यः पुलकितोऽभवत्।।३२०।।

ityuktvā śrī hayagrīvodhyātvā śrī-lalitāmbikām |
ānanda-magna-hṛdayaḥ sadyaḥ pulakito'bhavat || 320 ||

इति
श्रीब्रह्माण्डपुराणे ललितोपाख्याने
हयग्रीवागस्त्यसंवादे ललितासहस्रनामस्तोत्रं नाम
षट्त्रिंशोऽध्यायः।।३६।।

iti
śrī-brahmāṇḍa-purāṇe lalitopākhyāne
hayagrīva-agastya-saṁvāde lalitā-sahasranāma-
***stotraṁ nāma ṣaṭtriṁśo'dyāyaḥ* || 36 ||**

4

Textual Study

THE *LS* contains not merely the epithets of the goddess eulogising her beauty, valour, deeds, etc., but also the fundamental doctrines of *Tantraśāstra* and the essential principles of various schools of philosophy. In this context, it is the name of Bhāskararāya that comes to mind. He studied the *LS* in detail with a view to understand its various meanings. In his *SauBhā* which has been held as a scholarly masterpiece, Bh. explains and illumines every name of the goddess exhaustively by giving more than one explanation wherever possible. It was his erudition in the different branches of knowledge that enabled him to explain the different names from the points of view of different *śāstra*s such as Sāṁkhya, Yoga, Tantra, Mīmāṁsā, Vedānta and Purāṇa.

In this chapter, the thousand names are interpreted and explained in a specific order:

1. In the beginning, the name in question is given in the Roman script.
2. Thereafter, if the name is a compound noun, the compound is dissolved and alternative dissolutions of compounds are given. This is done by relying upon Bh's commentary.
3. The meaning of the name is explained. Here also, all the alternative explanations are given after Bh.

1. Śrīmātā

(1) *śrīyaḥ-lakṣmyāḥ sarasvatyāḥ vā mātā*

She is the mother of *Śrī*.

The word *śrī* stands for *gīḥ* (Sarasvatī) or expresses Sarasvatī. Śrīmātā is here described as the birth-giver of Lakṣmī and Sarasvatī. She could be Rudrāṇī who belong to the same category of triad. Therefore, Śrīmātā stands for the queen of Paraśiva or Parabhaṭṭārikā who is the mother of all the three, namely, Mahākālī, Mahālakṣmī and Mahāsarasvatī.

(2) *śrīyaṁ (= lakṣmiṁ), māti (= paricchinatti)*

One who measures the Śrīḥ.

Here the word *śrī* means glory. As the goddess measures glory, she must be more expansive than the glory which is measured. Thus Śrīmātā would mean *mokṣa* which is the glory *par excellence.*

(3) *śrīyaṁ (= trayiṁ), māti (= brahmaṇe bodhayati or paricchedena vyavasṛjati)*

Here the word *śrī* is taken to mean the three Vedas. And the *mā* is explained as 'to reveal'. Thus the word Śrīmātā means she who reveals the three Vedas to Brahmā. The *mā* is alternatively explained as 'to classify'. In this case, Śrīmātā means that the goddess is the same as sage Vyāsa who compiled the Vedas.

(4) *śrīyaṁ (= viṣaṁ), māti (= kaṇṭhe sthāpayati)*

The word *śrī* means 'poison' and *māti* means 'keeps in throat'. Thus Śrīmātā means Lord Śiva who keeps the poison in his throat. In this case and the above (i.e., the goddess as Vyāsa), the name Śrīmātā is masculine. But as there is identification between Śiva and Śakti, there should be no difficulty even if the adjective is masculine.

(5) *śrī yuktā mātā*

The word *śrī* is honorific and shows respect towards the noun to which it is prefixed. Thus Śrīmātā means the respected mother of everything, i.e., Creator of the Universe.[1]

(6) The word *mātā* in *Tantraśāstra* stands for the following *mantra*, called *Bālā mantra*:

hasakalaraḍaiṁ hasakalaraḍīṁ hasakalaraḍauḥ.

Thus, the above *mantra* is indirectly conveyed by the name Śrīmātā.

2. Śrīmahārājñi

śrī yuktā mahārājñī

She is the great ruler. She is considered as the controller and maintainer of the created beings and the universe.[1]

The three letters of Śrīvidyā are contained in the above name. One of them is Ṣoḍaśī (Śrīṁ) and the remaining two letters, i.e., *a* and *ha* are called Prakāśa and Vimarśa respectively.[2] Again *rajñī*, part of the word *mahārājñī*, contains the *mantra* called Māyārājñī.

3. Śrīmatsiṁhāsaneśvarī

(1) ***śrīmacca tatsiṁhāsanaṁ ca tasyeśvarī***

The great-queen on Lion-throne.

(2) ***siṁhābhinnamāsanamiti siṁhāsanam tasyeśvarī***

The word *siṁha* means lion, the vehicle of the Goddess. Thus the name means the Goddess seated on a lion.

(3) ***siṁha = hiṁsārthakaḥ.***

According to this interpretation, the word *siṁha*, according to grammatical rule, viz., metathesis, is derived from the $\sqrt{\textit{himṣa}}$, which means to destroy. And *āsana* derived from $\sqrt{\textit{as}}$, meaning to throw — driving out. Īśvarī means powerful. The connected meaning of the words *siṁha* and *āsana* will be total annihilation. Thus the name refers to her as the powerful goddess who destroys the universe.[2]

(4) ***siṁhāsanānām (= siṁhāsana mantrāṇām) īśvarī***

The letter *ma* (in name) means five. In *Tantraśāstra*, there are eight *mantra*s like *caitanyabhairavī*, *saṁpatpradabhairavī*, etc., which are termed as *Siṁhāsana mantras*. Six of these taken together form three pairs; these plus the two remaining (out of eight) make up five. The five are situated in the four different directions and in the centre. Thus, She is the presiding deity of these five *Siṁhāsana mantra*s.

In the first three names, Śrīmātā, Śrīmahārajñī and Śrīmatsiṁhāsaneśvarī, the goddess is described as identical with *Brahman*, the creator, protector and destroyer of the universe.

4. Cidagnikuṇḍasambhūtā

(1) *cidevāgnikuṇḍaṁ tatra samyak bhūtā*

The *cit* stands for pure *Brahman* and that *Brahman* is the altar of the fire as He dispels the darkness of *avidyā*, i.e., ignorance[1] by the quality called *cit* (consciousness). She stays in that fire, but is not born from fire as the *cit* and the thing possessed of it is one and the same.[2]

(2) *agnikuṇḍam eva cit tasya kuṇḍāt sammbhūtā*

The word *agnikuṇḍa* means the common altar of fire. Such similes are used in the *Gītā* as well.[3]

5. Devakāryasamudyatā

devānāṁ kāryāṇi devakāryāṇi, tadarthaṁ samudyatā

Manifested Hereself for fulfilling the acts of the gods.

She manifests Hereself in order to slay the *asura*s like Bhaṇḍāsura, Mahiṣāsura, etc.[1]

6. Udyatbhānusahasrābhā

udyatāṁ bhānūnāṁ yatsahasram tena tulyā ābhā yasyāḥ sā

She who is as bright as thousands of rising suns.

This indicates that She is very red, Her *Vimarśa* form is described here.

7. Caturbāhusamanvitā

caturbhiḥ bāhubhiḥ samanvitā

She is possessed of four arms. The physical form of the goddess is described here.

8. Rāgasvarūpapāṣāḍhyā

rāga eva svaṁ rūpaṁ yasya sā = rāgasvarūpaḥ, sa cāsau pāśaścarāga . . . śa, tena ādhyā

Holding a nose of desire.

The word *rāga*, i.e., desire means a peculiar mental modification or wish. There are three forms of Devī — the physical (*sthūla*), the subtle (*sūkṣma*) and the supreme (*para*). The desire is the supreme form and the noose is the gross form. This weapon, called noose, is in Her lower left hand out of the four hands mentioned in the preceding name.

9. Krodhākārāṅkuśojjvalā

krodhaḥ ākāraḥ yasya sāh = krodhākāraḥ, sa cāsau aṅkuśaśca krodhākāraṅkuśaḥ, ten ujjvalā

She who shines holding the elephant hook in her lower left hand.

The word *krodha* (wrath) is one of the mental modifications, viz., hatred. The word *ākāra* would mean *saviṣayakaṁ jñānaṁ* and is used in the sense of knowledge, e.g., *Ghaṭoyamityākārakaṁjñānam.*

Here the word *krodha* would not mean 'Knowledge' as the *śruti* says '*krodhāṅkuśaḥ*'. Hence the name means, She who shrines holding in her lower right hand the elephant hook which is both hatred and worldly knowledge.[1]

10. Manorūpekṣukodaṇḍā

mana eva rūpaṁ yasya tādṛśam-ikṣurūpaṁ kodaṇḍaṁ yasyāḥ sā

She is possessed of the sugarcane bow of mind.

This name means, She is having sugarcane bow in her upper left hand. And this bow is of mind characterised with both *saṅkalpa* and *vikalpa*.

11. Pañcatanmātrasāyakā

pañca tanmātrāṇi eva sāyakā yasyāḥ sā

She who is holding the arrows of the five subtle elements.

The five subtle elements are Her five arrows, and these are *rasa*, *rūpa, śabda, sparśa* and *gandha*. According to *VmkTan*, *śabda, sparśa*, etc., are the arrows and mind is Her bow.[1] In the *kādimata* these *bāṇa*s are three-fold — (1) gross, (2) subtle, and (3) supreme. The gross *bāṇa*s are flowers, *mantra*s are of subtle type, while the supreme are the *vāsanā*s. The gross arrows are five flowers, viz., the Lotus, the Raktabhairava, the Kalhara, the Indivara and the Mango-flower.[2] In the *Kālikā Purāṇa* they are described as follows: *harṣaṇam* (creating joy), *rocanam* (pleasing), *mohanam* (causing illusion), *śoṣaṇam* (to suck), *māraṇam* (leading to death). These five arrows create confusion even in the mind of an ascetic.[3] While the *Jñā* describes them as *kṣobhaṇa*, *drāvaṇam*, *ākarṣaṇaṁ*, *vaśya* and *unmāda* in order,[4] according to the *TanRāja* they are *mādan* (exciting) *unmādan* (causing madness) *mohana* (confusion), *dīpan* (stimulating) and *śoṣaṇa* (to suck).[5]

Names 8 to 11 contain *Āyudhamantras*. The word *rāgasva* of the name *Rāgasvarūpapāṣāḍhyā* can be divided into *ra+ aga+ sva*. The word *aga* means *sthāṇu*, i.e., Śiva. *Ha* is Śiva's letter. The lexicon declares that the letter *ha* means Śiva, sky and *sthāṇu* (pillar).[6] Thereafter *sva* stands for *ī* with *bindu*. So the subtle form of the *pāśa* (noose) is the *bīja* formed by these three letters viz., *ra*, *ha*, *ī* with *bindu*. The *ra* would follow *ha* as always, and it will become *hrīṁ*.

Similarly, the word *krodhākāra* can be divided as *kro + dha+ ā krodhā*. The word *kāra* is connected with each member of the compound. *Aṅkuśa* would mean *anusvāra*. And the *bījamantra* would be *kroṁ, dhaṁ* and *aṁ*.

In *Manorūpekṣukodaṇḍā*, etc. *manas* means *thaṁ* as *kośa* describes, *tha* means the lord of the right nostril and mind[7] and *kodaṇḍa* in *anusvāra* as declared by lexicon.[8] So *thaṁ* would be *dhanurbījam*.

Thus in names Rāgasvarūpapāṣāḍhyā (8), Krodhākārāṅkuśojjvalā (9), Manorūpekṣukodaṇḍā (10), letters '*daṁ*', '*raṁ*', '*kaṁ*', '*laṁ*', '*yaṁ*', '*saṁ*', '*vaṁ*' and '*aṁ*', '*tīṁ*', '*ūṁ*' are described. These letters when combined according to the rule give *bīja* of the *mantras* of weapons. The five *bāṇabījas* are *drāṁ, drīṁ, klīṁ, blūṁ* and *saḥ*.

12. Nijāruṇaprabhāpūramajjadbrahmāṇḍamaṇḍalā

nijaḥ aruṇaprabhāyāḥ pūraḥ tasmin majjanti brahmāṇḍānām maṇḍālāni yasyāḥ sā

Bathing all the universe in Her own red radiance.

She has rose-like radiance as prescribed for contemplation in the *nyāya*s like Saubhāgya, etc.

13. Campakāśokapuññāgasaugandhikalasatkacā

campakāśokapuññāgādi saugandhikāni taiḥ lasantaḥ kacāḥ yasyāḥ sā

She whose hair is adorned with the fragrant flowers *campaka*, *aśoka*, *puññāga*, etc.

After description of the lustre of the Goddess, Her physical description begins. She is described from head to foot. Since the head represents the first *kūṭa*, viz., Vāgbhava of the *Pañcadaśī mantra*, it is the first to be considered.

14. Kuruvindamaṇiśreṇīkanatkoṭīramaṇḍitā

kuruvindamaṇayaḥ teṣāṁ śreṇyā kanatā koṭireṇa maṇḍitā

Her crown is resplendant with the shining rays of *kuruvinda* jewels.

Kuruvinda is a type of gem. The *GrḍP* describes special features of this gem. It is said to be red in colour. It confers love, prosperity and devotion of Hari.[1] Hence, if one meditates on Her as wearing such gems his devotion will be increased.

The authoresses, Vaśinyādi Vāgdevīs described up to this portion Śrī Devi's evolvement in general and begin now to describe Śrī Devī in the manner of her creation. According to Vedic statements, Śrī Devi's crown first appeared from the Holy Fire, illuminating all sides with great brilliance and then came out all other parts of the body down to the feet.

15. Aṣṭamīcandrabibharājadalikasthalaśobhitā

aṣṭamyaṁ yaścandraḥ tadvat bibhrājatā alikasthalena śobhitā

Her forehead is as bright as the moon on the eighth day.

16. Mukhacandrakalaṅkābhamṛganābhiviśeṣakā

mukham eva candraḥ tatkalaṅkatvena tulya mṛganābheḥ viśeṣakaḥ yasyāḥ sā

The *tilak* (mark) of *kastūrī* on (Her forehead) is like (the black) spot in the moon.

17. Vadanasmaramāṅgalyagṛhatoraṇcillikā

vadanam eva smarasya māṅgalyagṛhaṁ tasya toraṇe cillikā yasyāḥ sā

She whose eyebrows are gate-arches of the palace of Kāmadeva (cupid).

Here the word *cillika* would mean *bhru,* i.e., eyebrow as it is stated in the *Nāmakalpadruma*[1] and also because the word is used in this sense in the ancient scriptures.

Her face is the glorious palace of cupid and Her eyebrows are the entrance-arches of that palace.

18. Vaktralakṣmīparīvāhacalanmīnābhalocanā

(1) ***vaktralakṣmyāḥ parīvāhe caladbhyāṁ mīnābhyāṁ tulye locane yasyāḥ sā***

She whose eyes are like fishes moving in the pond of the beauty of Her face.

(2) ***mīnasya iva (locanam) īkṣaṇaṁ yasyāḥ sā***

Here the word *mīnābhalocanā* means She who sees like a fish. It is well-known that by the mere glance of a fish her eggs become fertile and not by her milk. Similarly a glance of the goddess is capable of nourishing Her devotees.

19. Navacampakapuṣpābhanāsādaṇḍavirājitā

navaṁ campakasya puṣpaṁ tena tulya yo nāsādaṇḍaḥ tena virājitā

She whose nose is as beautiful as a newly blossomed *campaka* flower.

20. Tārākāntitiraskārināsābharaṇabhāsurā

(1) ***tārā (=maṅgalā) devyāḥ kāntiṁ tiraskaroti tādṛśena nāsābharaṇena bhāsurā***

She is adorned with the nose ornament which excels the lustre of goddess Tārā.

The word *tārā* refers to two goddesses, viz., Maṅgalā and Śuklā. Hence it would mean She is adorned with such nose ornaments which can overpower the lustre of Goddesses like Tārā, Maṅgalā, Śuklā, etc.

(2) According to the second interpretation, the name means shining with the jewels on the nose which outshine the stars in splendour (jewels are *māṇikya* and *mauktika*).

21. Kadambamañjarīklṛptakarṇapūramanoharā

kadambamanjaryāḥ klṛptaḥ karṇapuraḥ tena manoharā

She looks beautiful with blossom of *kadamba* flowers on Her ears (on Her earlobes).

22. Tāṭaṅkayugalībhūtatapanoḍupamaṇḍalā

tātaṅkayugale saṁpadyamāne tapanasya udupasya ca maṇḍale yasyāḥ sā

The Sun and the Moon have become Her earrings.

Here, the earrings of the Goddess are described and they are identified with the sun and the moon due to their brilliance.

There is a tradition that the sun and the Moon are the breasts, eyes and earrings of the goddess.

The two breasts of the Goddess represent two circles of the letter *ka* (which is a part of *klīṁbīja*) which is called *kāmabīja*.

23. Padmarāgaśilādarśaparibhāvikapolabhūḥ

padmarāga śilaiva ādarśaḥ tasya paribhāvinī kapolbhūḥ yasyāḥ sā

Her cheeks surpass the brightness of the mirror coated with the *padmarāga* ruby.

24. Navavidrumabiṁbaśrīnyakkāriradanacchadā

navāṁ vidrumabimbayoḥ śrīyaṁ nyakkāri-ṇau radancchadau yasyāḥ sā

Her two delicate lips put to shame the shining beauty of both the fresh corals and the *biṁba* fruit.

25. Śuddhavidyāṅkurākāradvijapaṅktidvyojjvalā

(1) ***śuddhāyāḥ vidyāyāḥ aṅkurāṇāminvākāraḥ yasya, tena dvijapaṅktidvayena ujjvalā***

She who is shining with her two rows of teeth in the form of sprouts of Śuddhavidyā.

According to this interpretation, the word *śuddhavidyā* means Śrīvidyā. In the *DattSaṁ* and other works *abheda* between Śuddhavidyā and Śrīvidyā is expressed. Hence, Śrīvidyā here means Śuddhavidyā. The word *śuddha* means pure (i.e., opposite of ignorance). *Vidyā* means *soḍaśīvidyā*. Her teeth resemble the buds of the *ṣoḍaśākṣarāmantra*.

This *mantra* sprang from the *mūlādhāra* of the Goddess and passing through the different states of *parā, paśyanti,* etc., emerged from her mouth in the form of *vaikharī* and reached the ears of Her pupils. Among these states, *parā* is mere sound (i.e., *Śabda Brahman*), the potentiality of growth in the seed. *Paśyantī* is the seed that has begun to sprout. *Madhyamā* is when two small leaves are visible. The last stage *vaikharī* is when these two leaves are separated, but at the same time are joined at the root. Hence here they are called *aṅkuras*, resembling teeth. They are thirty-two in number. Similarly, sixteen two fold buds of *ṣodaśākṣara-mantra* also are of thrity-two each.

(2) *śuddhā vidyāṅkurākārā ca dvijānām brāhmaṇāṇām paṅktiḥ taddvayena ujjavalā*

The word *dvija* in name, by Śleṣa means *Brāhmaṇas*, as *Śruti* declares *vidyā ha vai brāhmaṇam ājagāma*, etc., i.e., *vidyā* taught and spread by *Brāhmaṇas*. Hence, the *Brāhmaṇas* are the buds of Vidyā. Moreover, as the *Brāhmaṇas* come forth from the mouth of the Goddess, they are compared to Her teeth.

(3) *śuddhavidyāyāḥ aṅkurākārā yā dvijapaṅktiḥ, tasyāḥ dvayena ujjavalā*

The word *dvijapaṅkti* stands for thirty-two types of initiations, beginning with *śuddhavidyā* and ending with *anuttarā*. The initiation is the third birth, since the thread-ceremony is the second birth.

(4) *śuddhavidyā eva aṅkuraṁ yasyāḥ sā =śuddhavidyāṅkurā sā ca ākārā ca sā dvija paṅktiśca iti, tasyāḥ dvayena ujjvalā*

The word *śuddhavidyā* means the three-syllabled *mantra* and *aṅkura* means beginning, i.e., a certain initiation of that name (i.e., *śuddhavidyā*) is to be begun before going on to the thirty-two initiations. Hence, to attain Goddess Lalitā one should purity himself with the thirty-two initiations.

26. Karpūravīṭikāmodasamākarṣidigantarā

(1) ***karpūravītikāyāḥ āmodaṁ samākarṣanti yā diśaḥ, tāevāntaraṁ yasyāḥ sā***

The fragrance from the betel leaves She chews attracts the (deities of the) quarters.

(2) ***karpūravītikāmodena samākarṣiṇī digantarāṇi yasyāḥ sā***

By the fragrance of whose betel leaves the quarters have become fragrant.

27. Nijasanllāpamādhuryavinirbhartsitakacchapī

nijasya saṅtāpasya mādhuryeṇa-viśiṣya niḥśeṣeṇa bhartsitā kacchapi (vīṇā) yayā sā

The melody of whose words put to shame the *kacchapi* (i.e., *vīṇā* of Sarasvatī).

The *AmrK* says: The *vīṇā* of Viśvāvasu is named Bṛhatī, that of Tumburu, Kalāvatī, that of Nārada, Mahatī, and that of Sarasvatī Kacchapī.[1]

The desire for hearing the *vīṇā* is due to the sweet melody coming out indistinctly from the *svarās*, *ṣadja*, etc., though there is no clear reception of the sound of the letters. Kacchapī, being the *vīṇā* of Sarasvatī, speaks like the parrot and resembles cuckoo speech which is a little distinct, along with melody. But no doubt, with distinct utterance the sweeter melody of Her words excels all musical instruments.[2]

28. Mandasmitaprabhāpūramajjatkāmeśamānasā

mandaṁ yat smitaṁ tasya prabhāpūre majjat kāmeśvarasya mānasaṁ yasyāḥ sā

In the beautiful flow of whose smile the mind of Kāmeśvara is drowned.

The word *kāma* means *bindu* which is the part of the body of Kāmakalā and which is the Sun termed as fire, Kalā meaning moon. The *KmklV* says: "Bindu is the form of *ahaṁkāra*; the Sun is the form of pair (Kāma and Kalā) of equal essence. Kāma means that which is desired, and Kalā means moon."

The two *bindu*s, Kāma and Kalā are manifested as fire and moon.[1]

According to the *mīmāṁsaka*s, the mind is omnipresent, so when it is said that the mind is drowned, it means that the glory of the Goddess is unlimited.

29. Anākalitasādr̥śyacibukaśrīvirājitā

anākalitaṁ sādr̥śyaṁ yasyāḥ, tādr̥śyā cibukaśriyā virājitā

Adorned with the beauty of (Her) chin which is matchless (which has no comparison).

30. Kāmeśabaddhamāṅgalyasūtraśobhitakandharā

kāmeśena baddhaṁ yanmāṅgalyasūtraṁ, tena śobhitā kandharā yasyāḥ sā

She whose neck is bedecked with the '*Māṅgalya sūtra*' tied by Lord Kāmeśvara.

31. Kanakāṅgadakeyūrakamanīyabhujānvitā

kanakamevāṅgadam yeṣaṁ taiḥ keyūraiḥ kamanīyā bhujāḥ, taiḥ anvitā, or ***kanakamayaiḥ aṅgadaiḥ keyūrāiśca kamanīyaiḥ bhujaiḥ anvitā***

She whose beautiful arms are covered with ornaments made of gold or ornaments called *aṅgada* and *keyūra* (bracelets). Due to the difference in shape of the *aṅgada* and *keyūra*, it may also mean different ornaments. Hence, in the *Brahmottarakhaṇḍa*[1] and *AgP*,[2] they are expressed simultaneously.

32. Ratnagraiveyacintākalolamuktāphalānvitā

(1) ***ratna khacitena graiveyeṇa cintākena lolaiśca muktāphalaiśca anvitā***

Neck encircled with gem-bedecked pendants of the necklace and a pearl necklace quivering.

This refers to two ornaments: golden necklace having gem-bedecked pendants, and necklace of the pearl.

(2) ***grīvayāmeva cintā yeṣām te graiveya cintakāḥlolāḥ muktāśca, teṣāṁ yāni ratnabhūtāni āphalāni taiḥ anviā***

Here, the word *graiveyacintāka* means those who concentrate on the neck of the Goddess; those who are not able to fix the deity in the heart but worship Her externally are the middle-class worshippers.

The word *lola* according to this interpretation means those who are fickle. The *Amarakośa* says, '*lola* means fickle and greed'.[1] These are the lowest worshippers.

The *mukta*s are the highest worhippers.

In all these three classes, the fruit is to be obtained according to the worship and She is the giver of the fruit to Her worshippers.

33. Kāmeśvarapremaratnamaṇipratipaṇastanī

kāmeśvarasya premaiva ratnamaṇiḥ, tasya pratipaṇabhūtau stanau yasyāḥ sā

She whose two breasts are exchanged for the precious gem in the form of the love of Kāmeśvara.

34. Nābhyālavālaromālilatāphalakucadvayī

nābhiḥ eva ālvālaḥ yasyāḥ sā, tādṛśī romālireva latāḥ, tasyāḥ phalabhūtā kucadvayī yasyāḥ sā

She whose two breasts areas if the two fruits on the creeper-like hair-line which comes out from the navel which forms its basin.

35. Lakṣyaromalatādhāratāsamunneyamadhyamā

lakṣayā yā romalatādhāratā tayā samyagunneyaṁ madhyamaṁ yasyāḥ sā

Her (slim) waist can be judged only from the line of creeper-like hair.

36. Stanabhāradalanmadhyapaṭṭabandhavalitrayā

stanayohṛbhāreṇa dalat iva madhyasya paṭṭabandhaḥ valitrayaṁ yasyāḥ sā

The three folds on Her belly form the belt which supports Her waist bending due to the burden of Her breasts.

37. Aruṇāruṇakausumbhavastrabhāsvatkatitatī

(1) ***aruṇāruṇam ca kausumbhaṁ ca yadvastram tena bhāsvatī kaṭyāḥ taṭī yasyāḥ sā***

She whose waist is resplendent with a very red cloth (i.e., *sārī*).

(2) ***aruṇavad arunaṁ = aruṇāruṇam***

The word *arunāruna* also means the cloth which is as red as Aruna (the charioteer of the sun).

38. Ratnakiṅkiṇikāramyaraśanādāmabhūṣitā

ratnamayībhiḥ kiṅkiṇibhiḥ ramyeṇa rasanābhinnena dāmna bhūṣitā

She is adorned with a golden belt (at her waist), beautified with jewelled bells.

39. Kāmeśajñātasaubhāgyamārdavorudvayānvitā

kāmeśenaiva jñāte saubhāgyamārdave yayoḥ tayoḥ, tādṛśena urudvayena anvitā

The beauty and smoothness of Her thighs are known only to Kāmeśa.

40. Māṇikyamukuṭākārajānudvayavirājitā

māṇikyamukuṭamvākaro yayoḥ, tādṛśena jānudvayena virājitā

She is adorned with two knees which are like crowns of precious jewels.

41. Indragopaparikṣiptasmaratūṇābhajaṅghikā

indragopaiḥ paritaḥ kṣipatau yau smarasya tūṇau tābhyāṁ tulye jaṅghike yasyāḥ, sā

She whose two legs are like the quivers of love-god which are decorated with Indragopa (the snail).

42. Gūḍhagulphā

guḍhau gulphau yasyāḥ sā

She is endowed with rounded ankles.

43. Kūrmapr̥ṣṭhajayiṣṇuprapadānvitā

kūrmayoḥ pr̥ṣṭhe jayate iti kūrmapr̥ṣṭhajayiṣṇunī ye prapade tābhyām anvitā

Her arches of two feet are more shapely and convex than the back of the tortoise.

The names, Indragopaparikṣiptasmaratūṇābhajaṅghikā Gūdhagulphā and Kūrmapr̥ṣṭhajayiṣṇuprapadānvitā, (41, 42, 43) denotes features as given in the *Sāmudrika-śāstra*.

44. Nakhadīdhitisaṅchannanamajjanatamoguṇā

nakhānāṁ didhitibhiḥ saṁyak channo namatāṁ janānāṁ tamoguṇaḥ yasyāḥ sā

The radiance of Her nails veils the ignorance (in the form of darkness) of those persons who reverently bow down (at her feet).

In the *MtsyP* and the *PdmP* there is a speech of Nārada where he interprets the bodily marks of Pārvatī to her mother Menā: "A husband is not yet born for her. O lady! she will be devoid of good bodily marks (because she is an unconditioned one) and she will always have her hand raised. And her feet will err by their own shadow. What more should be said?"[1] Himavān, hearing about these bad marks, addressed him with sorrow when Nārada replied, "When you have an occasion for great joy why should you manifest sorrow? O Great Mountain, you are bewildered because you did not understand by speech."[2] After explaining the meaning of 'no husband is born', etc. he said, "I will explain what I mean by saying her feet will err by their own shadow. O the best of mountains, Her feet are like lotuses, shining with bright nails. When the *Deva*s and *Asura*s prostrate before her, the various colours of their jewelled crowns reflected will drive away the rays of her nails which entering their hearts dispel their *tamas* quality."[3]

45. Padavayaprabhājālaparākr̥tasaroruhā

padadvayasya prabhājālena parākr̥te saroruhe yasyāḥ sā

The beauty of Her two feet put the lotuses to shame.

46. Siñjānamaṇimañjīramaṇḍitaśrīpadāmbujā

siñjānaḥ maṇayo yayoḥ, tābhyāṁ mañjīrābhyāṁ muṇḍitā

śrīḥ yayoḥ tādṛśe padāmbuje yasyāḥ sā

Her lotus-like feet which are adorned with jewelled anklets produce melodious sounds.

47. Marālīmandagamanā

maralī in a manda gamanaṁ yasyāḥ sā

She whose gait is languid like that of a female swan.

48. Mahālāvaṇyaśevadhiḥ

mahato lāvaṇya śevadhiḥ

She is the treasure of great beauty.

49. Sarvāruṇā

sarvamesvāruṇaṁ yasyāḥ sā

Each and everything (i.e., clothes, ornaments, flowers and beauty) of the Goddess is red in colour.

50. Anavadyaṅgī

anavadyāni aṅgāni yasyāḥ sā

All of whose limbs are flawless.

All Her limbs are in perfect shape as per the specifications and descriptions found in the *Sāmudrika-śāstra*.

51. Sarvābharaṇabhūṣitā

sarvaiḥ ābharanaiḥ bhūṣitā

She is decorated with all types of ornaments.

She is adorned with all those ornaments described in the *KāliP*. The *KāliP* describes forty jewels from the crest jewel to the ring of the feet. The *Kalpa-sūtra*s of Paraśurāma, *khaṇḍa* IV.5 give details of more ornaments.

The names, Mahālāvaṇyaśevadhiḥ, Sarvāruṇā, Anavadyāṅgī, Sarvābharaṇabhūsita (48 to 51), describe the glorious state of Śrī Devī.

52. Śivakāmeśvarāṅkasthā

śivaścasau kāmeścasau īśvaraśca iti śivakāmeśvaraḥ tasya aṅke tiṣṭhati sā

She sits on the (left) thigh of Lord Śivakāmeśvara.

The word *kāma* can be interpreted in many ways.

(1) It means that which is desired or he who assumes any form at will; that is why this epithet is also applied to Manmatha (Kāma). The *KālikāP* says, "In the world there is none who, like you, is capable of assuming any form, hence O mind, born one (*manmatha*), you shall be known by the name *kāma*".[1]

(2) *Prajñānameva kāmaḥ*: *Kāma* also means knowledge. Even *śruti* says (*AitUp*, 5.2), "What is called the heart and the mind, are perception (*sañjñāna*), command, understanding, knowledge, wisdom, seeing, holding, thinking, considering, readiness (or suffering) remembering, conceiving, willing, breathing, loving, desiring, know, all these are various names of knowledge".[2] Here in this *Śruti*, the word *prajñāna* means Śiva only. The *SkandaP* (in *BrhmGī*, IV.3-19 to 24) also supports the above *Śruti*. It says, "*Vijñāna* which is Śaṅkara, is known by the learned under many names. Some say it is the heart; some theists call it control. But all these meanings simply denote Śiva who is *prajñāna* himself."[3]

(3) The word *kāma* denotes the Lord who desires to create the Universe as *Śruti* says, "In the very beginning there was *ātman* only and he desired."[4] Hence the word *kāma* does not here mean Rudra or Manmatha.

53. Śivā

The beneficent.

(1) *śivasya iyaṁ śivā* (*śaktirūpā*) : She is the power of Śiva (the benificent). The word Śiva is derived from *vaś* meaning to desire. Hence, She herself is the desire of Śiva. The *ŚvAg* explains the meaning of Śiva thus: "who is a witness to the modifications (of the mind), who exists before the arising of such modification; who is present in every modification that is about to rise; who is the cause of sensation, who is the support of all false and inner matter; who is consciousness itself; who is the beloved of all; who

is bliss itself; who is the means of obtaining all; who is connected with all; the omnipresent is called Śiva. The self-shining pure being who is devoid of the distribution of *jīva, Īśa*, etc., is Śiva."[1]

(2) ***śivaṁ karoti***
Because She does good, She is called Śivā.

(3) ***śete asmin sarvaṁ***
That in which everything rests.

(4) ***śivāḥ guṇāḥ śānti asyāṁ***
Who possesses excellent qualities.

(5) ***śamayati***

That which makes everything calm. As Bhārata says, "Because he fulfils all the actions (of men) intending their good (Śiva) he is known as Śiva. O, gods, the Dānavas and the Devas are the same to me. I do good (Śiva) to all beings. Hence I am known as Śiva".[2] Even Śruti (*ŚveUp,* 4-11) says that the one who is the origin (of all) dwells in every womb, in whom all this is involved.[3]

(6) She is identical with Śiva. As the *LgP* says, "As is Śiva, so is Devī, hence as the notions are the same, Devī is called Śiva."[4] In another place in the same book, it is said,"in reality there is no difference between Umā and Saṅkara; one has assumed two forms. There is no doubt in this."[5] In *SūSaṁ*, it is said, "She is Śivā, she is supreme Devī, one with Śiva and the doer of good."[6]

(7) Śivā may mean the wife of Vāyu. The *LgP* says, "The great God Iśāna who pervades the whole Universe the supporter of all beings is called Vāyu, in his aspect of Wind God. His wife is called Śivā."[7] In the *Vāyu Purāṇa*, Vāyu also is the fourth body of Īśāna, his wife is Śivā and his son is Manojava.[8]

(8) ***śivaṁ*** (= ***ṁokṣaṁ***) ***dadāti iti***
She who bestows salvation.

It is said in the *DvP*, "Śivā is salvation and she bestows salvation to *yogins*. She works for god (Śiva). Hence She is known as Śivā."[9]

(9) Men worship Devī to reach Śiva. Hence, She is Śivā. In the *Āgamas*, we read, "As heat is to fire, light is to the Sun and as moonlight is to the Moon, so is Śivā to Śiva."[10]

54. Svādhīnavallabhā

(1) ***svasya ādhīnaḥ vallabho yasyāḥ sā***

She whose husband is entirely Her own.

This name indicates that though Devī is Icchā and other qualities, She is never subject to Lord Kāmeśvara who possesses the qualities. The *KālikāP* says, "There he resides for ever playing with Pārvatī, the house of Devī is in the centre and Śiva is subject to it."[1] Even the Āgama says, "To Her, through whom Śiva is enabled to bestow happiness and salvation on mankind."[2] The *SkP* (IV.13.24) also says "O sages, Śiva became the cause of the universe, Devī is his Śakti, without Her he is powerless."[3] The *SauLah* (I-*śloka*) says: "When Śiva is united with Śakti, he is able to create, otherwise he is unable even to move."[4]

(2) ***svādhīno vallabho yayā sā***

She by whom Her husband is subjected.

In the seventh book of the *DeBhP*, the story runs like this: The Aśvins made the husband of Sukanyā, the daughter of Sayāti, similar to themselves in form and asked Her to pick him out. She then prayed to Devī, "O World mother, I am deeply afflicted and approach you for help. Help me in preserving my *pativratā dharma*, I worship thy feet. Thus praised, Devī Tripurasundarī gave her wisdom by means of which Śivā was able to identify her husband."[5]

55. Sumeruśṛṅgamadhyasthā

sumeroḥ madhya śṛṅge tiṣṭhati sā

She dwells on the middle peak of (Mount) Sumeru.

The word *sumeru* also means beautiful (mountain). On Meruparvata, there are three peaks (looking like *Śivatrikoṇa*) and in the centre of the three peaks there is one more peak and that is the abode of Śrī Devī (Lalitā). In *LaStRtn*, it is said, "Let the gold mountain, whose body is made up of the whole Universe be victorious, filled by the music of the divine ladies living in the golden creeper-bowers of the mountain peak; we salute the three peaks of it, which are the seats of Brahmā, Viṣṇu and Śiva, expanding to the four quarters (of the globe). In the centre of them there is another peak, four hundred *yojanas* in height, beautifying the place by the golden rays of flowers and I worship it."[1]

56. Śrīmannagaranāyikā

śrīmat yad nagaraṁ tasya nāyikā
She is the Queen of the beautiful (wealthy) city.

(1) Cities are of two types: one of them is on the centre peak of mount Meru. It is said in the *LaStRtn* (Śl.5), "I salute the city of ancient Vidyā four hundred *yojanas* in circumference constructed by the celestial architect, beautiful with many walls."[1] The second city is outside and beyond all the worlds in the island of gems (Ratnadvīpa) in the middle of the ocean of Nectar. The *RdYml* says, "Outside and beyond the countless myriads of world systems, in the centre of the ocean of Nectar, more than a thousand crores in extent, in the Gem-island, a hundred crores in area, the lamp of the world, there is the supreme city of Śrīvidyā, three lakhs of *yojanas* in height and adorned with twenty-five walls representing the twenty-five *tattvas*."[2]

(2) The word *śrīmannagara* (beautiful city) also means Śrīcakra. The *VisK* says *cakra* (wheel) means "city, house, hamlet, town and abode".[3] Also the commentator on the *sūtra* (13) of Gauḍapāda interprets the word *śrīpura* to mean 'Śrīcakra': One should not enter the city without knowing *ṛṣi*; "the city (*pura*) of the Devas is impregnable"; "the city is surrounded by nectar etc.". [4] In this and other *Śrutis*, city (*pura* or *nagara*) means Śrīcakara (vide *TaiĀr*, I).

57. Cintāmaṇigṛhāntasthā

cintāmaṇi gaṇaracitaṁ yad gṛhaṁ tasyāntaḥ tiṣṭhati sā
She resides in a house (built of) *cintāmaṇi* stones.

'*Cintāmaṇi*' is that jewel which yields all the objects desired. In the *LaStRtn*. (Śl. 105) it is said, 'May that house, built of *cintāmaṇi* stone which is on the northern side of Śṛṇgāravarṇa (on Meru), where all the *devas* go to worship, remove all my mental trouble (*cintā*)."[1] In the commentary on the *GḍSū* (no. 7)[2] the *cintāmaṇi* house is explained as the place of origin of all those *mantras* which bestow all desired objects (*cintita*) and its construction is elaborately described.

58. Pañcabrahmāsanasthitā

pañcabrahmaṇām (=pañcabhiḥbrahmabhiḥ nirmitam) āsanaṁ tatra sthitā

She is sitting upon a seat formed by five brāhmaṇas.

Hence, it is said, "There is the supreme house of Devī, built of *cintāmaṇi* stone, the great bed itself is Śiva; the pillow the great Īśāna. On that beautiful coach, the mat is Sadāśiva, the four supports are Brahmā, Hari, Rudra and Īśāna and the great Indra is the spittoon. On that bed reclines the great Īśānī, the Supreme Tripurasundarī."[1] The proper place of Brahmā should be known from the Purāṇas.

59. Mahāpadmāṭavīsaṁsthā

mahānti padmāni yasyām atavyāṁ tasyāṁ samyak tiṣṭhati

She dwells easily in the forest which is full of lotuses.

The *RdYml* describing *mahāpadmāṭavī* says, "surrounded by a forest of lotuses, three lakhs of *yojana*s in extent".[1] Another one is (on the Meru). The *LaStRtn*, (*śloka*s 106 to 108), "Let us worship the forest of lotuses which is . . . . . etc.".[2]

Again the thousand-petalled lotus that is in the *brahmarandhra* is also called *padmāṭavī*. The *SvchTan* says, "Above that there is the *kula* lotus, thousand-petalled facing downward . . . This is known as the great lotus garden and above that is Samāna."[3] For there is one form both for the body and for the Universe (*Piṇḍāṇḍa* and *Brahmāṇḍa*).[4]

60. Kadambavanavāsinī

kadambānāṁ vane vasati sā

She lives in a forest of *kadamba* trees.

The palace of Cintāmaṇi is surrounded by a gallery formed of gems (*maṇimaṇḍapa*), around which is the grove of *kadamba* trees. It is said in the *Bhairavayāmala*, "The abode of *bindu* is the ocean of nectar, the five *yoni*s, the five *śakti* angles is the

Śrīcakra are the divine trees, there is the grove of *nipa* trees, within that is the gallery of gems, within which in turn is the palace of Cintāmaṇi and so on."[1]

In the Purāṇas there is also a description which says, "There are *kadamba* trees seven *yojanas* in height in the spaces between the walls of gold and silver."[2]

61. Sudhāsāgaramadhyasthā

sudhāyāḥ sāgarāṇām madhye tiṣṭhati sā
She resides in the centre of the oceans of nectar.

That ocean is the one above in the heaven. The *śruti* declares, "The city is surrounded by nectar."[1] Another one is in the place of *bindu* in the centre of the moon in the pericarp of the thousand-petalled lotus. "In the city called, Aparājitā (unconquered) to be attained with devotion by the *saguṇa Brahman*, there are two ocean-like lakes of nectar named *ara* and *nyau* respectively.[2] Two more *anāvṛttiḥ śabdāt* are dealt with in the commentary on the *Vedānta-sūtra* of Vyāsa.[3] All these oceans (in all, five) are to be understood here — *sudhasindhor madhye* (*SauLah* 8).

62. Kāmākṣī

(1) ***kāme (= kāmeśvara) eva akṣiṇī yasyāḥ sā***
She who is the lovely-eyed one.

(2) ***kāma (kāmanīye) akṣiṇī yasyāḥ sā***
She whose eyes are Kāmeśvara (Śiva).

Kāmākṣī is a special name of the presiding deity of Kāmakoṭipītha of Kāñcīpura.[1]

63. Kāmadāyinī

(1) ***kāmān dadāti iti***
She is the fulfiller of desires.

(2) ***kāmeśvaraṁ (bhaktebhya) dadāti***

The word *kāma* also means Kāmeśvara and *dāyinī* means *vitariṇī* (bestower). So, She is one who bestows Kāmeśvara on her devotees, i.e., She bestows identity with Śiva.

(3) *kāmaṁ dyati (= khaṇḍayati) iti kāmdaḥ tena ayinī*

The word *kāmada* in the name means one who destroys (*do* = to cut) *kāma*, i.e., Śiva and *ayinī* means 'endowed with'. Thus the name means one who is endowed with good fortune (on account) of Śiva. Hence she is called Kāmadāyinī.

(4) *kāmeśvareṇa dāyavatī*

Here the word *kāma* = Śiva and *dāya* inheritance, i.e., She whose inheritance is Śiva that ownership is hers, inseparably fixed from a long time.

64. Devarṣigaṇasaṅghātastūyamānātmavaibhavā

(1) *devāśca ṛṣayaśca = devarṣayaḥ teṣāṁ gaṇaḥ = devarṣigaṇaḥa tasya saṁghātaḥ =O, saṁghātaḥ tena stūyamāna ātmā yasya saḥ = O mānātmaḥ etādṛśaṁ vaibhavaṁ yasyāḥ sā*

She whose glory is praised by the assemblies of the Gods and Sages.

Or the word *vaibhava* means *vyāpakatva* of Goddess, i.e., Her *vyāpakatva* is praised.

(2) *devarṣigaṇaiḥ saṅghātaśaḥ (= bahuprakāreṇa) stūyamāna ātmā yasya tādṛśaṁ vaibhavaṁ yasyāḥ sā*

The word '*saṅghata*' means 'in different ways' Her glory is praised in different ways by assemblies of Gods and sages.

(3) *devarṣiganaiḥ saṁghātasya (= narakasya) (nirāsārthaṁ) stūyamāna ātma (= svarūpaṁ) yasyāḥ sā*

The word *saṁghata* (lit. much destruction) is one of the names of hell. Hence She is praised by the devotees for having saved them from this hell.

(4) *devarṣiganaiḥ saṅghātaya (= bhaṇḍāsurasya samyak nāśāya) stūyamāna ātmā yasyāḥ sā*

According to this interpretation, the word *sam* means 'entirely' and *ghāta* means slaying, i.e., complete destruction of Bhaṇḍāsura. She is praised for destroying Bhaṇḍāsura among other things.[1]

(5) *devāḥ (brahmādayaḥ) ṛṣayaḥ (vasiṣṭhādayaḥ = devarṣayaḥ devarṣayaḥ (nāradādayaḥ) devarṣayaśa*

= *devarṣayaśca* = *devarṣayaḥ gaṇāḥ* (= *ādityādayaḥ*) *devarṣayaśca gaṇāśca* = *devarṣigaṇāḥ, teṣāṁ saṅghātena stūyamānaṁ ātmavaibhavaṁ yasyāḥ sā*

Here Bhāskararāya is of the view that actually the word *devāḥ* means Brahmā, etc., *r̥ṣayaḥ* stands for Vasiṣṭha, etc., and *devarṣi*s means Nārada, etc., while *gaṇāḥ* = Āditya,[2] etc. Thus Her greatness is praised by all these gods, sages and *gaṇa*s like sun.[3]

Again, coming to the deeper meaning of this name, it means what is praised by *devas*, *r̥ṣis* and *devarṣis* is Caitanya who enters into everything (*akhilāmugata*) and who is experienced by all (*akhilaparicita*). The *TanRāj* says, "The universal form Lalitā is declared to be the very self".[4] As She is inseparable from the self, Her *vaibhava* is all-pervading possessed with infinite powers.

65. Bhaṇḍāsuravadhodhyuktaśaktisenāsamanvitā

(1) *bhaṇḍāsurasya vadhe udyuktānāṁ śaktīnāṁ senābhiḥ samyak anvitā*

She is surrounded by an army of the *śakti*s for slaying Bhaṇḍāsura.

Here, Her activity of *sthūla* form is described which is already dealt with in name no. 5, i.e., manifested Herself for the sake of fulfilling the actions of *deva*s. The fighting between the Goddess and the demon Bhaṇḍāsura is fully described in the *LP* (in the *BrmḍP*).

In the story of burning of Manmatha, it is said in the same book: "Gaṇeśa, the skilful worker, seeing the ashes of the God of love made from them a beautifully formed man"[1]; Brahmā on seeing this said "well done, well done" (i.e., Bhaṇḍa Bhaṇḍa) and hence in this world he is called Bhaṇḍa.[2] The fierce quality (*asuratva*) is explained in the same Purāṇa. As the powerful Bhaṇḍa sprang from the fire of Rudra's anger, his nature was seen to be terrible (Raudra). Hence, he is the terrible one (*dānava*).[3]

(2) *bhaṇḍāsurasyao saṁyak* (= *abhedena*) *anvitā*

Anvitā = entirely identified with Bhaṇḍa. As the *Gauḍapāda-*

sūtra says: "For the sake of destroying Bhaṇḍāsura she, though one, became many".[4]

(3) *bhaṇḍo (=nirlajjaḥ) tasya vadho yasmāt tad udyuktam (udyoga udyam yāvat), tasya śaktayaḥ, tāsāṁ senayā samanvitā*

Bhanda means shameless. Here, it means the embodied soul endowed with life. As it is said, "Though he is existence, consciousness and bliss, this embodied. Soul (*bhaṇḍimā*) is afflicted by ignorance, transient pain, etc."[5] In the word *asura* (*asu* = life), *ra* means to take away. So he who takes away life. Life (*asu*) means the real nature, i.e., *bandha* (captivity) as expressed in a *sūtra* which says 'knowledge is capitivity'. 'Knowledge' according to the second *sūtra* means "not recognising the reality in the Self, and recognising the reality in what is not Self". This word, *bhaṇḍa*, is also well-known by the word *āṇavamala* (vide the *SauBhā* commentary on no. 354).

The *Śiva-sūtras* (1.5.6) say, "The effort (*udyama*) is called Bhairava; when united with *śakticakra*, the evolution of the universe takes place. When *śakti* is united, the creation of the body comes into existence. When the *bhūta* is united, the separation of the *bhūta*s, the composition, etc., of the universe, comes."[6] The *vārtika*s on the above *sūtra*s are as follows: "From the self-knowledge of *vimarśa* aspect (of Devī), who is tended towards creation, comes out an effort quickly (*udyama*) with complete egoism (*pūrṇāhaṁbhāva*) agitated within, merging in the reflective self (*pratibhā*). That *udyama* is called by the derivative name 'Bhairava', because he is completely equipoised with all other *śakti*s, he is all-pervading, and he consumes all the armies of different modifications (of the mind). That *udyoga*, by name Bhairava, as said above of Svasamvit, has a great *śakti*. It is above the order or otherwise, standing entirely in its own *citaśakti* and powerful to overcome the armies (dualities), in the void as well as shaped forms, and when united with *śakticakra*, it means realisation as said before. When that process is performed, evolution of the universe from Kālāgni begins and Kalā remains in the state of the fire of Svasamvit *śakti*. His *śakti* as described (in the *Śi-sū*, I. 13) as *Icchā-śakti*, Umā is united, is meditated upon. The effect of the meditation gives power to create anybody that he wishes. *Bhūtas*: *bhūtas* are the Body, *buddhi* and *prāṇa* which are the graspers of the object and immovable things which are to be grasped, united nourished: separation, parting with them owing to disease, etc. All these and other things come to a *yogī* when he realises *śakti*."

Virility is latent in boyhood and manifests itself in youth. Similarly the various powers (*śaktis*) that are in the *jīva*, remain latent due to ignorance. When an effort is made all these shine forth. This is the purport of the above quotation.

66. Sampatkarīsamārūḍhasindhuravrajasevitā

(1) ***sampatkaryā samyag ārūḍhanāṁ sindhurāṇāṁ vrajena sevitā***

Attended by herds of elephants conducted by Saṁpatkarī.

'Saṁpatkarī' is the name of certain deity.[1] This goddess is described in the *LP* as the mistress of the elephants belonging to the Goddess.[2]

Sindhura means elephants. There are many kinds of elephants — Bhadra, Mandra, Mṛga, etc.

(2) ***saṁpatkaryām samārūḍhaiḥ sindhuravrajaiḥ sevitā***

Here, the word *saṁpatkarī* means, "the fullness of a joyous state of mind". So in that state (i.e., joyous state of mind). She is attended upon by herds of elephants, i.e., aggregates of objects such as sound, etc. As the *Kādimata* says, the objects of the same are elephants.[3]

The ability of judging distinctly the relations between objects or the triad (i.e., the knower, the knowing and the thing known), appeared in single knowledge is known as Sukhasaṁpatkarī.[4]

67. Aśvārūḍhādhiṣṭhitāśvakoṭikoṭibhirāvṛtā

(1) ***aśvārūḍhayā adhiṣṭhitānāṁ aśvānāṁ koṭiguṇita koṭibhiḥ āvṛtā***

She is surrounded by many crores of horses conducted by Aśvārūḍhā.

Aśvārūḍhā is the name of a goddess famous in the *Tantras*. Her *mantra* is composed of thirteen syllables and she is the mistress of the horses of the Goddess. It is described in *BrmdP* and *TripSidh*.[1]

(2) The senses are called horses.[2] *Ārūḍha* rider, i.e., the controller of the senses. If we take the word *ārūḍhāḥ* in plural form, the meaning is — She directs endless sense-impressions in many minds simultaneously.

68. Cakrarājarathārūḍhasarvāyudhapariṣkṛtā

(1) ***cakrarājākhyaṁ rathamārūḍhaiḥ sarvairāyudhaiḥ pariṣkṛtā***
"She has mounted the chariot named *cakrarāja* armed with all the weapons."

Several kinds of chariots are mentioned in the *Lalitopākhyāna* of which *cakrarāja* is one. *Kiricakra* and *geyacakra* are other types of chariots.[1]

(2) ***cakrarājameva rathaḥ taṁ ārūḍhāni yāni sarvāyudhāni taiḥ pariṣkṛtā***
She is possessed of all those weapons which are mounted on the *cakrarāja* chariot.

According to this interpretation, the *cakrarāja* means *śrīcakra* and *sarvāyudhāni* means all the means of attaining the knowledge of Self. These interpretations are explained in the *Śaiva-sūtras* as *Āṇavopāya*, *Śāktopāya*, *Sāṁbhavopāya*, etc. The *Yogasūtras* also refer to these means of attaining the knowledge of 'Self'. In all these *śāstras, śrīcakra* means, that which is pointed to as the pathway to knowledge. The same thing is explained in one of the *yoga-sūtras*. That is to say, when the *siddhi* is attained (i.e., when *śrīcakra* is attained well) nothing else remains to be gained by *yoga* practice.

(3) ***cakrarājameva ratho yasyā (= cakreśākhyā siddhiḥ) tāmārūḍhaṁ yat sarvāyudhaṁ yasmin tat (= śuddhavidyā) tayā pariṣkṛtā***

Here the word *cakrerājaratha* may be taken as one word meaning the *siddhi* called *cakresattva* (power of controlling the *cakras*). *Ārūḍha* = capable of conferring; *sarvāyudha* = all the rites. Even the *Bhagavad Gītā* says, "All rites O Pārtha, are included in knowledge,[2] and knowledge means *śuddhavidyā* as *ŚiSū* says, "The down of *śuddhavidyā* implies mastery of the *cakras*."[3]

69. Geyacakrarathārūḍhamantriṇīparisevitā

(1) ***geyacakrākhyaṁ ratham arūḍhayā mantriṇyāparitaḥ sevitā***

She is attended by *mantriṇī* who rides on the chariot called *geyacakra*.

Mantriṇī is another name for Śyāmalā Devī.

(2) ***geyaṁ cakraṁ yasya tādṛśo rathaḥ yasya (sūryamaṇḍalasya) tarārūḍhābhiḥ mantriṇibhiḥ (yoginibhiḥ) parisevitā***

Here *geya* means to be praised; *cakra* = wheel, *ratha* = the disc of the Sun. Those who ride the *geyacakra* are *yoginī*s devoted to Śrīvidyā. They are called *Mantriṇī*s.

(3) ***geyaḥcakrākhyo rathaḥ yasyāḥ sā (tripurasundarī), tasyā ārūḍham tena yo mantriṇīḥ (=mantri nayatīti) tena parisevitā***

According to this interpretation, the word *geya* means important *cakra,* i.e., *śrīcakra ratha* = chariot; *āruḍha* = contemplated upon Tripurasundarī whose chariot is that important *cakra,* i.e., *śrīcakra* is contemplated upon. The person who obtains the power of *mantra* become *Mantriṇī* when the realisation comes to him, he obtains the power of using the *Mantra*, which is described in *Tantrarāja* and which is to be learnt from the *guru*.

It is explained in the *ŚiSū* and its commentary (I.23). Even in his commentary of the *ŚiSū*, Kṣemarāja describes it at length.[1]

70. Kiricakrarathārūḍhadaṇḍanāthāpuraṣkṛtā

(1) ***kirivat cakrāṇi yasya taṁ rathamārūḍhayā daṇḍanāthayā puraṣkṛtā***

She is preceded by Daṇḍanāthā who rides her chariot carried by boars.

The word *kiri* means a boar.[1] The wheels of chariot are of the dwarf of boar; or it may mean that the chariot is drawn by boars Daṇḍanāthā is the other name of Goddess Vārāhī. She is called

Daṇḍanāthā because she always carries a staff (*daṇḍa*) in her hand.[2]

(2) *kirīṇām (=kiraṇānāṁ) cakrameva rathaḥ tasyārohepi daṇḍanāthena (=yamena) puraṣkṛtā*

Kiri means beams of light (rays) of creation, etc. *Cakra* means cycle (aggregate) of creation, preservation and destruction. The *yogī* mounts the chariot *kiricakra,* i.e., the cycle of creation, preservation and destruction; he is therefore beyond the scope (*apuraṣkṛtā*) or reach or touch Daṇḍanātha (Yama or Death). Hence he is not subject to death or destruction.[3]

71. Jvālāmālinikākṣiptavahniprākāramadhyagā

(1) *jvālāmālinīkayākṣiptasya vahni prākārasya madhyaṁ gacchati sā*

She resides in the middle of the fortress of fire constructed by Jvālāmālinī.

Jvālāmālinī is the Nityā deity of the fourteenth day of lunar month. In the *BrmḍP*, Devī asks Jvālāmālinī to construct a fortress of fire.[1]

(2) *jvālānāṁ mālinīkānāṁ ākṣiptānāṁ vahniprākārāṇām madhyagā*

She is in the midst of a blaze of fire which destroys the darkness of ignorance.

Here, the word *jvālā* = fire; *mālā* = garland; *ākṣiptāḥ* = produced; *vahniprākāra* = sparks of fire; *madhyagā* = who is seated in the midst. Though the *jñānī* is subject to the cyclic law of creation, preservation and destruction, there is no break in his experience of unity with Self. This seeming inconsistency is explained by this name.

As a seer She is in the midst of a blaze of fire, which destroys the darkness of ignorance. She, also as a creator, is in the midst of sparks (Vahniprākārā) which are thrown forth. She is like one who is standing between two combatants. Yet She herself is unaffected. Though by the actions of creation, etc., modifications arise, yet She remains unchanged. The same thing is described in the *Spandaśāstra* (*kārika*-14) which in short means that though by action manifested as the universe in the form of sparks, flame, etc., perishes, the wiseman who is the fire of consciousness, who is the brightness of the five and who is brightness itself never perishes.[2]

(3) ***jvālāmālinīkāsu (=śaktitrikoṇeṣu) kṣiptānām vahni prākārāṇāṁ (=śivatrikoṇānāṁ) madhye tiṣṭhati***

Jvālāmālinikā means the five angles of *śakti* (*śaktitrikoṇa*s) and the word *vahniprākāra* = the four angles of Śiva. So the name according to this interpretation means residing at the centre in the form of *bindu* in the midst of the five *śakti* angles and the four *śiva* angles, equally partaking of the essence. The *Yohr̥* says "when Devī had created the five energies and (Śiva) the four fires, the *cakra*, i.e., Śrīcakra came into existence by their union."[3]

72. Bhaṇḍasainyavadhodyuktaśaktivikramaharṣitā

(1) ***bhaṇḍasya sainyasya vadhe udyuktānāṁ śaktīnāṁ vikrameṇa harṣitā***

She is delighted at the performance of the *śakti*s that are ready to destroy the army of Bhaṇḍāsura (*śakti*s = Nakulī, etc.).

(2) ***bhaṇḍaḥ (= jīvabhāvaḥ) tasya sainyaṁ (= tadanuguṇādva-itaviṣyiṇyo vṛttayaḥ) tasya vadhe udyuktānāṁ (=advaita vṛttirūpaśaktīnāṁ) viśeṣeṇa kramaḥ (=pādavikṣepaḥ) ten harṣitā***

Bhaṇḍa = the fettered soul, army = ideas of duality, etc., corresponding to the nature of a fettered soul. *Śakti*s are the energies or ideas of non-duality that are prepared to destroy the ideas of duality. Devī is delighted at the destruction of these ideas of non-duality.

For, when a man enjoys even but a small portion of (true) bliss, the veil of ignorance is destroyed. The *Śaktisūtra* says, "When a person does not recognise it, he gets bewildered by his own energies, and is involved in *saṁsāra*".[1]

73. Nityāparākramāṭopanirīkṣṇasamutsukā

(1) ***nityānāṁ(= nityakhyadevatānāṁ) parākramas-***

yāṭopasya nirīkṣaṇe samyagutsukā

She rejoices at beholding the increasing valour of the *nityās*.

The fifteen Nityā Devatās (i.e., Kalā Nityās) begin with Kāmeśvarī and end with Citrā. They preside over the fifteen days of the lunar month. The names has references to the powers of the Nityās displayed in destroying fifteen leaders of armies, i.e., Damanaka, Citragupta, etc.

(2)*nityā(= anādisiddhāḥ svātmaśaktayaḥ) tatparākramāṭopasya īkṣaṇe uttarottaramutsukā*

Nityās means the eternal energies of one's soul. *Parākramāṭopa* = continual progress. The embryo of knowledge if once developed in the inner soul, continues to increase. This is said in the *Yogavāsiṣṭha*.[1]

74. Bhaṇḍaputravadhodhyuktabālāvikramananditā

bhaṇḍāsurasya putrāṇaṁ vadhe udyuktāyāḥ bālāyāḥ vikrameṇa nanditā

She is delighted in the valour of Bālā (who was) ready to slay the sons of Bhaṇḍa.

There were thirty sons of Bhaṇḍāsura, viz., Caturbhāhu to Upamāya. Bālā, nine-year-old daughter of the Goddess, slayed all the sons of Bhaṇḍāsura.[1]

75. Mantriṇyambāviracitaviṣaṅgavadhatoṣitā

mantriṇyambayā viracitena viṣaṅgasya vadhena toṣitā

She is delighted at the slaying of Viṣanga by mother Mantriṇī.

Mantrinī is the other name of Śyāmalā. Viṣaṅga and Viśukra are the two brothers of Bhaṇḍāsura.[1]

76. Viśukraprāṇaharaṇavārāhīvīryananditā

viśukrasya (viśukrākhyasya daityasya) prāṇānāṁ haraṇena vārāhī vīryeṇa nanditā

She is delighted in the strength of Vārāhī, the destroyer (lit. taker) of the life of Viśukra.

Vārāhī is a goddess, viz., Daṇḍinī. The *TripSidh* explains the word Vārāhī, 'Because the Goddess, the Supreme, appeared to Varāhanandanātha (one of the *gurus* who was devoted to Devī) and because she has the face of a boar, she is called Vārāhī."[1]

The word *bhaṇḍa putra*, sons of Bhaṇḍa (referred to in name 74 are the stains called *āṇava* and others, *mala* (impurities). Viṣaṅga (in name 75). *Vi* = *viruddha* = undesirable, *ṣanga* (= *sanga*) = attachments or the craving for worldly objects, or *viṣa* = poison = *ga*, to go, i.e., perceiving sensuous objects with a poisoned view. Hence Kṣemarāja while commenting on the *Śivasūtra* (III.30)[2] beginning with the *Yogavāsiṣṭha*, etc., explains that the word *aviṣa* refers to Maheśvarī and other energies that are opposed to *viṣa*, i.e., poison, evil, etc.

Viśukra in this name (name 76) can be explained as follows: *vi* = opposed to, (other than) *sukra* = light, i.e., embodied soul or *vi* = more; *suk* = pain, *ra* = received, i.e., *saṁsāra*.

Bālā (No. 74), Mantriṇī (75), Vārāhī (76) represent certain internal modifications. When these destroy the opposed tendencies (indicated in the 74th, 75th, 76th names) his own divine self becomes pleased.[3]

77. Kāmeśvaramukhālokakalpitaśrīgaṇeśvarā

(1) ***kāmeśvaramukhasya ālokābhyaṁ (sākūtamīkṣaṇa-candrikābhyāṁ) kalpitaḥ (= utpāditaḥ) śrīmān gaṇeśvaro yasyāḥ sā***

She whose (son) Gaṇeśvara was produced by Her glance at Kameśvara's face.

The mythological story in the *BrmḍP* is like this: "Seeing the *devas* fettered by magical figures set up by the *daityas*, Devī, by merely looking at her husband, gave birth to great Gaṇapati whose *mantra* is of twenty-eight syllables, by which the fettering influence of the magical figures was destroyed and the *devas* released."[1]

(2) ***kāmeśvaraḥ (= kavalanirguṇaḥśivaḥ), tanmukhālokena (=tadanubhāvena) kalpitaṁ śrī gaṇeśvaratvaṁ (=pūryaṣṭakādhīśvaratvaṁ) yayā sā***

One by whom is brought into existence.

Śrī Gaṇeśvaratva, i.e., the overlordship (*adhiśvaratva*) of eight cities of *guṇas*, by looking at Kāmeśvara who represents the pure *nirguṇa* aspect of Śiva. This means that when one realises the *nirguṇa* Śiva his *jīvābhāva* disappears.

Here the word *kāmeśvara* means pure Śiva, i.e., without attributes. *Āloka* = personal experience of him. *Gaṇeśvara* = Gaṇa, the city formed of eight things consisting of (1) five *karmendriyas*, (2) five *jñānendriyas*, (3) four *manas*, etc., (4) five *prāṇas*, (5) five *bhūtas*, (6) *kāma*, (7) *karma*, (8) *avidyā*. These eight are called Gaṇeśa. Gaṇeśa's is Īśvara = the Lord (of his body), *Kalpita* = attributed or imagined.

78. Mahāgaṇeśanirbhinnavighnayantrapraharṣitā

mahāgaṇeśeṇa niḥśeṣena-bhinnaiḥ (=nāśitaiḥ) vighṇayatraiḥ prakareṣena harṣitā

She is delighted at the great Gaṇeśa's destroying of the obstacle formed of the *yantra*.

The *vighna yantra* named *jayavighna* (i.e., obstruction to victory), which had eight angles and eight tridents, was defended by eight *devatās*, viz., Ālasā and others, was inscribed on a stone slab two *krośas* (four miles) in extent and thrown by Viśukra on the army of Devī. It was broken into many pieces by Great Ganeśa.[1]

79. Bhaṇḍāsurendranirmuktaśastrapratyastravarṣiṇī

bhaṇḍena asurendraṇa nirmuktānām śastrāṇāṃ pratikūlānyastrāṇi varṣati iti tathā

She who showers missiles to counteract the weapons thrown by Bhaṇḍa, the king of demons.

The difference between *śastra* and *astra* is described in the *Dhanurveda*.[1] '*Śastra*' is that with which one strikes his enemies and it is always held in the hand while *astra* is that which is discharged by the hand like the arrow of a bow.

Names 78 and 79 are explained by Bhāskararāya as follows: Mahāgaṇeśa is the mastery over the city of eight things (i.e., the body). It means the realisation of Self. The magic figure (*vighnayantra*) of Viśukra and the missiles of Bhaṇḍāsura refer to the different modifications of nescience (*avidyā*) and 'goddess showering missiles' means the continuance of the act of realising the supreme reality.

80. Karāṅgulinakhottpannanārāyaṇadaśākṛtiḥ

karāṅgulīnām nakkeṣu uttpannāḥ nārāyaṇasya daśākṛtayaḥ yasyāḥ sā.

From the nails of Her fingers (ten fingers) sprang the ten forms of Nārāyaṇa or *daśākṛtayaḥ* = Ten incarnations of Viṣṇu, viz., Matsya, Varāha, Kūrma, etc.

The *daityas* came into existence from the missile called *sarvāsurāstra*, which was used by Bhaṇḍāsura. The *daityas* produced were Somaka, Rāvaṇa, Bali, Hiranyākṣa and others, who fought several battles. In order to destroy these *daityas* the Goddess created the ten incarnations of Viṣṇu (Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Bhārgava, Rāma, Balarāma, Kṛṣṇa, and Kalki) from Her finger tips — from Her right thumb to the left small finger.[1]

(2)'Daśākṛtiḥ' may also be taken to mean the five states (i.e., *daśā*) of *jīva* (soul) and *kṛtiḥ* = the five functions of Īśvara. The five states of *jiva* are waking (*jāgrat*), dreaming (*svapna*), etc. and five functions of Īśvara are creation, preservation, etc.

81. Mahāpāśupatāstrāgninirdagdhāsurasainikā

mahacca tatpāśupatañca mahāpāśupatam, tasya astrasya agninā nirdagdhā asurasya (= bhaṇḍa-surasya) sainikā yayā sā

She who burnt the soldiers of the demon (Bhaṇḍa) with the fire of *astra* called *mahāpāśupata*.

Mahāpāśupatāstrāgni = the highest mental modification connected with non-duality, which gradually increases according to the devotion.

Asurasainika = the mental modifications connected with ignorance.

The *mahāpāśupata mantra* referred to here is different from the six-syllabled *pāśupata mantra*. The former belongs to Sadāśiva and the latter to the Īśvara.[1] Hence, this *mantra* (viz., *mahāpāśupata*) belongs to Sadāśiva.

82. Kāmeśvarāstranirdagdhasabhaṇḍāsuraśūnyakā

kāmeśvarasya yadastraṁ tena nirdagdh
bhaṇḍāsureṇa sahitaṁ śūnyakam (=śūnyakākhy
nagaraṁ) yayā sā

She by whom the (city of Bhaṇḍa) Śūnyaka with Bhaṇḍāsu
was burnt by the fire of *kāmeśvarāstra*.

The weapon mentioned in this name, *kāmeśvarāstra* is m powerful than the *astra* called *mahāpāśupata*.

The whole story as to how the Goddess burnt up the city Śūnyaka is related in the *BrmḍP*.

Up to this name, his equality with Śiva who has attained t final stage (*sāyujya*) of the emancipation of the divine Self, shown. Now, it is shown that Śiva alone remains (i.e., h becomes Śiva himself) after the destruction by the knowledge o the Self of the condition brought about by the *prārabdha* (th *karma* which began its operation in present body) with th subtle body, etc., which is then like a burnt cloth, a mer appearance of duality.

The fire of Kāmeśvara (i.e., *kāmeśvarāstra nirdagdha*) = the fir of consciousness, because he is the universal object of desire. Bhaṇḍāsura the state of *jīva* (individuality) = the cause of th appearance of duality. Śūnyaka (emptiness) the appearance o duality as seen in a burnt cloth. Or it applies to the emptiness o unreality of the Aesthetic School of Duality.

When that state of *saṁsāra* (i.e., *jīva-bhāva*) which appears t the devotee as void, is removed, he himself remains a consciousness alone.

83. Brahmopendramahendrādidevasaṁstutavaibhavā

brahmopendramahendrādaiḥ devaiḥ samyak stutaṁ
vaibhavaṁ yasyāḥ sā

Whose glory is well-praised by Brahmā, Upendra (Viṣṇu
and Mahendra (Śiva) and other deities.[1]

Or, the word *saṁstuta* may mean 'realised in themselves' showering missiles' means the continuance of the act of realising the supreme reality.

80. Karāṅgulinakhottpannanārāyaṇadaśākṛtiḥ

karāṅgulīnām nakkeṣu uttpannāḥ nārāyaṇasya daśākṛtayaḥ yasyāḥ sā

From the nails of Her fingers (ten fingers) sprang the ten forms of Nārāyaṇa or *daśākṛtayaḥ* = Ten incarnations of Viṣṇu, viz., Matsya, Varāha, Kūrma, etc.

The *daitya*s came into existence from the missile called *sarvāsurāstra*, which was used by Bhaṇḍāsura. The *daitya*s produced were Somaka, Rāvaṇa, Bali, Hiranyākṣa and others, who fought several battles. In order to destroy these *daitya*s the Goddess created the ten incarnations of Viṣṇu (Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Bhārgava, Rāma, Balarāma, Kṛṣṇa, and Kalki) from Her finger tips — from Her right thumb to the left small finger.[1]

(2)'Daśākṛtiḥ' may also be taken to mean the five states (i.e., *daśā*) of *jīva* (soul) and *kṛtiḥ* = the five functions of Īśvara. The five states of *jīva* are waking (*jāgrat*), dreaming (*svapna*), etc. and five functions of Īśvara are creation, preservation, etc.

81. Mahāpāśupatāstrāgninirdagdhāsurasainikā

mahacca tatpāśupatañca mahāpāśupatam, tasya astrasya agninā nirdagdhā asurasya (= bhaṇḍasurasya) sainikā yayā sā

She who burnt the soldiers of the demon (Bhaṇḍa) with the fire of *astra* called *mahāpāśupata*.

Mahāpāśupatāstrāgni = the highest mental modification connected with non-duality, which gradually increases according to the devotion.

Asurasainika = the mental modifications connected with ignorance.

The *mahāpāśupata mantra* referred to here is different from the six-syllabled *pāśupata mantra*. The former belongs to Sadāśiva and the latter to the Īśvara.[1] Hence, this *mantra* (viz., *mahāpāśupata*) belongs to Sadāśiva.

82. Kāmeśvarāstranirdagdhasabhaṇḍāsuraśūnyakā

kāmeśvarasya yadastraṁ tena nirdagdhaṁ bhaṇḍāsureṇa sahitaṁ śūnyakam (= śūnyakākhyaṁ nagaraṁ) yayā sā

She by whom the (city of Bhaṇḍa) Śūnyaka with Bhaṇḍāsura was burnt by the fire of *kāmeśvarāstra*.

The weapon mentioned in this name, *kāmeśvarāstra* is more powerful than the *astra* called *mahāpāśupata*.

The whole story as to how the Goddess burnt up the city of Śūnyaka is related in the *BrmḍP*.

Up to this name, his equality with Śiva who has attained the final stage (*sāyujya*) of the emancipation of the divine Self, is shown. Now, it is shown that Śiva alone remains (i.e., he becomes Śiva himself) after the destruction by the knowledge of the Self of the condition brought about by the *prārabdha* (the *karma* which began its operation in present body) with the subtle body, etc., which is then like a burnt cloth, a mere appearance of duality.

The fire of Kāmeśvara (i.e., *kāmeśvarāstra nirdagdha*) = the fire of consciousness, because he is the universal object of desire.[1] Bhaṇḍāsura the state of *jīva* (individuality) = the cause of the appearance of duality. Śūnyaka (emptiness) the appearance of duality as seen in a burnt cloth. Or it applies to the emptiness or unreality of the Aesthetic School of Duality.

When that state of *saṁsāra* (i.e., *jīva-bhāva*) which appears to the devotee as void, is removed, he himself remains as consciousness alone.

83. Brahmopendramahendrādidevasaṁstutavaibhavā

brahmopendramahendrādaiḥ devaiḥ samyak stutaṁ vaibhavaṁ yasyāḥ sā

Whose glory is well-praised by Brahmā, Upendra (Viṣṇu) and Mahendra (Śiva) and other deities.[1]

Or, the word *saṁstuta* may mean 'realised in themselves'.

Vaibhava infiniteness and omnipresence of the Self.

84. Haranetrāgnisaṁdagdhakāmasañjīvanauṣadhiḥ

harasya netrasya agninā samyak dagdhasya kāmasya sañjīvanauṣadhiḥ yā sā
She who is a life-giving medicine to Kāma (God of love, viz., cupid) who was totally burnt by the fire from the eye of Lord Śiva.

The word *haranetra* = third eye of Śiva, *sañjīvanī* = life-giving medicine. This story occurs in the *BrmḍP*. The story narrates how Devī who had enchained even Her husband (Śiva) though he had renounced (the world) at the behest of Brahmā, etc., restored Manmatha to life. This agrees with the Nyāya that "children rebuked by the father are consoled by the mother".[1]

(2) ***haraḥa (ātmasvarūpāpaharaḥ), tasyametā, sa eva ā (samantāt vyāptaḥ) agniḥ (mūlājñānaṁ) tena samyag dagdhaḥ yaḥ kāmaḥ, tasya samyag jīvane (svasvarūpāvāptau) oṣadhiḥ (mūlikā)***
Who is the remedy in the revival of the soul which was completely burnt by the fire (of Ignorance) which is the leader of Hara (concealment of true nature).

85. Śrīmadvāgbhavakūṭaikasvarūpamukhapaṅkajā

śrīmat (= jñānapradāyakatvādimāhātmyaśīlaṁ), vāgbhavanāmakaṁ kūṭaṁ evaikaṁ (=mukhyaṁ) svaṁ rūpaṁ yasya tādṛśaṁ mukhapaṅkajaṁ yasyāḥ sā
Her lotus face corresponds to the great (lit., glorious) *vāgbhava kūṭa* (i.e., group).

Up to name Haranetrāgnisaṁdagdhakāmasañjīvanauṣadhiḥ (name no. 84), the supreme form of the Goddess has been described by the deeds of Her physical form such as slaying of Bhaṇḍāsura. Now Her subtle form which is inseparable from her physical form is described.

The subtle form is threefold viz., subtle, subtler, subtlest, among which the first (i.e., subtle) represents the fifteen-syllabled *mantra Pañcadaśī*, the second *Kāmakalā* and the third *Kuṇḍalinī*. Among these three forms, the first is described under three names (name nos. 85, 86, 87).

The word *śrīmat* means divine or great having powers such as that of showering wisdom. *Vāgbhava* means that by which one can attain the power of speech, or by which the speech is produced. Vāgbhavakūṭa is the group of five letters in *Tantraśāstra*.

The face is made of Vāgbhavakūṭa, because it is the source from which the speech containing letters representing eyes, lips and the upper part of the throat is produced.

86. Kaṇṭhādhaḥkaṭiparyantamadhyakūṭasvarūpiṇī

kaṇṭhasyādhaḥ kaṭiparyanto madhyabhāgaḥ (sa eva madhyasthakāma rājākhyasya ṣaḍakṣarasamūhasya) kūṭaṁ svarūpaṁ asyāḥ

(The portion) from the throat down to Her waist represents the form of Madhyakūṭa.

Madhyakūṭa in this name refers to the second part of the subtle form of the Goddess. Madhyakūṭa means a group of six syllables which is otherwise called 'Kāmarājakūṭa'. Because Kāma (to create the universe) resides in Her heart (i.e., second part of Her subtle body) it is called Kāmarājakūṭa.[1]

87. Śaktikūṭaikatāpannakaṭyadhobhāgadhāriṇī

śaktināmakena kūṭenaektāmapannaṁ kaṭeḥ adhobhāgaṁ dhārayatīti tathā

She who bears (the portion) lower from the waist is identical with Śaktikūṭa.

Śaktikūta is the third part of the *Pañcadaśī mantra*. It is a group of four syllables. It is called so because of its power of creation.

Thus the above three names (nos. 85, 86, 87) represent three *kūṭa*s of Pañcadaśī which are made up of fifteen syllables *ka*, *e*, *i*, *la*, *hrīṁ*, *ha*, *sa*, *ka*, *ha*, *la*, *hrīṁ*, *sa*, *ka*, *la*, *hrīṁ*, and this is the subtle form of the Goddess.

88. Mūlamantrātmikā

mūlaṁ mantra ātmā (= svarūpaṁ) yasyāḥ sā

She who is of the form of root (*mūla*) *mantra*.

The *mantra* is called *Mūla* as it is the root of the four objects of human desires (i.e., four *puruṣārthas*). The *mūla mantra* is nothing but the *Pañcadasī mantra*. *Mantra* is explained as "that which protects on account of repetition" (√*man* = to repeat, *trai*= to protect).[1]

89. Mūlakūṭatrayakalevarā

mūlasya kūṭatrayameva kalevaram (= sthūlarūpaṁ) yasyāḥ sā

The three groups of the *Mūla mantra* constitute the gross form (i.e., physical form) of the Devī.

The three *kūṭas* of the *mantra* may be taken as forming either Her physical or subtle form.

The word *mūla* in real sense means the subtler body called *Kāmakalā*, and the divisions are the parts of *Kāmakalā*. The first part of *Kāmakalā* is called *Ūrdhva bindu*, the second part is two crossed *bindus* and the last is called *Sārdhakalā*. The *Nāthacaraṇāgama* explains this name and the previous one (no. 88) to indicate the subtler form of the Devī.

90. Kulāmṛtaikarasikā

(1) *kulasyāmṛte ekatayā (mukhyatayā) rasikā*

She has the special taste of the nectar of the family.

After the description of the of form of the Goddess in *brahmāṇḍa* (i.e., the Universe) the subtlest form, viz., *Kuṇḍalinī* in the body is described.[1]

The word *kūṭa* means, as the *Cidgaganacandrikā* says,[2] the triad of the known, the knowing and the knowledge. There are thirty-two lotuses in the body, some facing upwards and some facing downwards. Among these, the lowest one is called *akula* which has no connection with the above said 'triad' and the other lotuses which are above are called *kulas*.[3]

(2) *kuḥ (= pṛthvītattvaṁ) līyateyatratatkulam*

Here, *hu* = earth and *la* = absorption i.e., *Mūlādhāra cakra*, as in it the earth (*pṛthvī tattva*) is absorbed. The channel (or the way) of *Suṣumṇā* is called *kula* as it is connected with *Mūlādhāra*. The nectar flowing from *Sahasrāra* is called *kulāmṛta*. *Kulāmṛta* is also so-called because it is connected with the body.[3] So the Goddess mainly delights in tasting *kulāmṛta*.

91. Kulasaṅketapālinī

> ***kulasya(= ācārasya) saṅketān(= rahasyāni)pālayati (= paśuṣu na prakāśayati)***
>
> She protects the symbols (or doctrines) of *kula* (i.e., of tradition).

Kula has many meanings. It may means 'scripture'. It may mean 'tradition' or 'traditional books' (which reveals the secrets of *kulas*).[1] Or it may mean rights conduct as said in *Bhaviṣyottara Purāṇa*.[2]

She protects, i.e., *pālayati*, the secrets of the scriptures and right conduct. She never reveals them to the ignorant. The secrets are threefold, viz., (1) secret of *cakra,* (2) secret of *mantra,* (3) secret of worship.[3]

92. Kulāṅganā

> ***kulaṁ(pātivrtyadiguṇarāśiśīlovaṁśaḥ)tat sambandhin-yaṅganā***

She is a woman belonging to (a chaste) family. *Kula* = the chaste family, i.e., observing right conduct. *Aṅganā* is a chaste, noble lady. She is a woman not easily seen (Gupta). She is kept behind the curtain of *avidyā*. So she prefers private worship. The *Kulārṇava*[1] says, this *Śāmbhavī vidyā* is protected like a respectable lady.

93. Kulāntasthā

> (1) ***kulasyāntaḥ (= mātṛmeyayoḥ madhye) (mitirūpeṇa) sthitā***
>
> She is residing in the middle of the *kula*.

Kula, as explained, means the triad of *mātṛ*, *meya*, and *miti*. She is present between the measurer (i.e., *mātṛ*, otherwise called perceiver) and the thing measured (*meya*). She resides in the form of *miti,* i.e., the measuring.

(2) ***kulasya (śāstrasya) antaḥ madhye (jñeyatvena) sthitā***

According to this interpretation, the word *kula* means scripture.

She is standing in the midst of the scriptures in the form of the object of knowledge, i.e., *jñeya*.

94. Kaulinī

kaulamasti asyāḥ iti kaulinī
She who belongs to *kula*.

The word *kaula* is explained as *kulasyedam*. According to this, the word *kula* means the lotus at the *mūlādhāra*.

Or the word may mean *Śivaśakti sāmarasyam* = the inseparable connection of Śiva and Śakti. The word *akula* means the lotus at the *sahasrāra*. Because union of Śiva and Śakti is *kaula*.[1] The Devī is called Kaulinī.

95. Kulayoginī

kule yogaḥ asti asyāḥ iti
(1) One who is connected with the *kula*.

The word *kula* is already explained in the above name; to that *kula* the Goddess is connected.

(2)According to tradition, the word *kaula* means worshipping the *cakra* imagined in other. She is also connected with that *cakra* which is to be worshipped.

96. Akulā

na vidyate kulaṁ yasyāḥ sā
She has no *kula* (i.e., She is beyond *kula*). At the top of *suṣumṇā* there is *sahasrāra padma* called *akula* and She resides there in that lotus.[1] So She is called Akulā.
She is called so because she has no genealogy.

97. Samayāntasthā

(1) ***samayaḥ (=daharākāśāvakośe cakraṁ vibhāvya tatra pūjādikam) tadantaḥ tiṣṭhati***
She resides in the *samaya*.

The word *samaya* is explained as traditional custom of offering worship, etc., to a *cakra* imagined in the ether of the heart. This worship is counted as the supreme by all the *yogī*s. Hence it is called *samaya*. This worship is described in the five books (i.e., *Tantra-pañcaka*) of Vasiṣṭha, Śuka, Sanaka, Sananda and Sanatkumāra. Hence, the term *samaya* is also frequently used for these five books.

(2) ***samaṁ (= sāmyaṁ) yātīti samayaḥ (= śivaḥ), samayā (= śivā) tayo ante (= svarūpe) tiṣṭhati***

She in every way is similar to Śiva. Actually, She is equal to Śiva. This equality with Śiva and Śakti is in five ways: (1) equality of lotus (*adhiṣṭhāna*), i.e., both reside in the same *cakra* (viz., *śrī-cakra*), (2) equality of functions (*anuṣṭhāna*) like creations, etc. (i.e., five functions), (3) equality of *avasthāna,* i.e., dance, etc., (4) having the same names, i.e., Śiva and Śivā, etc., and (5) equality of form (*rūpa*) — Bhairava and Bhairavī both have red complexion.[1]

98. Samayācāratatparā

(1) ***samayācāre tatparā (= āsaktā)***

She is engaged in the conduct of *samaya*, or, for whom the *samayācāra* is of supreme interest.

The word *samayācāra* means the conduct described in the ten chapters of the *RdYml*.

(2) *Samayācāra* means the complete process of initiation by the *guru* in which *kuṇḍalinī* rises through the influence of the *guru*'s side glance, appears to the disciple in various *cakra*s and finally after the union with Sadāśiva in *sahasrāra* returns to the *mūlādhāra*.

The Goddess is devoted to both the above-described methods.

99. Mūlādhāraikanilayā

mūlādhāra evaiko nilayaḥ yasyāḥ sā

She who has *mūlādhāra* (*mūlādhāra cakra*) as Her chief abode.

She chiefly resides in *Mūlādhāra*. *Mūlādhāra* is a four-petalled lotus. In its pericarp there is a *madhyabindu*, viz., *kulakuṇḍa* in which *kuṇḍalinī* dwells covering the end of *suṣumṇā*. Hence, being a support to *kuṇḍalinī* and the root of *suṣumṇā*, it is called *mūlādhāra*.

100. Brahmagranthivibhedinī

brahmagranthiṁ viśeṣeṇa bhinattisā
She who opens the *brahmagranthi*.

Of the six *cakras*, each has two knots on both the ends. *Brahmagranthi* = *granthi* of *svādhiṣṭhāna cakra* is called *brahmagranthi*.

101. Maṇipūrāntarūditā

maṇipūrasya antaḥ uditā
She appears in the *maṇipūra cakra*.

Maṇipūra = one of the six *cakras*, it is situated in the navel. It has a ten-petalled lotus. During the *samaya-pūjā*, She (i.e., Śrī Devī) is adorned with gems. Therefore this *cakra* is called *maṇipūra*. She (i.e., *kuṇḍalinī*) appears in *maṇipūra* after breaking the knot, viz., *brahmagranthi*, situated below the above-mentioned *cakra*.

102. Viṣṇugranthivibhedinī

viṣṇugranthiṁ viśiṣya bhinatti sā
She who breaks through the *viṣṇugranthi* completely.

Viṣṇugranthi = a knot situated above *maṇipūra cakra*. *Vi* = completely and *bheda* = to break. *Kuṇḍalinī* after passing through *maṇipūra* breaks this knot completely (i.e., *viṣṇugranthi*) and proceeds further. Lord Viṣṇu is the controlling deity here just as Brahmā is said to be the controller of *brahmagranthi*.

103. Ājñācakrāntarālasthā

ājñācakrasyantarāle tiṣṭhati sā
She who dwells in the centre of the *ājñācakra*

Ājñācakra has a lotus of two petals and it is situated between the two eyebrows. This is a place where the *guru* (who commands) resides; hence it is called *Ājñācakra*.

Or, *ā* means — a little according to the *vṛttī* (*āṅgiṣadarthe*) and *jñā* means knowledge. A little knowledge is attained by one who controls that *ājñācakra*.

104. Rudragranthivibhedinī

(1) ***rudragranthiṁ vibhinattīti sā***

She who perfectly disbands the *rudragranthi.*

There are two knots in the *anāhata-cakra* situated in the heart. This is called *rudragranthi*.

In *anuṣṭhāna* the order is reverse. This is because according to the *Pāñcamika Nyāya* viz., *Arthācca*, etc., the order of meaning (*artha krama*) is stronger than the order of repetition.

(2) There are four divisions (*khaṇḍa*s) in the Śrīvidyā *mantra*, viz., belonging to the fire, to the sun, to the moon and to the *candra kalā*, otherwise called Vāgbhava, Kāmarāja, Śakti and Turīya respectively.[1] Among these four, there are three knots called *hṛllekha* (i.e., *hrīṁs*) which are named respectively as Brahmā, Viṣṇu, and the *rudragranthi*. The *kuṇḍalinī* breaks these knots and enters into these *granthi*s.

The six *cakra*s described in the above name signify the origin of the universe.[2]

105. Sahasrārāmbujārūḍhā

sahasra(saṁkhyākāḥ)arāḥ(= dalanī) yasya tadambuja-mārūḍhā

She who is mounted on the lotus having a thousand petals.

Sahasrāra is the lower part of the *brahma-randhra*.

106. Sudhāsārābhivarasiṇī

sudhāyāḥ āsārand abhivarṣayati sā

She who showers a continuous shower of nectar.

From the moon of the pericarp of the thousand-petalled lotus, the ambrosia is continuously flowing[1] and that is called nectar.

107. Taḍillatāsamaruciḥ

taḍit (=saudāminī) eva latā tayā samā ruciḥ (=kāntiḥ) yasyāḥ sā

Whose brilliance is equivalent to the brilliance of the creeper-like lightning.[1]

108. Ṣaṭcakroparisaṁsthitā

ṣaṭcakrāṇāmupari samyak sthitā
She is well-seated above the six *cakras*.

These six *cakras* beginning from the rectum are *mūlādhāra*, *svādhiṣṭhāna*. *maṇipūra*, *anāhata*, *viśuddhi* and *ājñā*. The Goddess (i.e., *Kuṇḍalinī*) dwells above those six *cakras* in the *sahasrāra*.

109. Mahāśaktiḥ

(1) ***mahe (= utsave tatratya śivaśaktisamāyogarūpe) āsaktiḥ (= tatparatā) yasyāḥ sā***
She is eager for a great festival[1] of Her union with Śiva in the *sahasrāra*.

(2) ***mahe (vahni tejasi) āsaktiḥ yasyāḥ sā***
She who is devoted to *tejas*.[2]

(3) ***mahati ā (= samantāt) saktiḥ (= samyogo) yasyāḥ sā***
She who has great union on all sides.

110. Kuṇḍalinī

(1) ***kuṇḍale asyāḥ staḥ sā***
She who has earrings.

(2) ***kuṇḍalāni santi asyāḥ***
She who has three and a half (3-1/2) loops.

Kuṇḍalinī — she resides in the *mūlādhāra* in three and half coils, as light or as power and controls our body. Her form is like a coiled serpent. She is the life-giver.[1]

(3) Vāgbhavabīja is also known as Kuṇḍalinī. She is therefore identified with Vāgbhavabīja.

111. Bisatantutanīyasī

bisatantu vat tanīyasī (= atiśayena kṛśākṛtiḥ)
Who is as slender as the fibre of the lotus stalk.[1]

Śrī Bhāskararāya remarks that beginning with the name Kulāmṛtaikarasikā (no. 90) to Bistantutanīyasī (no. 111), a special Tāntric method of awakening the *kuṇḍalinī* power is explained. This is further elucidated by him with a quotation from the *Vāmakeśvara tantra*.[2]

112. Bhavānī

(1) ***bhuvaṁ (mahādevaṁ saṁsāraṁ kāmaṁ vā) ānayati (=jīva-yati) iti***

She who gives life to either Śiva or Saṁsāra or Kāma.

Bhava[1] = Mahādeva or it may mean Saṁsāra or Kāma, i.e., God of love, viz., Cupid, She gives life to all these three.

(2) ***bhavaṁ (=jīvanarūpaṁ jalam) ānayati (=jīvayati) iti***

She is the giver of life to Bhava, as the water form of Śiva is called Bhava.[2]

(3) Bhavānī also means the wife of Bhava. By grammatical rule 'Indravaruṇa', etc., here '*anuk*' *āgama* takes place and *dīpa* also takes place in the sense of feminine gender. So it becomes Bhavānī. Bhavānī is said to be the presiding deity of one of the *pīṭhas*, namely, Sthāneśvara.[3]

113. Bhāvanāgamyā

(1) ***bhāvanābhyaṁ (=śābdī arthī bhyāṁ) gamyā (= avagamyā)***

She who can be known by mental efforts (that is, *śābdī* and *arthī*).

Bhāvanā is of two types — *śābdī* and *arthī*. The *śābdī* (of words) here means the sacred words (i.e., *mantras* from the Vedas) which are to be meditated upon according to the will of the *guru* (*ācārya*) while *arthī* means that which results in action.

(2) The word, *bhāvanā-gamyā* will be solved as *bhāvanā*+*gamyā* as well as *bhāvanā*+*gamyā*. According to Bhāvanāgamyā it means attainable by meditation. According to Bhāvanāgamyā, it means 'She is unattainable by the path of action (i.e., *karma-mārga*) or it may mean of the nature of purification of the mind which is the result of right action.

(3) ***bhāvanābhiḥ gamyā***

There are three types of Bhāvanā. She is attained by those Bhāvanās.[1]

(4) There are three states of meditation; *sakala*, *sakala-niśkala* and *niśkala*. The first, *sakala* is the meditation from *mūlādhāra*

to *ājñācakra*. The second, *sakala-niśkala* is from Indu (moon) to *unmanī* and the third, *niśkala* is in the form of meditation of *mahābindu*.[2]

114. Bhāvaraṇyakuṭhārikā

bhāvaḥ (= saṁsāraḥ) sa eva araṇyaṁ, tasya (= kuṭhāreva) kuṭhārikā
She is an axe which clears (lit., cuts) the forest of *saṁsāras* (transmigratory existence).

She by Her knowledge clears the bindings of transmigratory existence as the axe cuts the woods of the forest.

115. Bhadrapriyā

(1) ***bhadraṁ (= maṅgalaṁ) priyaṁ yasyāḥ sā***
She who delights in auspiciousness.

(2) ***bhadrāḥ (= gajaviśeṣāḥ) priyā yāsyāḥ sā***
Or, She by whom the Bhadra elephants are very much liked.

116. Bhadramūrtiḥ

bhadrā (= bhavyā) mūrtiḥ (= svarūpaṁ) yasyāḥ sā
She who is of grand appearance.

117. Bhaktasaubhāgyadāyini

bhaktebhyaḥ saubhāgyaṁ (suṣṭhubhāgyaṁ tasya bhāvāḥ) dadātīti tathā
She who showers prosperity on the devotees.

(1) *Saubhāgya*: The word means Lalitā herself is identical with *saubhāgya* one of the eight auspicious objects described in the *AgP*.[1]

(2) Or, the word *saubhāgya* may mean the *saubhāgyāṣṭakas*[2] as they are used on auspicious occasions and they confer prosperity.

(3) ***śuṣṭhu bhāgyaṁ yasya tasya bhāvaḥ saubhāgyaṁ***
Here the word *śu* means 'good' or 'much' and *bhāgya* means fortune. She brings good fortune to the devotees.

118. Bhaktipriyā

bhaktiḥ priyā yasyāḥ sā
She who is pleased with worship.

Bhakti = Devotion or worship. It is of two kinds, i.e., *mukhyā,* primary and *gauṇī,* secondary. Of these the first type, primary *bhakti* is a particular mental modification called *anurāga* about Īśvara. This *bhakti* is otherwise called *parā* (supreme).[1] The secondary devotion is in the form of service (i.e., *sevārūpā*) to the Lord and by this devotion one can attain the concentration.[2] Moreover, the root *bhaj* means to serve.[3] There are many kinds of devotions. According to some Purānas there are nine varieties of *bhakti*; according to some, ten kinds.[4] All those types are included here in the word *bhakti.*

119. Bhaktigamyā

(1) *bhaktyā (= saṁrādhanena) gamyā (= pratyakṣā)*
She is attainable by devotion.

In *śrutis* and *smṛti* it is said that though *Brahman* is unmanifest, it becomes perceptible through devotion.[1]

(2) *bhaktiḥ (= lakṣaṇā), tayā gamyā (= bodhyā)*

The word *bhakti* according to this interpretation, means indication and *gamyā* means to be known. This is declared in the *Triśatī.*[2]

120. Bhaktivaśyā

bhaktyā vaśyā

She is controlled by devotional act, or by the 'Indication'. *Śruti* also says, "O Śivā, though independent, you become subservient by devotion".[1]

121. Bhayāpahā

bhayāni (= jalasthalādiprayuktrādīni sarvāṇi apahantīti)

She who dries away all the fears. *Śruti* also says — by knowing bliss the fear is driven away.[2]

122. Śāmbhavī

(1) *śambhoḥ iyām (= śaṁbhoḥ strī)*
The wife of Śiva.

(2) *śaṁbhāvānām iyam (= śāmbhāvānamiyaṁ mātā)*

She is the mother of the devotees of Lord Śiva.

The word *śāmbhavī* is also used as the technical name for a particular *mudrā* in *yogaśāstra*.[1] The word also stands for a kind of *dīkṣā* mentioned in *PrKlSū*.[2] Or, it may mean a girl of eight years.[3]

123. Śāradārādhyā

(1) *śāradayā ārādhyā*
She is worshipped by Goddess Śāradā, i.e., Sarasvatī — the Goddess of speech.

(2) *śarade (= śardartau) ārādhyā*
She is worshipped in the autumn or the rainy season. And the Goddess is also worshipped during the nine days in the spring (*Navarātrī*).[1]

(3) *śāradaiḥ (= viśāradaiḥ) ārādhyā*
She is worshipped by scholars.

124. Śarvāṇī

śarvasya strī
Wife of Śarva (i.e., Śiva).

Śiva is called Śarva in his earth[1] form; by grammatical law in the sense of wife, *rigiṣ* and *anukāgama* take place and *sarva* becomes Śarvāṇī.

125. Śarmadāyinī

śarmaṁ (= sukhaṁ) dātuṁ śīlamasyāḥ (= śarmaṁ dadāti sā)
She who confers happiness.

The word *śarma* means happiness.[1] She always bestows happiness on her devotees.[2]

126. Śāṅkarī

(1) *saṁ karotīti śaṅkaraḥ, tasya strī śāṅkarī*
The wife of Śaṅkara who brings benevolence. Or, *śaṁ (sukhasya) karaḥ tasya strī*.

(2) *śaṅkare yasya vā śaṅkaraḥa tasya strī śāṅkarī*
Wife of that (i.e., of Śaṅkara) in whose hand lies happiness.[1]

127. Śrīkarī

(1) ***karotīti karī śriyaḥ karī (= śrīkarī)***
She who confers prosperity.

(2) ***śrīkaraḥ (= viṣṇu) tasyeyaṁ śrīkarī***
Wife of Viṣṇu.

128. Sādhvī (Pativratā)

She is chaste.[1] At all times (i.e., past, present and future).

She is attached to Her husband only. And so She is chaste.[2]

129. Śaraccandranibhānanā

śarat (= śaratkālikena) candreṇa nibhaṁ (= tulyaṁ) ānanaṁ yasyāḥ sā
Whose face is like the autumnal moon. Her face is as charming as the autumnal moon.

130. Śātodarī

śātam (= kṛśam) udaraṁ yaśyāḥ sā
She who has a slender belly.

The word *śāta* means slender according to the grammatical *sūtra*, '*śo taṇukaraṇe*'.

Or, the word may mean the daughter of Himālaya who has hundred caves (i.e., *śatodara) śatodarasya apyatyaṁ strī* like Haimavatī from Himavān.

131. Śāntimatī

śāntiḥ asyā astīti
She is full of peace. As she never behaves in a rough manner with the devotees. She is called Śāntimatī.

132. Nirādhārā

(1) ***nirgataḥ ādhāraḥ (= adhiṣṭhānāntaraṁ) yasyāḥ sā***
Who has no other support.

In the real sense She has no other support as She is the support of the whole universe.

(2) ***ādhārāt niṣkrāntā***
Who has come out from the support (i.e., base or *mūlādhāra*).

The *upasargas*, etc., are used in the sense of movemen *(krāntādyarthe)*.

(3) She of the form of worship called *nirādhārā* which is explained in the *SūSaṁ*. Of the external and internal worship, the internal worship is of two kinds, *sādhārā* and *nirādhārā*. Of them, the *nirādhārā* worship is without form.[1]

In some of the names that follow, the text puts before us the nature of pure intellect, which is the object of the *nirādhārā* worship (described in the above name). The nature of pure intellect is described here by assertion, negation, positive definition and elimination of attributes. Then the means of obtaining it (i.e., pure intellect) and the real nature of the results thereby produced is described.

There are three types of ignorant souls (*paśus*). The first is *vijñānakevala*, he who sees Self in the non-self and therefore has impurity alone; the second is the *pralayakāla* who has the impurity of *karma* which is imperceivable and which gives him new body; and the last *sakala* has the impurity of *māyā* which creates the idea of duality. Of these, the second has the impurity of the first and in the third, there is the impurity of the second.[2]

133. Nirañjanā

(1) *nirgatam añjanaṁ (= kālimā) yasyāḥ sā*
She who is without stain. She is called so became she is free from the impurity of the third soul (viz., *sakala*) described above; She is free from *māyā*.

(2) *nitarāṁ rañjanaṁ (rāgaḥ raktimā santoṣaṇaṁ sā) yasyām*
She who is full of redness or joy, (*ni* = much and *rañjana* = redness or joy).

134. Nirlepā

(1) *lepāt (karma-sambandhena lepaḥ, tasmāt) niṣkāsitā*
Freed from impurity. She is called so because she is free from impurity of destruction[1] (*pralayakāla*). Impurity arises from action.

(2) ***nirgataḥ (= jñānena) lepaḥ (= karmasaṁbhandhaḥ) yasyāḥ sā***
She, by whose knowledge the impurity runs away.[2]

135. Nirmalā

nirgataḥ malaḥ yasyāḥ sā
She is without spot.

Mala may mean embodied soul. She is without that soul (i.e., *upādhiyukta ātmā*). *Avidyā* is also called *mala* which is the cause of impurity, darkness and confusion.

136. Nityā

(1) The Eternal One.

She is called so because temporal stages like past, present and future are inapplicable to Her. She is beyond the three dimensions of time (though impurities are not eternal, their ruler is so).[1]

(2) *Nityā* means the deities of fortnights or of time or the *nityā mantra*.

137. Nirākārā

na vidyate ākāraḥ yasyāḥ sā
She who is formless.

The view of the Mādhyamika Baudhas (who belong to *sākāravijñānavāda,* i.e., idealism) is refuted. According to them everything has form.

Ākāra means the form to which the qualities are attributed, and which is not real.

138. Nirākulā

(1) ***nirgatā ākulatā yasyāḥ***

Who is far from agitation. Though accompanied by *avidyā*, She is not agitated. Or, She is far (*nir*) from the agitated ones.

(2) *Ākulatvaṁ* may mean void. She is far from void.

139. Nirguṇā

navidyate guṇāḥ yasyām sā
She who is free from qualities.[1]

The qualities are connected with body; hence they are absent in what belongs to consciousness (*cit*).

140. Niṣkalā

nirgatā kalā (= aṁśa vāstavikā) yasyāḥ sā
She who is not a unit of real parts.

The theory of those who say *Brahman* has parts is rejected. The *śruti* and *smṛti*[1] are not contradictory as there the parts are merely attributed.

Niṣkala may mean the meditation on *Brahman* or, that the Goddess is also without qualities.[2]

141. Śāntā

(1) ***śamavatī yā sā***
She who is tranquil.[1]

(2) ***śakāro anto yasya, tadrūpā***
She is of that form at the end of which letter *śa* occurs, i.e., the *Amṛtabīja mantra*.

(3) ***aśāntā iti vā***
— reaching to the end of the quarters, i.e., she is all-pervading.

142. Niṣkāmā

(1) ***nirgataḥ kāmaḥ (= icchā) yasyāḥ sā***
She who is free from all desires.

(2) ***niṣkaṁ amati (= gacchati) sā***
One who puts on golden necklace.

143. Nirupaplavā

(1) ***nirgataḥ upaplavaḥ (= nāśaḥ) yasyāḥ***
Who is without destruction.

(2) ***niḥśeṣeṇa (=atiśayena) upa (=samīpe) eva (=piṇḍāṇḍa eva) plavo (= amṛtaśravaṇaṁ) yayā sā***

According to this interpretation *nir* = much,[1] *upa* = near, i.e., in the body, *plava* = flowing (of the nectar). So the name means by whom the abundant flowing of the nectar flows in the body.[2]

144. Nityamuktā

(1) ***nityaṁ yathā tathā muktā***
(As She is eternal) She is ever free.

(2) ***nityaṁ muktā yasyāḥ bhaktāḥ sā***
She whose devotees are ever free.

(3) ***nityaṁ muñcati (= mucyate vā) (= nityamuktasya bhāvaḥ) tattvā***
She who always makes herself free. Or She is of the nature of salvation.

145. Nirvikārā

nirgatāḥ vikārāḥ (= sāṁkhye prasiddhāḥ) yasyāḥ
She who is free from changes.

The word *vikāra* means twenty-three categories of *sāṁkhyas*.[1]

146. Niṣprapañcā

nirgatāḥ prapañcāḥ yasyāḥ sā
She who is without expansion.

Prapañca means expnasion, accumulation.[1] She is beyond the manifold, extended phenomena of the world.[2]

147. Nirāśrayā

nirgataḥ āśrayaḥ yasyaḥ sā
She is without body. She is the *āśraya* of all. She depends on none.

148. Nityaśuddhā

nityaṁ śuddhā
She is eternally pure. She is always (in the past, present and future) without blemish.[1]

149. Nityabuddhā

nityaṁbuddha
She is ever wise. To correlate the *śruti*,[1] She is in the form of *cit* itself. She is eternally wise.

Or, Śuddhānanda and Buddha may apply to the two *tīrthankaras* of Jainas who have become immortal (i.e., *nityas*) by the grace of Devī. Their goddess, Tārā,[2] was worshipped by these two.

150. Niravadyā

(1) ***nirgatam avadyma (= garhyam) yasyāḥ sā***
Who is blameless.

Avadya means blame produced due to modification of the nescience.

(2) ***nirgatāḥ (bhaktāḥ) avadyāt (= narakāt) yasyāḥ prasādāt sā***

Avadya means a type of hell. By the grace of the Goddess, devotees escape from that hell.[2]

151. Nirantarā

antareṇa rahitā
She is without break (or difference). *Antara* means end of difference, etc.[1]

152. Niṣkāraṇā

(1) ***na vidyate kāraṇam yasyāḥ sā***
She who is without cause. As She is the cause of all (everything), She is without cause.[1]

(2) Or ***niḥśeṣaṁ kāraṇam (prathamaṁ) yasyāṁ***
She is one in whom the cause (i.e., *kāraṇa*) rests.

153. Niṣkalaṅkā

na vidyate kalaṅkaḥ yasyāḥ sā
She is faultless.

She is devoid of sin[1] (*kalaṅkaḥ* means sin).

154. Nirupādhiḥ

upādhi rahitā
She is without limiting adjuncts.

The word *upādhi* is explained as follows: *upa* = near, *ādhi* = *ādadhāti* = gives own characteristics. Just as the red flower transfers its (red) colour to the crystal near it, the nescience, and ignorance are the *upādhi* which causes the appearance of plurality (*cit*) (i.e., consciousness).

The word *nirupādhi* is the real cause to identify Devī with the special quality of faultlessness.

There are two *upādhis*: one is 'whole' (*sakhaṇḍa*), and the other is fragmentary (*akhaṇḍa*). The Goddess is free from both the adjuncts.

155. Nirīśvarā

na vidyate īsvarāḥ yasyāḥ sā
She is without a ruler (lit., superior). Since She is the ruler of all, She is not under any one's rule.

Of the two systems of Indian philosophy, the Mīmāṁsā and Sāṁkhya, the former is *seśvara* (with Lord), while the latter is *nirīśvara* (without Lord). But the Goddess belongs to both, hence she is seen as 'without a ruler'.

156. Nīrāgā

(1) ***nīrgataṁ rāgaḥ (=kāmaḥ) yasyāḥ sā***
She who is free from passion.

The text now proceeds to reject the theory that the differences in the mind belong to the self and to teach that renunciation is the means of overcoming the six enemies, viz., *kāma* (desire) *krodha* (wrath), *lobha* (freed), *moha* (bewilderment), *mada* (pride), and *īrṣyā* (envy).

She is devoid of desire because She has satiated all Her desires.

(2) *Rāga* — according to the *Śāṇḍilya Sūtra* (I.6), it means 'longing for'.[1] But the Goddess is free from it, as She has no object to long for.

(3) ***nīraṁ (=jalaṁ) agaḥ (=parvataḥ) tadubhayarūpā***
'*Nīra*' means water and '*aga*' mountain. She assumes both the forms.

157. Rāgamathanī

rāgaṁ mathanātīti

Who extricates and destroys the passion. She destroys the passion in the minds of Her devotees by removing their attachment towards everything else except Herself.

158. Nirmadā

na vidyate madaḥ yasyām
She who has no pride.

159. Madanāśinī

(1) ***madaṁ nāśayatīti***
She who destroys the pride.

(2) ***madanaṁ aśnāti iti***
Madana = excessive anxiety and *aśnāti* = eats. She drives away (lit., eats) excessive anxiety.

160. Niścintā

na vidyate cintā yasyāḥ sā
She who is without worries.

Cintā generally means rememberance but in the name, it is used to mean 'recollection of painful topics or worries'.

The word also means 'delusion'.[2] According to this interpretation, the name means She is without delusion.

161. Nirahaṁkārā

nirgataḥ ahaṁkāraḥ yasyāḥ sā
She who is without egoism.

Ahaṁkāra is of three kinds according to the qualities of *sattva, rajas,* and *tamas*, called *vaikārika, taijasa* and *bhūtādi* respectively.

162. Nirmohā

nirgataḥ mohaḥ yasyāḥ sā
She who is without bewilderment.

The word *moha* means erroneous perception (i.e., *vaicintyam*). It is nothing but confusion of thoughts. She is free from it.

163. Mohanāśinī

mohaṁ (=ekatva jñānadānena) nāśayati iti

She who destroys the delusion, due to *avidyā*, the *bhakta*s are confused, but by giving the knowledge and idea of unity she destroys the bewilderment of Her devotees.[1]

164. Nirmamā

nirgataḥ mamaḥ yasyāḥ sā
She who has not the conceit of 'mine'.

When the idea of 'self' comes, it implies separateness. But the Goddess is without separateness.

165. Mamatāhantrī

mamatāyāḥ (=tādṛśyā buddhyāḥ) hantrī
Destroyer of conceit of others (*mamattva*).

166. Niṣpāpā

nirgatāni pāpāni yasyāḥ sā
She is devoid of sins.

167. Pāpanāśinī

pāpaṁ nāsayati iti
She who destroys sin.

Nāśini = She completely destroys the sins of Her devotees, who repeat Her holy hymn.[1]

168. Niṣkrodhā

nirgataḥ krodhaḥ yasyāḥ sā
Who is without anger.

She is called so because She is also devoid of hatred[1] which is the root cause of anger.

169. Krodhaśamanī

krodhaṁ śamayati iti
She who extinguishing anger.

Krodha is counted as one of the six enemies. It spoils all the acts of devotion of the devotees.[1]

170. Nirlobhā

nirgataḥ lobhaḥ yasyāḥ sā
She is completely free from greed.

As She is most liberal and magnanimous by nature.

171. Lobhanāśinī

(bhaktānāṃ) lobhaṁ nāśayati sā
She is the destroyer of greed.

It is said that greed destroys good qualities of devotees.[1] Hence, Śrī Devī is the destroyer of greed in the mind of the devotees.

172. Niḥsaṁśayā

nirgataḥ saṁśayaḥ yasyāḥ sā
She who is without doubt.[1]

This quality (i.e., being without doubt) of *guru* is described here and the latter is described in the name that follows.

173. Saṁśayaghnī

saṁśayaṁ hanti iti tathā
She is remover (lit., destroyer) of doubt.

She destroys the doubts of the devotees. Whosoever realises the real form of the Goddess becomes free from all doubts. She is the *guru* of devotees. So She destroys all the doubts.

174. Nirbhavā

nirgataḥ bhavaḥ (=utpattiḥ) yasyāḥ sā
She who is without origin.[1]

175. Bhavanāśinī

(1) ***bhava (=saṁsāraṁ), nāśayatīti tathā***
She who destroys the *saṁsāra* (i.e., cycle of death and birth).

Bhava = *saṁsāra* = cycle of birth and death. The person who worships Her with faith and devotion becomes free from worldly bondages.[1]

(2) According to the *Bṛhatjābālopaniṣad*, *Bhavanāśinī* is the name of a river.[2]

176. Nirvikalpā

(1) ***nirgatāḥ vikalpāḥ yasyāḥ sā***
She is without false imaginings.

Vikalpa is the notion conveyed by mere words without corresponding objects.[1]

(2) ***na vidyate vikalpaḥ (prakāśa) yasyām (caramvṛttau), tadrūpā***
One who is free from any variety of alternatives.

(3) ***viruddhaḥ kalpaḥ (pakṣaḥ) vikalpaḥ tadabhāvavatī***

Vi = opposite, *kalpa* = theory. There is no theory (or idea) opposed to Her existence. That is to say, She is devoid of all separateness.

177. Nirābādhā

ā (= samantāt), badhaḥ = ābādhaḥ, nirgataḥ ābādhaḥ yasyāḥ sā
Whose (reality) is never sublated.

When we perceive silver in the shell, the knowledge (i.e., reality of object) is *bādhita*. But when one realises that it is shell and not silver, the illusion vanishes. But in the case of the Goddess there is no possibility of error about Her real nature.

178. Nirbhedā

nirgatāḥ bhedāḥ yasyāḥ sā
She who is without *bheda,* i.e., difference.

She is said to be free from difference[1] (i.e., duality). Śiva and Śakti are not different.[2]

179. Bhedanāśinī

bhedaṁ (=vyāvahārikaṁ tattvajñānena) nāśayati iti tathā
She who destroys the idea of difference.

Bheda = difference. It may mean the knowledge of difference. By the real knowledge, she destroys the idea of *bheda* (duality).

180. Nirnāśā

nirgataḥ nāśaḥ yasyāḥ sā
She who is without end.

Nāśa = end. But she is eternal. Hence she has no end.[1]

181. Mṛtyumathanī

mṛtyuṁ mathnāti sā

She who removes death.

She removes the death of Her devotees.[1]

182. Niṣkriyā

nirgatāḥ kriyāḥ yasyāḥ sā
She who is not attached to action.

She has no limbs, no body in Her highest form. So she is not attached to action whether injuncted or prohibited.[1]

Or the name may mean one who has become the doer and the cause without being attached to the actions.

183. Niṣparigrahā

nirgataḥ parigraho yasyāḥ sā
Who is not receiving anything.

Parigraha means attendants, wife, acceptance and root.[1] She is having none of these as She is self-reliant.

184. Nistulā

na vidyate tulā yasyāḥ sā
There is nothing which can be compared with Her.[1]

185. Nīlacikurā

nīlāḥ cikurāḥ (kuntalāḥ) yasyāḥ sā
Whose locks of hair are blue.

186. Nirapāyā

nirgataḥ apāyaḥ yasyāḥ sā
She is without destruction or she, who never departs.

187. Niratyayā

nirgataḥ atyayaḥ yasyāḥ sā
She who is without transgression.

Atyaya may mean obstruction.[1]

188. Durlabhā

duḥkhena labdhuṁ śakyā
She is difficult to attain.

Even the *yogī* has to undergo a long process (i.e., effort) to attain Her.

189. Durgamā

(1) ***duḥkhena gantuṁ śakyā***
She is difficult to reach.

(2) The name is also read as *adurgamā — na vidyate durgame yasyāḥ* which means She is not difficult to approach (i.e., by Her grace).

(3) ***durgaṁ māti sā***
One who destroys the (demon called) Durga.

190. Durgā

She who killed the demon called Durgam.[1] The name refers to the Goddess of holy seat viz., *sannati*, on the bank of river Bhīmarathī. The word *durgā* is also explained in *Devī Purāṇa*.[2] Or 'Durgā' means 'nine-year-old girl'.[3]

191. Duḥkhahantrī

duḥkhānāṁ hantrī
She is the remover of sorrows, i.e., She who removes the sorrows of empirical existence.[1]

192. Sukhapradā

sukhāni prakarṣeṇa dadāti sā
She who showers excessive happiness.

Sukha = happiness, i.e., happiness in this world and hereafter, and the bliss of liberation from mundane existence.[1]

193. Duṣṭadūrā

duṣṭānāṁ (= doṣavatāṁ), dūrā (= aprāpyā)
She is far from sinful persons.

She is far from those who never worship Her.

194. Durācārasamanī

durācāraṁ (śastra viruddhaṁ ācāraṁ) śamayati
She who destroys the irreligious customs.

Durācāra = customs against the scripture and prohibited by *smṛti*, etc.[1]

195. Doṣavarjitā

doṣaiḥ (=rāgadveṣādibhiḥ) varjitā
She is devoid of blemishes.

'*Doṣa*' also means attachment and hatred.

196. Sarvajñā

sarvaṁ jānātīti, sarvajñā
She who is omniscient.[1]

197. Sāndrakaruṇā

sāndrā (=ghanā) karuṇā yasyāḥ sā
Whose loving compassion is deep.

198. Samānādhikavarjitā

samānādhikābhyaṁ varjitā
She is devoid of equality and superiority complex.

Being superior to all, nothing is equal or superior to Her.[1]

Till this, i.e., *samānādhikavarjitā*, the *nirguṇa* aspect the 198th name of the Goddess is described. From the 199th name onwards, Her *saguṇa* form is described.

199. Sarvaśaktimayī

(1) ***sarvā śaktayaḥ santi asyāḥ***
She has all deities in Herself.

The name means that She is not separated from the *śakti*s like Bālā, Bagalā, etc.

(2) ***sarvadevaśaktisamūharūpiṇī***
She possesses powers of all the gods and deities.[1]

(3) *Sarva* also means infinite.

200. Sarvamaṅgalā

sarvāṇi maṅgalāni yasyāḥ sā
Who possesses all that which is auspicious.[1]

201. Sadgatipradā

(1) ***sadgatīḥ (=svargādimokṣāntāḥ) pradadāti sā***

She who leads to the real path.

Sadgati, according to this interpretation, means all states beginning from *svarga* (heaven) to *mokṣa*.

(2) *sataḥ (= brahmaṇaḥ) gatiṁ (avagatiṁ = jñānaṁ) pradadāti sā*

She who reveals the knowledge of *Brahman* to the devotee.

Sat means *Brahman* and *gati* = *avagati* = knowledge.

(3) *satāṁ gatiṁ pradadātīti sā*

She who leads to the path of wise men (goal of excellents).

Sat = *satāṁ* = of wise, *gati* = goal. As She is the excellent goal She directs devotees on that path.[1]

202. Sarveśvarī

sarveṣām īsvarī

She is the ruler of all.

203. Sarvamayī

sarvam asti asyāḥ

She possesses all forms.

All the *tattva*s, beginning with earth and ending in Śiva, are present in Her.[1] Also She is endowed with the powers of all deities (i.e., Sarvaśaktimayī).

The name is attributed because without non-separation there cannot be unlimited dominion.

204. Sarvamantrasvarūpiṇī

sarve (=saptakoṭisaṁkhyāḥ) mantrāḥ svarūpamasyāḥ

Having the form made up of all the *mantra*s.

Sarvamantra, the word, includes all the seven crores of *mantra*s.[1]

205. Sarvayantrātmikā

sarveṣāṁ (= ghaṇṭārgatādīnāṁ) yantrāṇām iti sarvayantra, teṣāṁ ātmā (= svarūpaṁ) eva ātmikā = sarvayantrātmikā

She who is the essence of all the *yantra*s (i.e., mystic diagrams).

*Yantra*s here stand for *ghaṇṭā argalā*, etc.

206. Sarvatantrarūpā

(1) *sarvatantrāṇi (=vāmakeśvarādi) eva rūpaṁ (=śarīraṁ) yasyāḥ sā*
She who is the subject of all the *trantras*.

Tantras,[1] the word, refers to the works such as the *Vāmkeśvara tantra*.

(2) *sarvatantraiḥ nirūpyā yā*
She who is described in all *tantras*.

She is attained or she is to be sought for by means of all the *tantra*.[2]

Sarvamantrasvarūpiṇī, Sarvayantrātmikā and Sarvatantrarūpā (names 204, 205, 206) together express the idea of name no. 203, i.e., Sarvamayī. That is why she is called Sarvamayī.

207. Manonmanī

manonmanī rūpā yā sā
She has a form like that of Manonmanī.

'Manonmanī' is a particular place situated at the eighth stage from the centre of the two eyebrows and below the *brahmarandhra* in *sahasrāra*.[2]

(2) Or, it means a kind of *mudrā* famous in *Yogaśāstra*.[3]

(3) *manāṁsi unmanyante (=utkṛṣṭajñānāyuktānikurute) yayā sā*

She who leads the mind to the higher state when the distinction between meditation, meditator and the object of meditation fades away and the Divine Reality is realised. This is called 'Manonmanī' stage.[4]

208. Māheśvarī

maheśvarasyeyaṁ māheśvarī
She is the wife of Maheśvara.

Maheśvara = attributeless Param Śiva who is beyond three qualities (i.e., *sattva, rajas, tamas*). He is called Brahmā, Visnu and Rudra respectively when these qualities are attributed to him. But he is Maheśvara devoid of all qualities.[1]

209. Mahādevī

(1) ***mahatī ca sā devī ca***
The great goddess.

Mahā great. She has a body which is immeasurable by any measurement.[1]

(2) ***mahādevasya (=candramūrteḥ śivasya) iyam (=patnī)***
She is Mahādeva's wife.

Mahādeva is the eighth form of Śiva, i.e., that of moon.[2]

(3) Mahādevī means deity at the *cakratīrtha*[3] on the bank of river Gaṇḍakī.

210. Mahālakṣmī

mahatī ca sā lakṣmīśca
The great Lakṣmī.

Mahālakṣmī = the consort of Viṣṇu. She is not different from Viṣṇu. She is called Mahālakṣmī as she killed the *daitya* called Mahāla.

The word *lakṣmī* may mean Pārvatī to which the honorific *mahā* is prefixed.

A thirteen-year-old girl is also called Mahālaksmī.

211. Mṛḍapriyā

mṛḍasya (= śivasya) priyā
She is the beloved of Mṛḍa, i.e., Śiva.

The word *mṛḍa* according to the *Dhātupāṭha* (*Mṛdasukhāne*), means happiness and the sāttvic form of Lord Śiva is called Mṛḍa as he showers happiness on the devotees.[1]

212. Mahārūpā

mahat rūpaṁ yasyāḥ sā
She who is of great form.

Mahat, the word refers to the supreme form which is beyond the four forms of *pradhāna*,[1] *puruṣa*, *vyakta* and *kāla*.

213. Mahāpūjyā

mahatī ca sā pūjyā ca

She is great and worthy of worship.

It means that She is worshipped even by Gods (lit., great), i.e., Śiva and others.[1]

214. Mahāpātakanāśinī

mahānti pātakāni nāśayati sā
She who destroys great sins.

Mahāpātakas[1] refers to slaying of brāhmaṇas, etc. She also removes the evil effect of great sins committed by persons knowingly or unknowingly.[2]

215. Mahāmāyā

mahatī cāsau māyā ca
She who causes great delusion or she who is the great delusion Herself.

She is called so because she causes delusion for brāhmaṇas and scholars.[1]

Or it may mean pride and compassion or grace.[2] So she is full of compassion (i.e., *kṛpā*).

216. Mahāsattvā

mahānti sattvāni yasyāḥ sā
Who is possessed of the highest existence.

The word *sattva* means existence. Hence she has the highest existence or the highest qualities worthy of worship.

217. Mahāśaktiḥ

mahatī (=vistṛtā) śaktiḥ (=sāmarthyaṁ) yasyāḥ sā
Who is endowed with great valour. She is called so because she manages the whole universe.

The word *śakti* may mean 'weapon'.[2] As she possesses the most potent weapons to kill the demons and evils, she is called Mahāśakti.

218. Mahāratiḥ

mahatī ratiḥ yasyāṁ sā
She who Hereself has boundless delight.

She is called so because devotees, scholars and sages find more delight in her than in material things.

Or the name may mean the wife of Mahākāma.

219. Mahābhogā

(1) ***mahān ābhogaḥ (=kṣitayādirūpovistāraḥ) yasyāḥ sā***
Whose expanse is very vast.

Ābhoga means the great expanse including the entire universe down to the earth.

(2) ***mahān bhogaḥ (= sukhaṁ) asti asyāḥ***
Whose happiness (i.e., joy) is great.

Or the word *bhoga* may mean wealth (i.e., Dhanaṁ). She is so-called because *bhoga*, i.e., Her experience gives supreme happiness which cannot be measured.

220. Mahaiśvaryā

māhad aiśvaryaṁ (= īśvaratā) yasyāḥ sā
She whose godliness is great.

The word *aiśvarya* means godliness (rulership) and Her power to become many (*vibhūti śakti*).

221. Mahāvīryā

mahānti vīryāṇi (= śukrādīni) yasyāḥ sā
She whose vigour is supreme.

The word *vīrya* has many meanings such as semen, might, glory and strength.[1] In the present context, the word means strength or valour to cause effect, i.e., the universe.

222. Mahābalā

mahānti balāni (=gandhādīni) yasyāḥ sā
She whose might (power) is great.

Hence Her smell, taste, form, army, etc., are great.[1]

223. Mahābuddhiḥ

(1) ***mahatī ca asau buddhiśca***
She is the great intelligence.

She is called so because when one knows Her, for him, nothing remains to be known.[1]

(2) ***mahatī buddhiḥ yasyāḥ (sakāśāt) iti***

That is, from Her one gets the highest intelligence.

Even an ignorant person becomes a great scholar by Her grace.

224. Mahāsiddhiḥ

(1) ***mahatī cāsau siddhiśca***

She is the highest attainment.

When one reaches the Goddess, all other attainments become trivial for him as She is the highest attainment.

(2) ***mahatī siddhiḥ yasyāḥ (sakāśāt) iti***

She gives attainment to the devotee.

The word *siddhi* means the *siddhis* like *aṇimā*, *laghimā*, etc., and others described in *Skanda Purāṇa*.[1]

225. Mahāyogeśvareśvarī

mahatāṁ yogināṁ īśvaraḥ = mahāyogeśvaraḥ, tasya īsvarī = mahāyogeśvareśvarī. Or ***mahatām yogeśvarāṇāṁ īśvarī***

She is the Supreme ruler of the great *yogīs* who themselves are kings among great *yogīs*. Hence, She is the supreme ruler.

226. Mahātantrā

mahānti tantrāṇi yasyāḥ sā

She whose *tantras* are great. *Tantras* are called great because they bring many good results.

The word *tantra* also means the *tantra* called *svatantra* which teaches the equivalence of Śiva and Śakti.[1] The *svatantra* is called so because it is not dependent on any other *tantra*.

227. Mahāmantrā

(1) ***mahāntaḥ mantrāḥ yasyāḥ sā***

She whose *mantras* are great.

The word *mantra* stands for the *mantras* like 'Bālā', 'Bagalā', 'Dhūmāvatī' and others.

(2) The word *'mantra'* also refers to the *'Śrīvidyā'*, i.e., *Pañcadaśākṣarī*.[1]

228. Mahāyantrā

(1) ***mahānti yantrāṇi yasyāḥ sā***
Whose *yantras* are great.

The word *yantra* refers to the *cakras*—*pūjācakra*, *padmacakra*s, *amṛtacakra*, *merucakra*, etc.

(2) ***mahat (=sarvottamaṁ) yantraṁ (=siddhi vajrākhyaṁ) yasyāḥ sā***

The word also means *siddhivajra cakra* which is considered as the best *yantra* of the Goddess.[1]

229. Mahāsanā

mahad āsanaṁ yasyāḥ sā
She whose seat is the highest.

She is called so because She dwells in all the *tattva*s (thirty-six in number) beginning with the earth.[1] So all the *tattva*s constitute Her great seat.

230. Mahāyāgakramārādhyā

(1) ***mahāyāgaḥ sa eva kramaḥ =mahāyāgakramaḥ, tena ārādhyā***
She who is properly worshipped by the method of *mahāyāga*.

The word *mahāyāga* is a Tāntric term. It means the worship of sixty-four *yoginī*s by giving oblations to them. These sixty-four *yoginī*s are considered to be the part of Brāhmī, etc.

Krama = worshipping sixty-four *yoginīs*, (i.e., in the proper method), as they confer quick results whereas others cause delay.

(2) The word *mahāyāga* would also mean the occult meditation, as it is explained in the *Bhāvanopaniṣad*. The *Mahāyāga* is most secret and it is to be accomplished by Śivayogins alone.[1]

231. Mahābhairavapūjitā

mahābhairaveṇa (=paraśiveṇa) pūjitā

She who is worshipped by Mahābhairava.

The word *mahābhairava* means the Paraśiva. He is called great Bhairava because he nourishes (*bha* = *bharaṇa*), destroys (*ra* = *ramaṇa*) and creates (*va* = *vamana*, lit., to vomit). He is the source of all the three actions of universe. Hence he is great, and the goddess is worshipped by such Mahābhairava.[1] Mahābhairava is otherwise called Mahāśaṁbhu, who invoked the Goddess from the altar fire of *cidagni*.

232. Maheśvaramahākalpamahātāṇḍavasākṣiṇī

maheśvarasya mahākalpe yat mahātāṇḍavaṁ tasya sākṣiṇī

The witness of the tremendously violent dance of Maheśvara at the close of the great cycle of creation.

The word *mahākalpa* means the great dissolution, i.e., *pralaya*.

Sākśiṇī = She is called the witness because when the whole universe is dissolved into its cause, the self alone remains. Then the cosmic dance (*tāṇḍava*) begins and there is no other witness except Hereself.[1]

233. Mahākāmeśamahiṣī

mahataḥ kāmeśasya mahiṣī (= kṛtābhiṣekapatnī)

The queen of great Kāmeśa (Paraśiva).

Kāmeśa = Paraśiva who has a great desire for creation, sustenance and dissolution of the universe.

234. Mahātripurasundarī

mahatī ca sāsau tripurasundarī ca

She who is of excellent beauty and of the nature of the threefold concept—of cognizer, cognition, and what is cognized.

She is fancied as a three-walled city having the same *cit* as content.

235. Catuḥṣaṣṭyupacārāḍhyā

catuṣaṣṭyā upacāraiḥ āḍhyā

Who is adored by sixty-four ingredients.

The sixty-four ingredients are mentioned in *PrklSū.*[1] Some *tantras* describe 72 ingredients.[2]

236. Catuḥṣaṣṭikalāmayī

(1) ***catuḥ ṣaṣṭikalāḥ tanmayī (=tatpradhānā)***
She is endowed with sixty-four *kalās* (arts).[1]

(2) The word '*kalā*' means *tantra,* i.e., the sixty-four *tantras* laid down in various texts.

237. Mahācatuḥṣaṣṭikoṭiyoginīgaṇasevitā

(1) ***mahadbhiḥ catuḥ ṣaṣṭiyoginiṣu (= aṁśabhūtāḥ) ye koṭisaṁkhyā kā gamāḥ, taiḥ sevitā***
She who is attended upon by the sixty-four crores of great hosts of *yoginīs*.

Catuḥṣaṣṭikoṭiyoginīgaṇa = the eight divinities beginning with Brahmāṇī. Each has eight *śaktis* (powers) (Akṣobhya, etc.) which make up the sixty-four *yoginīs*. Each of the sixty-four *yoginīs* has a crore of hosts. Hence these hosts are sixty-four crores in number.

(2) According to the *TanRāj* these are the 64 *yoginīs* of the nine *cakras* of Lalitā[1] (Trailokyamohana, etc.). Among these are the *prakaṭa, gupta, guptatara, kulottīrṇā, nigarbha, rahasya, atirahasya, parāparātirahasya.*

The word *mahat* means nine times multiplied.[2]

238. Manuvidyā

She is called so because Śrīvidyā is differentiated into twelve kinds by ardent devotees of the Goddess. These twelve devotees, whose names are associated with worship, are Manu, Candra, Kubera, Lopāmudrā, Manmatha, Agastya, Agni, Sūrya, Indra, Skanda, Śiva and Durvāsā.[1]

She is called Manu-Vidyā here, i.e., *mantra* used in worship by Manu.

239. Candravidyā

She who is the subject of the holy formula used by Candra in his meditation.

240. Candramaṇḍalamadhyayā

(1) *candramaṇḍalasya madhyaṁ gacchati sā*
She who rests in the orb of the moon.

She is called so because when *kuṇḍalinī* rises in the péricarp of the *sahasrāra*, She breaks through the moon's disc.

(2) She is actually woshipped and meditated upon in the moon's disc in special *prayoga* to increase the life span.[1]

(3) The secret meaning of the moon is *śrī-cakra* itself.

241. Cārurūpā

cāru (= sundaraṁ) rūpaṁ (= lāvaṇyam) yasyāḥ sā
She who is of exquisite beauty.

242. Cāruhāsā

cāruḥ hāso yasyāḥ sā
Whose laughter is also beautiful.

Her laughter causes the illumination that gives the highest bliss to a *sādhaka*.

243. Cārucandrakalādharā

cārvyāḥ candrakalāyāḥ dharā (= dhāryitrī)
She is placing a beautiful crescent (on Her head).

The word *cāru* indicates never waxing or waning (*vṛddhikṣaya-rahitā*).

Candrakalā may mean *sādākhyā-kalā* which is of the nature of pure consciousness.

The word *candrakalā* may also mean the princess named Candrakalā, famous in *DvBh*. Here the word *cāru* means 'rightly' and *dharā* means 'supports'.[1] Thus the name means she who rightly supports Candrakalā.

244. Carācarajagannāthā

carācarasya jagataḥ nāthā (= adhīśvarī)
She is the presiding deity of the universe which is made up of the sentient as well as the insentient.

245. Cakrarājaniketanā

cakrarājameva niketanaṁ yasyāḥ sā
She whose dwelling place is Cakrarāja, i.e., Śrīcakra.

The word *cakrarāja* means *śrīcakra* consisting of the nine *cakra*s (Trailokyamohana, etc.).

246. Pārvatī

parvatasya apatyaṁ strī pārvatī
She is the daughter of mountain (Himālaya).

247. Padmanayanā

padme iva nayane yasyāḥ sā
She whose eyes are lotus-like.

248. Pamarāgasamaprabhā

(1) ***padmarāgeṇa samā (=tulyā) prabhā (=kāntiḥ) yasyāḥ sā***
She whose brilliance is like *Padmarāga*.

Padmarāga is a kind of diamond (ruby). Her brilliance is as red as ruby.

(2) ***padmasya (=kokanadasya) rāgeṇa (=raktimā) samā prabhā yasyāḥ sā***
Whose colour is as red as the lotus.

The name may refer to Amṛtakuṇḍalinī.[1]

249. Pañcapretāsanāsinā

pañcabhiḥ pretaiḥ (= kalpite) āsane (= mañcake) āsīnā
She is mounted on the stage formed by the five corpses.

The word *pañca* refers to the five, namely, Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva. They are called *preta*s when they are devoid of their powers (i.e., *śakti*s). These powers cause them to function in *pañcakārya*s but without them they are inactive and, hence, *preta*s (i.e., lifeless). And the Goddess is their ruler who is seated on the couch prepared by their lifeless bodies.[1]

250. Pañcabrahmasvarūpiṇī

pañcabrahmaṇāṁ svarūpaṁ asyāḥ

Whose body is constituted of the five Brahmans.

Pañcabrahma means the five deities beginning with Brahmā mentioned above. They are all called Brahmā because *Brahman* takes these five forms by his power of *māyā*.

The five Brahmās are Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta. But as the *LgP* says they are *jīva*, *prakṛti*, *buddhi*, *ahaṁkāra* and *manas*. Even the senses, ear, skin, eyes, tongue and nose and subtle elements are the five forms of the *Brahman*. All these are her forms.[2]

251. Cinmayī

cit eva cinmayi

She who is composed of pure consciousness.

She is called so because She is not different from consciousness (*cit*).

252. Paramānandā

parama (= utkṛṣṭa) ānando svarūpaṁ yasyāḥ sā

She who is the form of the highest bliss.[1]

253. Vijñānaghanarūpiṇī

(1) ***vijñānaṁ (= caitanyaṁ) eva ghanam (= sāndraṁ) rūpamasyāḥ***

She whose true nature is pure consciousness.

The word *vijñāna* means *caitanya*, *ghana* = essence.[1] She who is harmonious by pure consciousness.

(2) ***vijñānam (= jīva) tena ghanaṁ (= samaṣṭyātmakaṁ) rūpaṁ asyāḥ***

The word *vijñāna* here means *jīva* (soul).[2] She is one who assumes the form of Hiraṇyagarbha, *Brahman* conditioned by the totality of the internal organs of all transmigratory souls.

254. Dhyānadhyātṛdheyarūpā

She who assumes the form of meditation, meditator and the object of meditation.

The root *dhyai* used in the three words in the above name means to think[1] or to meditate. It also means measurement (*māna*) as it is explained in the *Yogasūtra*[2]. She is the triad of cognition, cognizer and what is cognized, otherwise called the form of knowledge, of the knower and of the object of knowledge.

255. Dharmādharmavivarjitā

(1) ***dharmaśca adharmaśca dharmādharmau, tābhyāṁ vivarjitā***
She who is above the (lit., devoid of) *dharma* and *adharma*.

The word *dharma* means an action leading to the desirable fruit, while *adharma* means the action leading to the undesirable result. The word *dharma* is derived by the *MtsyP* from root *dhṛ* +*mā* where *dhṛ* means 'to support' and *mā* means 'great'. Thus the word *dharma* means the great support.[1]

(2) ***dharmādharmau bandhmokṣau tābhyāṁ vivarjitā (= rahitā)***

Here the word *dharma* means 'bondage' and *adharma* means liberation[2] as explained in the *Nityāhṛdaya*.

(3) ***dharmāḥ (=śakti akṣaraḥ) ca adharmaḥ (=śivākṣaraḥ) ca dharmā-dharmau, tābhyāṁ vivarjitā***

According to this interpretation, the word *dharma* stands for the letter of *Śakti* and *adharma* for the letter of *Śiva*. *Vivarjita* = fully increased (Here √*vraj* is taken to mean to increase). The expression thus means 'who is increased by the letters representing Śakti and Śiva'.

256. Viśvarūpā

(1) ***viśve (=jīvāḥ vaiśvānaraḥ) rūpaṁ yasyāḥ sā***
The *jīva*s in the world are Her form.

(2) ***viśvameva rūpaṁ, yasyāḥ sā***
Who has the whole universe as Her form.

(3) ***vigataṁ svarūpaṁ (=paśubhāvaḥ) yasyāḥ (prasādāt) sā***

The name is split as *vi+śva+rūpa*. The name, according to this interpretation means one by whose grace the *paśubhāva* disappears.

257. Jāgariṇī

jāgaraḥ asti asyāḥ

The wakeful.

Jīva in his waking state is called *jāgara*. The Goddess is identical with him. She is, therefore, called Jāgariṇī, The definition of *jāgara* state is explained in *Īśvara Pratyabhijñā*.[1]

258. Svapantī

svapiti sā

She is in the dreaming state.

Here the Goddess is explained as not different from the *jīva,* viz., *taijasa,* who in the subtle form enjoys the dreaming state.

259. Taijasātmikā

taijasā (= uktalakṣṇāj ivāḥ tat samaṣṭibhūto hiraṇyagarbhaḥ) eva ātmā (=svarūpaṁ) yasyāḥ sā

Who ensouls the *taijasa* (Hiraṇyagarbha).

Hiraṇyagarbha is the collective form of the *jīva*s, who through subtle form experience clearly the objects created by dream.

260. Suptā

suptā asti asyāḥ* or *suptaṁ (=samadāvasthā), tadvān (=jīvaḥ) suptaḥ, tadabhinnā sā

Suptā, i.e., *suṣupta* is explained as that *jīva* who is merged in the causal body and enjoys sound sleep. The *suṣupti avasthā* as experienced by *jīva* is described in *Śivasūtras* (I.10).[1] as "I slept happily. I know nothing". Hence in deep sleep, ignorance egoism and happiness exist. The soul in this state is called *prajñā*.

261. Prajñātmikā

prajñāḥ (= kāraṇaśarīravyaṣṭyabhimānījīvāḥ tatsamaṣṭibhūta īśvaraḥ) ātmā (= svarūpaṁ) yasyāḥ sā.

Who is of the form of *prajñā* souls. *Prajñā* is *īśvara* who is the collective form of *jīva*s in sound sleep condition.

262. Turyā

(1) ***turyaḥ (= mahākāraṇaśarīrābhimānī jīvaḥ) tadabhinnā***

She is identical with Turyā.

Turya is the last state after the third state. In this state, the *jīva* is not affected by the experiences of the other three states. The *jīva* here is called Turya and the total of such *jīvas* is a great cause. The Goddess has thus become both the individual and the genius. For this purpose she is called Turyā.

(2) ***turyā+turīyā devatā***

According to *Śakti Rahasya,* Turīyā is *devatā*. The same thing is described in the *MānUp.*[1]

263. Sarvāvasthāvivarjitā

> ***sarvābhih (= catasṛbhiḥ) avasthābhiḥ viśeṣeṇa (= punarāvṛtyabhāvapūrvakaṁ) varjitaḥ (= jīvaḥ) = sarvāvasthāvivarjitaḥ, tadabhinnā sā***
>
> She who is not different from the *jīva* who is devoid of all the four states.

After the four states is the fifth state of *jīva* which does not have any special name but is called Turyātīta. When the soul attains this state, it is called 'Sarvāvasthāvivarjitā' because when it enters the fifth state is has naturally tanscended the first four states., viz., completely and *varjita* = crossing, i.e., one who does not return. This state puts an end to its rebirth. The *Śiva-sūtras* describe the condition of the three states.[1]

She is called so because She is not different from *jīvas* that have the highest Śiva realization individually as well as collectively.

264. Sṛṣṭikartrī

> ***sṛṣṭeh kartrī***
>
> She whose function is the creation of the world.

Creation is the work of Īśvara predominated by the *rajas* quality. The Goddess is the doer of that. Thus She is identified with Īśvara.

265. Brahmarūpā

> ***brahmā eva rūpaṁ yasyāḥ sā***
>
> Whose form is of (four-faced) Brahmā. Brahmā is one of the *śaktis* of *Brahman.*[1]

266. Goptrī

gopāyati sā
She who sustains the world.

The second function, i.e., sustaining the universe, belongs to Īśvara when the *sattva* quality is predominant in Īśvara.

267. Govindarūpiṇī

(1) ***govindaḥ (= tādṛṣa īśvaro viṣṇuḥ) eva rūpam asyāḥ***
She who is of the form of Govinda.[1]

(2) The word *govinda* may mean Bṛhaspati.[2] So the name would also mean 'of the form of Bṛhaspati'.

268. Saṁhāriṇī

saṁhāraḥ (=jagataḥ dhvaṅśaḥ), tatkaroti iti
She who is the destroyer (of the universe).

Saṁhāra reducing the universe into atoms. This is the function of Īśvara when the *tamas* quality is predominant in Īśvara.

269. Rudrarūpā

(1) ***rudraḥ rūpaṁ yasyāḥ sā***
She who ensouls the form of Rudra.

In the preceding name the function of Rudra is ascribed to Her. In this name, the very form is ascribed to Her.

(2) ***rujaṁ drāvayatīti vā rodayatīti vā***

She who takes away sorrows[1] or makes creatures weep, as the rain which falls at the time of destruction (i.e., dissolution) of the universe from His (Rudra) solar eye in the form of tears.[1]

(3) According to the *Chāndogyopaniṣad* the *prāṇa*s are the *rudras* they make creatures weep.[2]

(4) ***Ru (= duḥkhaṁ duḥkhaheturva), tadrāvayati iti rudraḥ sa eva rūpaṁ yasyāḥ sā***

Ru = pain or cause of pain. He (Rudra) drives away the pain; hence he is called Rudra. She is of the form of Rudra, of the supreme cause.[3]

270. Tirodhānakarī

(1) ***tirodhānaṁ (= ācchādanaṁ = niravaśeṣe dhvaṅsaḥ) tat karoti iti***

She who entirely veils (destroys) the universe.

Her function is total annihilation of even the ultimate atoms of the world by reducing them to the *prakr̥ti*. This is the work of Īśvara endowed only with total aggregate *sattva*.

(2) *Tirodhānakarī* may mean *tiraskāriṇī śakti*,[1] i.e. She abhors non-devotees.

271. Īśvarī

(1) ***īśvaraḥ (= ghanataraśuddhasattvapradhānaḥ) tadabhinnatvāt īśvarī***

She who is not different from Īśvara qualified by uncontaminated *sattva*.

(2) The *parāhantā* is the quality of Īśvara.[1] She is possessed of this supreme individuality, hence she is called Īśvarī.

272. Sadāśivā

sadāśivāt abhinnā

She is not different from Sadāśiva.

Sadāśiva is Īśvara of pure *sattva* (i.e., *viralatarśuddha sattva*).

273. Anugrahadā

anugrahaḥ (= niravaśeṣadhvaṅśamāpannasya jagataḥ sr̥ṣṭyādau punaḥ paramāṇvādirū-patapāttiḥ), taṁ dadāti sā

She who recreates the universe again from the state into which it was dissolved.

She performs the function of Sadāśiva. *Tirodhāna* and *anugraha* mean 'bondage' and 'liberation' respectively to which *jīva* is subjected. According to this interpretation, it means that Īśvara binds the *jīva*s engendering egoism and possessiveness in them and Sadāśiva causes liberation.

274. Pañcakr̥tyaparāyaṇā

(1) ***pañcavidhānāṁ kr̥tyānāṁ parāyaṇaṁ (=āśrayaḥ) yā sā***

She who is the abode of fivefold functions.

(2) ***pañcavidhānaṁ kṛtyeṣu parāyaṇā***
She who is devoted to five functions.[1]

The word *parāyaṇa* here has two meanings, i.e., 'devoted to' and 'dependent'.[2]

The five functions referred to are creation (*utpatti*), preservation (*sthiti*), destruction (*laya*), annihilation (*tirodhāna*) and causing reappearance (*āvirbhāva* by *anugraha*). In the *śaktisūtras* these five functions of the Goddess are called *ābhāsana*, *rakti*, *vimarśana*, *bījāvasthāpana* and *vilāpana* respectively.

275. Bhānumaṇḍalamadhyasthā

(1) ***bhānumaṇḍalasya madhye tiṣṭhati sā***
She who rests in the centre of the solar orb.

She is so-called because, in the evening, the Goddess is to be maditated upon the centre of the sun's disc.[1]

(2) *Bhānumaṇḍala* may mean the *anāhata* lotus, as the *yogī* meditates upon the Goddess in the middle of the *anāhata* lotus.

276. Bhairavī

(1) ***bhairavasya (=paraśivasya) iyaṁ (=strī) bhairavī***
She who is the wife of Bhairava (Paraśiva).

(2) Bhairavī also means *Tripurācakreśvarī mantra* in the *madhyakūṭa*, when *ra* is deleted. She is of the form of *Bhairavī mantra*.

(3) Bhairavī also means the sum total of everything that has a feminine form as Bhiru woman.[1]

(4) A girl of twelve years is called Bhairavī.[2]

277. Bhagamālinī

(1) ***bhagaṁ (=ṣāḍguṇyaṁ) malati (=dhārayati) iti***
She who bears all the six qualities.[1]

(2) She who wears a garland of Bhaga.

(3) Bhaga = a female emblem.

(4) Bhagamālinī also means one of the fifteen Nityā deities.

278. Padmāsanā

(1) ***brahmarūpatvāt***

She is of the form of Brahmā, who is seated on the lotus. The Goddess is identical with him.

(2) ***padmaṁ eva āsanaṁ (=pīṭhaṁ) yasyāḥ sā***

She whose seat is the lotus.

The lotus has *prakṛtis* for leaves, the categories for filaments and knowledge for the stalk. Such a lotus is Her seat.

(3) ***padmāṁ (=lakṣmīṁ) sanati (=bhaktebhyo dadāti) sā***

Here the word *padmā* means Lakṣmī and *sanati* means 'confers'. Thus the name means She who confers wealth upon her devotees.

(4) The word *padmā* means *padmāsura daitya* and *san* means to kill. She is the killer of Padmāsura.

(5) Padma also means *bindu*.[1] So one who is seated on the *bindu* (in *Śri yantra*).

279. Bhagavatī

bhagapadārthā asyāṁ santi iti

She who is the possessor of Bhaga (six good) qualities.

She possesses all the auspicious qualities.[1] She is worshipped by all the *devas*.[2] Hence She is called Bhagavatī.

280. Padmanābhasahodarī

padmanābhasya(= viṣṇoh) sahodarī (= ekodarabhvābhaginī) yā sā

She is the cognate sister of Viṣṇu.

The supreme reality assumed a dual form distinguishable as attribute (*dharma*) and the substance (*dharmī*) and the attribute again divided into two — the masculine and the feminine. The first was Viṣṇu, the originator of the universe and the second (the feminine) became the wife of Paramaśiva. The *Brahman* is the unity of these three entities.[1]

Padmāsanā, Bhagavati, Padmanābhasahodarī (names 278 to 280) contain the first *kūṭa* of Kādividyā, viz., Vāgbhavakūṭa. According to this, they indicate the syllable *ka*, *bhaga* 'i' *vatī* =

kamakalā, i.e., *la*, *sa=ha*, *hada=ma* and last syllable *Ri* = *rīṁ*. Thus it gives letters *ka*, *i*, *la*, *hrīṁ*.

281. Unmeṣanimiṣotpannavipannabhuvanāvalī

unmeṣanimeṣau (= netravikāsasankocau) tābhyāṁ eva utpannā = unmeṣanimiṣotpannāḥ vipannāśca = (sṛṣṭāḥ ca naṣṭāḥ ca) bhuvanānām āvalyaḥ yasyāḥ

The order of the universe arises and disappears with the opening and closing of Her eyes.

Here the words *unmeṣa* and *nimeṣa* refer to the wish of the Goddess, i.e., by her mere wish.[1]

282. Sahasraśīrṣavadanā

sahasraṁ śīrṣāṇī (= vadanāni) yasyāḥ sā

She has uncountable heads and faces.[1]

283. Sahasrākṣī

sahasraṁ akṣiṇī yasyāḥ sā

She has uncountable eyes.

284. Sahasrapāt

sahasram pādāḥ yasyāḥ sā

Who has uncountable feet.[1]

In the names 281 to 284 the second and the third *kūṭa* of *Pañcadaśī* are described. In 281, by the word *bhuvanāvalī*, two Bhuvaneśvarī *bījas* are indicated. In 'Sahasrākṣī' (283) '*la*' and in 'Sahasrapāt' (284) the syllables *ha* and *sa* are indicated.

285. Ābrahmakīṭajananī

brahmakīṭani abhivyāpya iti abrahmakīṭam, tasya jananī = ābrahmakīṭajananī

She is the birth-giver of all from Brahmā to the smallest worm.

The word *brahmā* stand for Hiraṇyagarbha, the gross form of humanity taken collectively. So like the *pratyāhāra*, all the beings between the Brahmā and Kīṭa are the creations of the Goddess.

286. Varṇāśramavidhāyinī

varṇāṇām āśramāṇāṁ ca vidhāyinī
She who ordains the order of four *varṇa*s and four *āśramas*.

She created the social order and stages of life (i.e., *āśramas*) for the transmission of Vedic knowledge and practices among human beings.[1]

287. Nijājñārūpanigamā

nijām (= sviyām) ājñāṁ (vedavidbhiḥśabdabhāvanātvena vyavahṛtāṁ) rūpayanti iti nijājñā rūpāḥ; tādṛśāḥ nigamāḥ (= karmakāṇḍātmakāḥ vedāḥ) yasyāḥ sā
The Vedas explain He commands.

(1) Her *ājñā*, i.e., order becomes intelligible to the knower through the words (i.e., what the meaning and practical direction of particular *karma* are) by giving real meaning and praise (i.e., *arthavāda*) etc.[1]

(2) The word *nigamā* may mean here the teachings assisted by the *Āgamas*. There are twenty-eight *Śaiva tantra*s beginning with *kāmika* which follow the Vedas. They are not opposed to the Vedas. They are meant by the word *nigama*. As they sprang from the mouth of Parameśvara they are said to be the command of the Goddess.[2]

288. Puṇyāpuṇyaphalapradā

puṇyāpuṇyayoḥ (= puṇyapāpayoḥ) phale (svarganarakau) dadāti sā
She who gives fruits of merits and demerits.

The preformer according to his merits and demerits gets the fruits — viz. heaven and hell respectively.[1]

289. Śrutisīmantasindūrīkṛtapādābjadhūlikā

śrutīnāṁ sīmantāḥ (= ūrdhvasāmyādupaniṣadāṁ bhāgāḥ) teṣu sindūravat (=antargatarahasyārthavat) kṛtā pādābjadhūliḥ (caraṇakamalayoḥ rajaḥ) yayā sā
The dust of whose feet form a mark of vermillion of the head of the Vedas (i.e., Upaniṣads).

The Vedas have two parts *Karmakāṇḍa* and *Brahmakāṇḍa*. In the preceding names, *Karmakāṇḍa* and its fruits were explained; from here onwards, the explanation of *Brahmakāṇḍa* is given.

The word *dhūli* (dust) is used here to indicate that the Vedas (i.e., Upaniṣads) are unable to explain the real nature and form of the Goddess (i.e., the highest being). Hence the method of negation to describe the supreme form[1] is accepted.

290. Sakalāgamasaṅdohaśuktisampuṭamauktikā

(1) ***sakalāśca te āgamāḥ (= vedāḥ) sakalāgamāḥ teṣāṁ saṅdohāḥ (= samūhāḥ) = sakalāgamasandohaḥ, te eva śuktayaḥ, tābhiḥ saṁpuṭaṁ (= puṭitaṁ pratipāditaṁ) mauktikaṁ (=nāsābharaṇaṁ) yasyāḥ sā, tathoktā***

She has the pearl found in the shell-casket composed of the collection of all Āgamas.

Here She is fancied as a pearl or with a pearl in Her nose-ring.

(2) Or the pearl indicates the nearest attribute, viz. ,Creation of the universe, because when the scriptures describe *Brahman* positively they use the method of approximation (*Arundhatinyāya*).[1]

The Vedas describe only Her nose-pearl and not the real nature.[2]

(3) ***sakalāgamasaṅdohaḥ eva śuktimayaḥ sampuṭaḥ, tatra mautikā iva***

She who is like a pearl in the *sampuṭa* of the conch-shell, which is the multitude of all the Vedas.

291. Puruṣārthapradā

(1) ***purūṣārthān pradadāti sā***

She who gives four *puruṣārthas*—*dharma*, *artha*, *kāma* and *mokṣa*.[1]

(2) ***puruṣaḥ (= rudraḥ) puruṣārthapradaḥ yayā sā***

Here the word *puruṣa* means 'Rudra'[2] and *artha* means 'salvation'. So She is one, by whom Rudra is able to give *puruṣārtha*, i.e., the worship of the *Brahman* and the results thereof depend on *śakti* alone.

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर जयपुर
पुस्त.
क्रमांक...18528

292. Pūrṇā

She who is perfect.

She is free from all the limitations of place, time conditions, etc.[1]

The wod *pūrṇā* also means the fifth, tenth, fifteenth, *nityā* deities, the fourteenth bright night and also a particular river.[2]

293. Bhoginī

(1) ***bhogaḥ (= sukhasākṣātkāraḥ) asti asyāḥ iti***
Who has enjoyed complete bliss.

(2) *Bhoginī* also means (of the form of) the daughter of serpent, i.e., a female serpent.

294. Bhuvaneśvarī

(1) ***bhuvanānāṁ (=caturdaśasaṁkhyaklokānāṁ) īśvarī***
She who is the ruler of all the worlds.[1]

The word *bhuvana* means 'the fourteen worlds'. The word also means 'water'.

(2) She is of the form of seed-sound called Hṛllekhā.

(3) Bhuvanānandanātha is the name of the *guru* included under Mānavaugha. She is the ruler of him (vide *supra*, I, 39 comm.)

She is called Bhuvaneśvarī in the description of the origin of all worlds and discussion of the *Ha bīja* in the chapter Ghatārgalayantra of *Dakṣiṇāmūrti-saṁhitā*.[2]

295. Ambikā

(1) ***ambā eva ambikā***
The Mother.

She is the creator of the universe. Therefore, she is the mother of the universe.

(2) Ambikā means triple powers consisting of will, cognition and action.

(3) Ambikā also means night or sleep.[1]

She is of the form of night or sleep.[2]

296. Anādinidhanā

(1) ***na ādiḥ = anādiḥ, na vidyate ādiḥ (= jananaṁ) ca***

nidhanaṁ ca yasyāḥ sā
She who has neither beginning nor end.

(2) The word *ādi* or *anādi* means eighty according to the system of Vararuci, i.e., *ā* zero and *da* 8 becomes eighty (80). There are eighty types of death. The name *anādinidhanā* means that she releases the worshipper from these eighty deaths. These eighty causes are divided into two — *pāśa* and *vadha*. Of these the *vadha* is of twenty-eight types[1] and *pāśa* is of fifty-two types.[2]

297. Haribrahmendrasevitā

hariśca brahmā ca = indraśca haribrahmendrāḥ, taiḥ sevitā
She is worshipped by Hari, Brahmā and Indra.

In the *Śrīcakra* in the centre between the seventeenth and the eighteenth walls there is a seat of Viṣṇu; between the sixteenth and seventeenth there is a seat of Brahmā and between fourteenth and fifteenth there is a seat of Indra and other *lokpāla*s. All these are the worshippers of the Goddess.[1]

The secret behind the name is that Her devotees have no need of worshipping other deities who themselves worship the universal Mother.

298. Nārāyaṇī

(1) ***narasya apatyaṁ pumān nārāyaṇaḥ, tasyeyaṁ nārāyaṇī***
She is the consort of Nārāyaṇa.

The word *nārāyaṇa* means either Śiva or Viṣṇu. The word is explained in *Manu* (I.10) as "the water is called Nārāḥ, because it emanated from Nara (i.e., *Brahman*) and that is the first abode (*ayana*). Hence, he is named as Nārāyaṇa. Here, the word *nārāyaṇa* stands for Paramaśiva.[1]

(2) The sister of Viṣṇu is called Nārāyaṇī.[2] Or, because there is no difference between Gaurī and Nārāyaṇī. She is called Nārāyaṇī.[3]

(3) According to the *PdmP*, Nārāyaṇī is the goddess worshipped

in Supārśvakṣetra.[4]

299. Nādarūpā

nāde rūpaṁ yasyāh sā. Or nāda eva rūpaṁ yasyāḥ sā

She who has *nāda* as Her form (is of sound form). She is also the *nāda* stage in the eight distinctions of *Bindu*, viz., Ardhacandra, Rodhiṇī, Nāda, Nādānta, Śakti, Vyāpakā, Samanā and Unmanā.

300. Nāmarūpavivarjitā

nāmarūpabhyāṁ vivarjitā

She who is devoid of name and form.

There are five forms of the world. These are (1) being (existence, *asti*), (2) consciousness (experience or knowledge, *bhāti*), (3) joy (*priyaṁ*), (4) name, and (5) form. Of these five, the first three belong to Brahmā and the remaining two belong to the world. The last two being illusory, the Goddess is devoid of them.[1]

301. Hr̥īṁkārī

(1) ***hr̥īṁ (= lajjāṁ) karotiti hr̥īmkārī***

She who is the doer of shame.

(2) The word *hr̥īṁ* means syllable Hr̥īṁ. The meaning of Hr̥īm is explained in *SvaTan*.[1] According to it *ha* indicates manifestation *ra* involution in protection and the *anusvāra* controls the three. So the name according to this interpretation would mean 'she who is the door of creation, protection and involution'.

(3) *Hr̥īṁkāra* is *bhuvaneśvarī bīja*.

302. Hr̥īmmatī

hr̥iṁ asti asyāḥ iti hr̥īmmatī

She who is endowed with modesty.[1]

303. Hr̥dyā

hr̥dibhavā hr̥dyā

She who resides in the heart.

She resides in the heart of *r̥ṣis*.The word also means 'lovely' or 'beautiful'.

304. Heyopādeyavarjitā

heyopādeyābhyāṁ varjitā
She who is devoid of the thing to be rejected and to be accepted.

She is above all, i.e., the *pravṛttis* and *nivṛttis*. As the *śāstras* which lay down the actions are based on *avidyā*, She is beyond them.

305. Rājarājārcitā

rājarājābhyāṁ arcitā (= upāsitā)
She who is worshipped by Rājarāja.

The word *rājarāja* stands for both Manu and Kubera. The word also indicates the *vidyā* of Kubera, Manu, Candra, Lopāmudrā, Agastya, Sūrya, Indra, Skanda, Manmatha, Agni and Durvāsā.

306. Rājñī

She is the Queen of the ruler of the king of kings.

307. Ramyā

The most beautiful one.

308. Rājīvalocanā

rājīvaḥ (= padmaṁ hariṇovā) tadvad locane yasyāḥ sā
She whose eyes like lotus or deer.

The word *rājīva* also means deer, fish, lotus and a dependent of a king.[1] The name can also be interpreted as 'who looks favourably on those who depends on the king (i.e., Maheśvara)'.

309. Rañjanī

(bhaktān) rañjayati sā
She gives joy to devotees.

Or she, by Her mere presence, gives (red colour) pleasure to Paramaśiva, just as a red flower gives red colour to the crystal.

310. Ramaṇī

(bhaktān) ramayati (= taiḥ saha krīḍati) sā

She plays with Her devotees.

311. Rasyā

rasayitum̐ (āsvādayitum̐) yogyā
She who is worthy to be tasted.[1]

312. Raṇatkiṅkiṇimekhalā

raṇantyaḥ kiṅkaṇayaḥ yasyām̐ tādṛśī mekhalā yasyāḥ sā
She who has the waist belt of tinkling bells.

313. Ramā

She is of the form of Lakṣmī.[1]

314. Rākenduvadanā

rākenduḥ iva vadanam̐ yasyāḥ sā
Who has a face like the full moon.[1]

315. Ratirūpā

ratireva rūpam̐ yasyāḥ sā
She who has the form of Rati (i.e., the consort of cupid).

The name Ramā (No. 313) indicates Īkāra and Rākenduvadanā indicates *anusvāra*. Thus *Īṃ*, i.e., Kāmakalā is indicated in the above names. *Īm̐* is Ratirūpā.

316. Ratipriyā

ratiḥ (= kāmapatnī ratam̐ vā) priyā yasyāḥ sā
She to whom Rati is deer.

317. Rakṣākarī

rakṣā (= rakṣaṇam̐ bhasma vā) tat karoti iti

Rakṣā means protection and also ash. She protects the universe and also reduces it to ashes. So Her two works, creation and dissolution, are idicated here.

318. Rākṣasaghnī

rākṣasān hantīti rākṣasaghni
She who is the killer of demons.

She has observed a vow to appear again and again to destroy the demons who are born to spoil Her creation from time to time.[1]

319. Rāmā

(1) ***rāmā svarūpā***
Woman.

(2) ***ramante asyāṁ yoginaḥ iti***
She in whom *yogīs* delight.

In Purāṇas it is described that all women are the forms of the Goddess and are created by Her.[1]

320. Ramaṇalampaṭā

(sva) ramaṇeṣu (=patiṣu) ramaṇe (krīḍāyāṁ) lampaṭā (=lālasā-satṛṣṇā)
She who is craved for the pleasure of sporting with her own husband, because She is the female counterpart in the entire world. By Her grace, chastity and nobility is found in a woman.

321. Kāmyā

(1) ***(mumukṣubhiḥ) kāmyamānatvāt***
She who is desired by the seekers of liberation.

(2) Kāmyā is the deity of the twelfth night of the dark fortnight.

322. Kāmakalārūpā

(1) ***kāmakalā eva rūpaṁ yasyāḥ sā***
She who is of the form of Kāmakalā.

There are three *bindus* in Hārdakalā in which the first *bindu* is called *kāma* and the last one is called *kalā*. According to the *pratyāhāranyāya* it is called *kāmakalā*.[1] Hence it includes all the four (four *bindus*).

(2) ***kāmaścāsau kalā ca (= kalārūpā ca)***
Here *kāma* means desire and *kalā* means manifestation. She is called so because she manifested Herself to fulful disires.[2]

323. Kadambakusumapriyā

kadambakusumāni priyāṇi yasyāḥ sā
She who is fond of 'Kadamba' flowers.

324. Kalyāṇī

(1) The auspicious one

Because She is of auspicious nature, she is called Kalyāṇī.

(2) ***śubhātmakāvāṇī kalyā, kalyāṁ eva aṇati (=śabdāyate) iti kalyāṇī***

She who speaks good words.

According to the *PdmP*, Kalyā means the idol worshipped in Malaya mountain.

325. Jagatīkandā

jagatyāḥ kandaḥ (=purāṇa mūlaṁ vā)

She is the root of the world.[1]

326. Karuṇārasasāgarā

karuṇa eva raso yeṣu =karuṇārasāḥ, tādṛśāḥ sāgarāḥ yasyāṁ sā

She in whom the oceans of all compassions rest.

327. Kalāvatī

kalāḥ (catuḥṣaṣṭisaṁkhyāḥ kalāḥ) santi asyām iti

She who possesses sixty-four *kalā*s.

328. Kalālāpā

(1) ***kalā eva ālāpo (= bhāṣaṇaṁ) yasyāḥ sā***

Whose conversation is sweet.

(2) ***kalaḥ (= mañjulaḥ) ālāpaḥ yasyāḥ sā***

Whose speech is sweet. The word *kala* means 'sweet'[1] and indistinct.

(3) ***kaṁ (= brahma), tasya lālāvat (= ati sūlabhaḥ) āpaḥ (prāptiḥ) yasyāḥ (sakāśāt)***

The word *ka* here means *Brahman*, i.e., from whom the attainment of *Brahman* becomes very natual just like a flow of saliva.

329. Kāntā

(1) She who is beautiful.

She is called so owing to her beauty.

(2) ***kaṁ (= brahmaiva) antaḥ (= siddhāntaḥ) yasyāḥ sā***

According to this interpretation *ka* again means *Brahman*. The *Brahman* only is the end (i.e., final form) of the Goddess.

(3) Kāntā means the deity of the eleventh night of the dark fortnight.

330. Kādambarīpriyā

(1) ***kādambarī (=uttamā madirā) saiva priyā yasyāḥ sā***
She who is fond of the mead.[1]

(2) Kādambarī is a synonym of Sarasvatī in lexicon. The adjective, therefore, means one to whom Sarasvatī is beloved.

331. Varadā

varān datte iti
She who gives boons to Her devotees especially to Brahmā and Viṣṇu.[1]

332. Vāmanayanā

(1) ***vāmāni (= sundarāṇi) nayanāni (pramāṇāni vā) yasyāḥ sā***
She who has beautiful eyes.

Or the word *nayanāni* means the means of knowledge, i.e., who has fair means of knowledge.

(2) ***vāmaṁ (=mārga viśeṣaṁ) nayatīti***
The word *vāma* means left path (i.e., *vāma-mārga*) and *naya* = *nayati* = leads. Thus the name means She who leads the *vāma-mārga*.

(3) ***vāmaṁ (=karmajanyaphalaṁ)***[1] ***nayati (=prāpayati) iti***
She who takes the fruit of action. She leads those who work for good results to the best way.

333. Vāruṇīmadavihvalā

varuṇapriyatvāt vāruṇī = kharjūrīsamudbhavo rasaḥ), tasyā madena (=pānajanyānandena) vihvalā (=bāhyapadārthavismaraṇa śīlā)
She who is intoxicated with the date wine.

Vihvala = She forgets. She forgets all the external objects and enjoys the internal highest bliss.

(2) *varuṇasyeyaṁ vāruṇī (= sāsyāstīti) = vāruṇīmān (sahasraphaṇaḥ śeṣaḥ) tadvadavihvalā*

According to this interpretation, *vāruṇī* = belonging to the region of Varuṇa,[3] i.e., Anantanāga (Śeṣa). She like him is *avihvalā* — not agitated. Just as Vāruṇimān (Śeṣa) perpetually holds the world without agitation, She is not agitated with her functions.

(3) *vāruṇīmantaḥ avihvalā yayā sā*

Here the word *vāruṇī* means *vāruṇī nāḍī*[1] (by knowing which the devotee reaches the thousand-petalled lotus, and after that becomes completely lost to all external experiences). Hence 'Vāruṇīmantaḥ' means who has conquered the *vāruṇīnāḍī* and become firm (i.e., *avihvalā*). So the name means 'by whose grace the person who has conquered *vāruṇīnāḍī* becomes firm'.

334. Viśvādhikā

viśvasmāt (= kṣityādiśivāntāt) adhikā (= utkṛṣṭa)

She who is above (i.e., transcends) the universe.

The word *viśva* means categories beginning with the earth and ending with Śiva.[1] Hence, She is that principle which is above the categories.

335. Vedavedyā

(1) *vedaiḥ vedyā*

She who can be known through the four Vedas.[1] *Ṛgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*.

(2) There are four gates to Her dwelling place, i.e., Cintāmaṇigṛha (as it is said in name 57, Cintāmaṇigṛhāntasthā) and without entering them. She cannot be known. So She is Vedavedyā.

(3) She can be known through the four deities of the four Vedas,[2] viz., Śuddhavidyā and other Saubhāgyā and others, Lopāmudrā and others and Turīyāmbā and others who are the deities of *Ṛg*, *Yajur*, *Atharva* and *Sāma-veda*s respectively.

336. Vindhyācalanivāsinī

vindhyācale nivasati sā
She who dwells on the Vindhya mountain.[1]

337. Vidhātrī

(1) ***vidadhāti (=dhārayati poṣayati vā jagat) iti vidhātrī***
She who sustains (or supports) the world.[1]

(2) ***vidhātuḥ (= brahmaṇaḥ) iyaṁ (=patnī)***
She is the wife of Brahmā.

(3) ***viśiṣṭā (viśeṣapriti viṣayā) dhātrī (=āmalakī) yasyāḥ sā***
She who is very fond of myrabolans. According to this interpretation *vi* means 'much' and *dhātrī* means 'myrabolans'.

338. Vedajananī

vedānāṁ jananī (= utpādikā)
She who is the creator of the Vedas (lit., mother of Vedas).[1]

339. Viṣṇumāyā

viṣṇoḥ(= vyāpanaśīlasya deśakālādibhiranavacchinnasya) api māyā (āvaraṇakartrī)
She who is the *māyā* of Viṣṇu she limits the all-pervasive Viṣṇu.

Or, it may mean illusion belonging to Viṣṇu (*tatsaṁbandhini māyā*).[1] The word *viṣṇumāyā* is explained in the *KālikāP* as that which differentiates everything into manifested and unmanifested according to the three *guṇas* — *sattva*, *rajas* and *tamas*.[2]

240. Vilāsinī

(1) ***vilāsaḥ (= vikṣepaśaktiḥ) asti asyāḥ***
She who possesses the projecting power (hence, playful). Or, the word *vilāsa* means *pīṭhaśaktiḥ*.

(2) Also according to the grammatical rule *bavayarabhedaḥ* Bile or Vile (*brahma-randhare) āste iti*. She who resides in *bahmarandhra*.[1]

341. Kṣetrasvarūpā

kṣetraṁ (= kāmarūpādikaṁ) svaṁ (= nijaṁ) rūpaṁ yasyāḥ sā

She whose form is the sacred places (where she is worshipped, i.e., Kāmarūpa, etc.).[1] The word *kṣetra* also means thirtysix categories from earth to Śiva as they form Her body.

342. Kṣtreśī

kṣetrasya (=śarīrasya) īśaḥ kṣetreśaḥ (śivaḥ), tasyeyaṁ (=patni)

She is the wife of the sustainer of the body (Paramaśiva).

343. Kṣetrakṣetrajñapālinī

kṣetraṁ (= śarīraṁ) kṣetrajñaḥ (= jīvaḥ) ca, kṣetrakṣetrajñau, tau pālayati iti

She who nourishes the body and the knower of body.[1]

Kṣetra means body and *kṣetrajña* means the soul, or *jīva*. She is the sustainer of both.

344. Kṣayavṛddhivinirmuktā

(1) ***kṣayavṛddhibhyām vinirmuktā***

She who is free from decay and growth.

It is the nature of the body that it can increase or decrease (modifications take place in the body — *kṣetra*). She, though controller of the body, is free from the decay and growth of *kṣetra*.[1]

(2) She is free from the action and the result of the action[2] as the decay and growth are the results of action.

345. Kṣtrapālasamarcitā

(1) ***kṣetrapālena (= śivāvatāraviśeṣeṇa) samyak arcitā***

She who was properly worshipped by the special incarnation of Śiva (Kṣetrapāla).[1]

(2) ***kṣetram (= yāgāyatanam) pālayati iti kṣetrapālaḥ, tena samyak arcitā***

According to this interpretation *kṣetra* means the place of sacrificial ceremony; *pālā* means the keeper (protector). Hence She is the protector of the places of sacrificial ceremony.

346. Vijayā

(1) ***viśiṣṭo jayo yasyāḥ sā***

She whose victory is extraordinary.

(2) The word can be interpeted as knowledge itself.

(3) Vijayā is the deity of Kashmir and of other sixtyeight places.[1]

(4) According to this, she is of the form of Śiva.

(5) She is also called Vijayā owing to her slaying of the demon, Padma.[2]

(6) According to the Cintāmaṇi, *vijaya* is an auspicious *muhūrta*. She is of that form.

347. Vimalā

vigato malah (= avidyā) yasyāḥ sā
She from whom the impurity (in the form of nescience) has vanished.

According to the *PadmP* Vimala is the name of a particular deity (Puruṣottama)[1] in the *Devī-tīrthas*.

(2) Vimalā means a kind of house.[2] So the Goddess is of the form of house called Vimalā.

348. Vandyā

vanditum yogā
She who is wothy of salutations.

349. Vandārujanavatsalā

vandante te vandāravaḥ,[1] tādṛśāḥ janāḥ = vandārujanāḥ, tān vatsavat lā layati (anugṛhṇāti), iti
She is the nourisher of those who worship Her.

350. Vāgvādinī

(1) ***vācam vadatīti vāgvādinī***
She who is the speaker of the world.

(2) ***vācam vādayati***
She who prompts one to speak (she prompts one to speak the proper word) as she is the origin of speech.[1]

(3) Vāgvādinī is the name of a certain deity.

351. Vāmakeśī

(1) ***vamāḥ (= sundrāḥ) keśāḥ yasyāḥ sā***

She whose hair is of graceful appearance.

(2) ***vāmā eva vāmakāḥ (=puruṣāḥ) teṣāṁ īśāḥ =vāmakeśaḥ, tasya strī***
She who is the consort of the Lord of man (i.e., Śiva).

(3) Vāmakeśaḥ is a certain *tantra*. She belongs to that *tantra*, Hence She is called Vāmakeśī.

352. Vahnimaṇḍalavāsinī

(1) ***vahneḥ maṇḍale (= mūlādhāre paramākāśe vā) vasatīti tathā***
She who resides in the sphere of fire.

'Vahnimaṇḍala' means the *mulādhāra* or the highest ether (*paramākāśa*). These are Her dwelling places.

(2) The word *vahni* which is famous indicates 'the three'.[1] The three can be the sun, moon and fire. Hence She who resides in the spheres of these three.

353. Bhaktimatkalpalatikā

(1) ***bhaktimatāṁ kalpalatikā***
She who is the wish-fulfilling creeper for Her devotees.

She is called so because she fulfills the wish of those who worship Her.

(2) *Kalpa* means imperfect or incomplete (i.e., *apūrṇa*).[1] Thus 'Bhaktimatāṁkalpalatikā' means 'those who are imperfect'. For them She is Latā Vistāriṇī. Hence she turns the imperfect devotees into perfect ones.[2]

354. Paśupāśavimocinī

(1) ***paśūnāṁ (abhedajñānarūpavidyāvihinānāṁ) pāśe (=pipāsā aśanāye) viśiṣya mocayati***
She who completely releases the bondage (of thirst and hunger) of the animals [those who do not know the identity of soul (i.e., *jīvātmā*) and the highest soul, i.e., *paramātmā*].

According to this interpretation *paśu*s are those who have not obtained *abhedajñāna*.[1] The word *pāśa* (lit., bondage) is explained thus *pā* = thirst, *aśa* = hunger. The ignorants are called *paśu*s because they possess the desire of eating and drinking only.[2] The

Goddess releases them from these bondages.

(2) The word *paśu* (*avyaya*) means completely[3] and *pāśa* means the noose of Varuṇa. She completely frees her devotees from the noose of Varuṇa.

(3) The word *paśu* properly; *pāśa* the dice; *vi* much and *mocini* the thrower (*samyakpāśān pātayatīti*). The meaning is 'gambling with Śiva', by throwing dices properly, She conquers him.

(4) ***paśupasya (= parśivasya) āśā (= prepsā) yeśāṁ te paśupāśāḥ, tān viśeṣeṇa mocayati (= prāpta śivaṁstanoti)***

Here, the word *paśupa* means *paśuṁ pāti iti* = He who protects the *paśu*s, i.e., Paramaśiva; the *āśā* means desire (i.e., desire to attain). So She emancipates entirely those who desire to obtain Śiva and leads them to Paramaśiva.

(5) ***paśavaḥ (= brahmādisthāvarāntaḥ), teṣāṁ pāśaḥ (avidyā), tāḥ = paśupāśāḥ = tān (śivabhaktyā) vimocayati***

According to this interpretation, all the things beginning with Brahmā down to the tree are *paśu*s as they have the desire of eating and drinking. The word *pāśa* means *avidyā* because it is the only means of bondage.[4] She by means of devotion to Śiva makes them free.

The word *pāśa* also means the modifications of *avidyā*.[5] She by taking them away makes frees her devotees.

355. Saṁhṛtāśeṣapākhaṇḍā

saṁhṛtāḥ (=nāśitāḥ) aśeṣāḥ (=samastāḥ) pākhaṇḍāḥ yayā sā

She by whom all the heretics are destroyed.

The word is explained as *pā* to means 'the meaning of the Vedas' and *khaṇḍa* to mean 'cutting off'. Hence, that in which the meaning of Vedas are abandoned is called *pākhaṇḍa*.[1] Here, one should understand 'Vedas' as the fourteen-fold *vidyā*.[2]

356. Sadācārapravartikā

(1) ***san (=uttamaḥ) ācāraḥ =sadācāraḥ, tasya pravartikā***

She who disseminates the good action (lit., mode of life).

In the preceding name it is explained that she destroys the heretics. Thus she leads to the right action.

(2) The word *sat* (*śataṁ*) also means *śiṣṭānāṃ*, i.e.,'of gentle'. Or of *Brahman*, She guides to observe the percepts enjoined in *karmakāṇḍa* and the *advaita Brahman* in the *jñānakāṇḍa* through the means laid down in the Purāṇas.[1]

357. Tāpatrayāgnisantaptasamāhlādanacandrikā

tapānāṁ (=ādhyātmikādhibhautikādhidaivikākyānāṁ) trayaṁ yasya, tena agninā = tāpatrayāgninā samyak taptānāṁ (=janānāṁ) samyak āhlādanena candrikā

She who is the moonlight that gladdens those tormented by fire of the triple misery.

The word *Tāpatraya* means the triple misery, viz., *ādhyātmika* (belonging to the soul or internal), *ādhibhautika* (belonging to element or external sense-organs) and *ādhidaivika* (belonging to supernatural powers). The 'Agni' means *saṁsāra* he has to suffer from, the triple misery.

358. Taruṇī

nityatāruṇyavatvāt

She is ever young.

She is *anādinidhanā,* free from all the modifications. The *Śruti* says that she is inexhaustible, immortal.[1]

359. Tāpasārādhyā

(1) ***tāpasaiḥ ārādhyā***

She who is worshipped by ascetics.

(2)***tāpaḥ (= tajjanakatvāt saṁsāraḥ), tatra sārabhūtā, ādhyā (= āsamantāt dhyānaṁ) yasyāḥ sā***

According to this interpretation, *tāpa* means *saṁsāra* as it causes (produces) misery, *sāra* = essence, *ā* = deep and *dhyā* = meditation. Thus the name means she whose deep meditation is essential in the *saṁsāra* (world).

360. Tanumadhyā

(1) ***tanuḥ (= kṛśaḥ) madhyaḥ yasyāḥ sā***
She whose waist is slender.

(2) She is the deity famous in the region of Kāñcī[1] (as the consort of Bilveśvara Śiva).

(3) Tanumadhyā is the name of a certain metre (i.e., *samavṛtta*).[2] She is of the form of *tanumadhyā* metre.

361. Tamopahā

tamaḥ (= avidyāṁ) apahanti sā
She who destroyes the darkness.

Tamaḥ = *avidyā* in the form of darkness.[1]

362. Citiḥ

avidyā paripanthi jñānasvarūpā
She is an Intelligence.

Citiḥ is explained as the knowledge opposed to nescience. Or, she is the independent power that is the cause of sustenance of the universe.[1] She keeps alive all sentient beings.[2]

363. Tatpadalakṣyārthā

taditi padena lakṣaṇīyaḥ arthaḥ yasyāḥ sa
She who is denoted by the word *tat*.

The word *tat*, which frequently occurs in the *śrutis* such as '*Tattvamasi*' etc., directly means the *Brahman* as the creator. Hence, that is conditioned *Brahman*. But the Goddess is not meant by direct (expressed) meaning but by indirect meaning which indicates unconditioned *Bhahman*, (hence she is denoted by *Lakṣyārtha*). The relation between both the *Brahman* is 'sameness'.

364. Cidekarasarūpiṇī

(1) ***citā saha ekaḥ rasaḥ svarūpaṁ yeṣāṃ, cideva mukhyaḥ rasaḥ yeṣāṁ tāni = cidekarasāni, cidekārasāni rūpāṇi asyā santi iti***
She who has *cit* only as the essence of Her form.

The name explains that the attributes of bliss, consciousness, etc., are inseparable from Her.[1]

(2) ***cidekarasaṁ (=cinmātrābhimaṁ) rūpaṁ asti asyāḥ***
Whose form is ever non-separated from the *cit*.

In the name Tatpadalakṣyārthā (363) it is said that conditioned and unconditioned *Brahman* have the relation of sameness. Regarding this, doubt may arise. It can be contended that such relation between them is not possible because both are different. The name 'Cidekarasarūpiṇī' is the reply to this. Though the two appear as different (by attributes), at the same time, they are one and the same.

365. Svātmānandalavībhūtabrahmādyānandasantatiḥ

svasyaḥ ātmārūpa yaḥ ānandaḥ tasya lavībhūtā brahmādīnāṁ

ānandanāṁ saṅtatayaḥ (=samyaksamūhāḥ) yasyāḥ sā
She of whose bliss, the totality of the bliss of Brahmā, etc., is but a small part.

Here by Brahmā, etc., one should mean Brahmā, Viṣṇu, Rudra. Their bliss together forms a small part of the bliss of the Goddess. As *TaiUp*, II.8 says, other beings live on a small part of this bliss.

366. Parā

(1) Who is the Highest (from all the three, i.e., three speeches — Paśyanti, Madhyamā, Vaikharī)?

(2) Or *parā* means unmanifested form. The word *parā* is explained in different ways in *TripSidh.*[1]

367. Pratyakcitīrūpā

pratikūlaṁ (=svātmābhimukhaṁ) añcati iti pratīcī = sācasā citī ca =pratyakcitī (avyakta sanjñaṁ brahma) sa eva rūpaṁ yasyāḥ sā
She whose form of consciousness moves toward Her inner self.

Her form is unmanifested *Brahman*.

368. Paśyantī

paśyatīti paśyantī
She who perceives is *paśyantī*, she in these form is otherwise

called *uttīrṇā.*[1]

She is called so because she perceives inside herself without the help of any instrument.

369. Paradevatā

parā (= utkṛṣṭā) cāsau devatā ca
She is the supreme deity.

She is to be worshipped as the chosen ideal (one's own deity).

370. Madhyamā

madhye sthitā madhyamā
She who resides in the midst.

In this condition she is not perceptible in every part as Vaikharī,[1] etc.

371. Vaikharīrūpā

(1) ***viśeṣeṇa kharaḥ (= kaṭhīnaḥ) tasyeyaṁ = vaikharī, śaiva rūpaṁ yasyāḥ***
She who is of the form of *vaikharī* speech.

According to this interpretation, the word *vaikharī* is explained thus: *vi* = much, *khara* = hard. Because this form of speech is gross form (i.e., physical) hence it is *vaikharī*.

(2) ***vai (= niścayena) khaṁ (= karṇavivaraṁ) rāti (= gacchati)***
i.e., *vai* means definitely, *khaṁ* to the ears, *rāti* enters. That which certainly enters the ear.[1]

But according to the *Yogaśāstra*, it is called *vaikharī* because it raises the *vikharvāyu* upward.[2]

372. Bhaktamānasahaṁsikā

bhaktānāṁ mānase (= citte) haṁśīva
She who is like the female swan in the mind of the devotees.

A mythical swan dwells in the Mānasa lake; similarly, She dwells in the mind of her devotees.

373. Kāmeśvaraprāṇanāḍī

kāmeśvarasya (= śivakāmasya) prāṇa nāḍī (=

jīvanādīva)

She is the very vital current of Lord Kāmeśvara.[1]

374. Kṛtajñā

(1) ***kṛte (= sukṛte duṣkṛte) jānāti iti kṛtajñā***

She who knows whatever is done (either good or bad).

According to this interpretation, She is not separated from Agni, Soma, etc., who are witness of good and bad actions.[1]

(2) ***kṛtasya (= upkārasya) jñānena pratupakartrī***

She who rewards the action done by imparting knowledge.

(3) ***kṛtavat jñā (= jñānaṁ) yasyāḥ sā (kṛtajñā)***

According to this interpretation, the word *kṛta* = just as acquired, *jñā* = knowledge, i.e., she possesses the knowledge.

(4) *Kṛta* also means *kṛtayuga*, *jñā* 'knowledge, i.e., perfect knowledge. In the *kṛta* age, the knowledge was perfect knowledge.

(5) Again *kṛta* means a certain side of a dice having 4 points. So she who knows the *kṛta-dyuta*. Hence she always conquers when she casts the dice with Śiva.

She possesses all-pervading knowledge.

375. Kāmapūjitā

kāmena (= man-mathena) pūjitā

She who is worshipped by the God of love.[1]

376. Śṛṅgārarasasaṁpūrṇā

(1) ***śṛṅgārarasena samyak pūrṇā***

Who is completely of the sentiment of *śṛṅgāra*.

(2) The two other *pīṭhas* are referred to in what follows (names Jālandharasthitā and Oḍyāṇapīṭhanilayā — 378 and 379). The names Kāmapūjitā and Śṛṅgārarasasaṁpūrṇā (375 and 376) represent the centres (*pīṭhas*) called Kāmarūpa (Kāmapūjitā) and Pūrṇagiri (by Śṛṅgārarasasaṁpurnā).

(3) The word *śṛṅga* indicates two,[1] *ara* means petal and *rasa* indicates six.[2] Hence the word when combined (i.e., *śṛṅgārarasa*), means the *Anāhata Cakra* which has two groups of six petals. *Saṁ* means frequently and *pūrna* remains, i.e., she

frequently remains in *Anāhata cakra*.[3]

(4) ***śṛṅgaṁ (= pradhānabhūtaṁ) araraṁ (kavāṭaṁ) yasyāḥ sā = śṛṅgārarā, saṁpūrṇena (= brahamaṇā) sahitā= saṁpūrṇā iti śṛṅgārarasasaṁpūrṇā***

Here the word *śṛṅgam* means 'the chief ' and *arana* means 'covering', that is, that which is covered (referring to *avidyā*). And *sa* = with, *sampūrṇa* = perfect (i.e., *Brahman*). Thus if we take *karmadhāraya* here then both the *Brahman*, conditioned (covered by qualities) and unconditioned, are referred to as Her form.

377. Jayā

(1) The Victorious Goddess.

The Goddess as victorious represents the triumph of spirit over its obstacles.

(2) The name also means Jayā deity worshipped on Varāha mountain.[1]

378. Jālandharasthitā

jalandhare (=pīṭha viśeṣe) sthitā iti tathā
She who dwells in the Jālandhara.

At Jālandhara *pīṭha*, she is worshipped under the name of Viṣṇumukhī.[1]

379. Oḍyāṇapīṭhanilayā

oḍyāṇākhyaṁ pīṭhameva nilayo (= vāsasthānaṁ) yasyāḥ sā
She whose dwelling place is the holy seat of *oḍyāṇa*.

380. Bindumaṇḍalavāsinī

bindureva maṇḍalaṁ (= sarvānandmayātmakaṁ cakravālaṁ) tatra vasati sā
She who dwells in the *bindu maṇḍala*.

Here *bindu* is interpreted as *sarvānandmaya cakra* in the *Śrī yantra*. But according to others, the word *bindu* is interpreted as white (*śukla*) and *maṇḍala* as centre which means *brahmarandhra*.

381. Rahoyāgakramārādhyā

rahasi vivikte kriyamāṇaḥ yāgaḥ, cidagnau puṇyādi homāṣṭakarūpo rahoyāga, tasya krameṇa (= prayogeṇa) ārādhyā

She who is propitiated by the gradual offering into the secret sacrifice.

The Lord Śiva and Pārvatī enjoy their company in secret in the thousand-petalled lotus in then *brahmarandhra*. This union is called *rahoyāga* in which eight things such as *puṇya*, *pāpa*, etc., are offered as oblations.[1]

382. Rahastarpaṇatarpitā

rahaḥ tarpaṇena tarpitā

Who is gratified by the (performance of) secret *tarpaṇa*.

This *tarpaṇa* is in the form of mental thinking which is as follows: "I sacrifice the universe from Earth to Śiva in the fire of Saṁvit, ever-burning without fuel and ever-increasing, dispelling the darkness of illusion, the centre from whichever emanates beautiful eyes."

383. Sadyaḥprasādinī

sadyaḥ eva prasīdati sā

She who confers immediate grace.

She immediately becomes gracious when gratified by the sacrifice and oblations done in the manner stated above.

384. Viśvasākṣiṇī

viśvasya sākṣīnī (sākṣādavyavadhānena svarūpātmakabodhena dṛṣṭrī)

She is the witness of the universe. She witnesses the world directly, i.e., without any hindrance, by the knowledge of the Self.

385. Sākṣīvarjitā

sākṣibhyaḥ varjitā

Who is witnessless.

In the preceding name (Viśvasākṣiṇī) it is said that she is the witness of all. Hence She has no other to witness Her. She is the only seer.

386. Ṣaḍaṅgadevatāyuktā

(1) ***ṣaḍ (= avayavakāni) aṅgāni, teṣāṁ devatābhiḥ yuktā (= āvr̥tā)***

She, who is encircled by the deities of the six limbs.

These six limbs are heart, head, tuft, eyes, armour and weapons. She is encircled by the *śakti*s belonging to these limbs.

According to *Jñā*, one should worship these surrounding deities.[1]

(2) ***ṣaḍaṅgānām (= adhiṣṭhātrī) devatā (= maheśvara eva), tena yuktā***

She is accompanied by Maheśvara, the presiding deity of the six limbs.

According to *DeBhP*, these six limbs are explained as *sarvajñatā* (omniscience), *tr̥pti* (sense of completeness), *anādi bodha* (eternal consciousness), *svatantratā* (freedom), *aluptaśakti* (unfading power) and *anantatā* (infinity).[2]

(3) She is accompanied by the presiding deities of auxiliary sciences.

According to this interpretation, the word *ṣaḍaṅga*s means the six *Vedāṅga*s and hence, 'She is joined by the deities of *Vedāṅga*s means that She is of the form of thenVedas.[3]

387. Ṣāḍguṇyaparipūritā

saṇṇām guṇānāṁ (aiśvarya-dharma-yaśaḥ-śrī-jñāna-vairāgyāṇāṁ) samūhaḥ = ṣāḍguṇyaṁ, tena paritaḥ pūritā

She is filled from outside with the six qualities.

These six qualities can be those mentioned by Kāmandaka:[1] peace, war, marching, sitting, encamped, dividing his forces and allies; or the qualities mentioned in the Purāṇas, namely, prosperity, righteousness, fame, beauty (or wealth), knowledge and detachment.

388. Nityaklinnā

nityaṁ (= dayayā) klinnā (= ardrā)

She is the ever-flowing source of compassion.

The name may mean the deity of the third day of the lunar fortnight.[1]

389. Nirupamā

nirgatā upamā (=sādṛsayaṁ) yasyāḥ sā
She who is devoid of (Her) equal.[1]

390. Nirvāṇasukhadāyinī

nirgatam bāṇam (=śarīraṁ) yasmin (tadaśarīraṁ) = nirvāṇaṁ, nirvāṇaṁ (= iyattā anavacchinnaṁ) sukhaṁ-(mokṣākhyaṁ) dadāti sā
She is the giver of the limitless bliss (of release) in which there is no body consciousness.

The word *nirvāṇa* means *nir* = freed, *vāṇa* = (by *bavayorabhedaḥ*), also *bāṇa* = body.[1] In the *Śruti* in the word *girvāṇa* the word is explained as body by the *Vedāntins* and by *Mīmāṁsakas*. Thus the word *nirvāṇa* means without body, i.e., indescribable bliss. She is the giver of that bliss.[2]

391. Nityāṣoḍaśikārūpā

(1) ***ṣoḍśaiva ṣoḍaśikāḥ, nityāśca tāḥ ṣoḍaśikāśca (kāmeśvaryāditripurāntāḥ), tāsāṁ rūpāṇi yasyāḥ sā***
She, who is of sixteen eternal forms (of deities).

The sixteen deities are from Kāmeśvarī to Tripurā.[1] The *Tantrarāja* says that the sixteen deities are the limbs of Lalitā.[2]

(2) The word *ṣoḍaśikā* also means *śoḍaṣī.*

(3) ***nityo (= vikalparahitaḥ) ā (samantāt) ṣoḍaśiko (= grahayāga abhyāsa viśeṣaḥ) yesu (kratuṣu) taiḥ āsmantāt rūpyate (=priyate) sā***
She is pleased by those sacrifices in which the *graha* sacrifice is performed.

According to this interpretation, the word *śoḍaṣikā* means a house where *graha* sacrifice is performed.

(4) She is of the form of *Ṣoḍaśī-mantra.*

392. Śrīkaṇṭhārdhaśarīriṇī

(1) ***śrīḥ (=viṣaṁ) kaṇṭhe yasya saḥ = śrī kaṇṭhaḥ (=śivaḥ) śrīkaṇṭhasyārdhaṁ śarīraṁ asyāḥ***
She, half of whose body is of Śrīkaṇṭha (Śiva).[1]

(2) *śrīkaṇṭhavad ardhe śarīre asyāḥ*
She who has two half-bodies like Śiva.

She has a body of two colours: one half of the body is blue and other half is white.[2] In the case of the goddess, the bright half is Gaurī and the dark half is Kālī.

(3) *śrīkaṇṭhaḥ (= akāraḥ) evārdhaṁ śarīraṁ asyāḥ*
Thus the name means syllable *a* is whose half body.

According to this interpretation, the word *śrīkaṇṭha* denotes the letter *a*, the first one of the Sanskrit alphabet.[3] Hence *a* is the half body of the other letters of speech.[4] The letter *a*, being the first utterance, is the *parā* form which becomes (later on) the *Vaikharī*.[5]

(4) The Goddess has only half a body, the other half is called Śrīkaṇṭha, i.e., the fulfiller (of the half). The same thing is explained in the *SuSaṁ*.[6]

(5) The name also denotes that when we write the letter *a* (i.e., Śrīkaṇṭha), half (*ardha*) of it is like the Kāmakalā.

393. Prabhāvatī

prabhā (= aṇimādyāvaraṇa devatāḥ) tadvatī (= tābhirāvṛtā)
She who is surrounded by Prabhā, etc. (the surrounding by deities).

She is surrounded by luminaries like Aṇimā *devatā*. etc.[1]

394. Prabhārūpā

prabhā (= aṇimādyā devatāḥ) eva svarūpam asyāḥ
She is the form of Prabhā (and other surrounding deities).

Here in this name the identity of the quality and the possessor of it is described.[1]

395. Prasiddhā (well-known)

She who is completely established. This is because She is cognized by everyone as 'I'.[1]

396. Parmeśvarī

paramā (= utkṛṣṭā) ca sā īśvarī (= svāminī) ca

She who is the supreme ruler and the sustainer of the universe.

397. Mīlaprakṛtiḥ

(1) ***mūlasya (śrīvidyāmantrasya) prakr̥tiḥ (karaṇabhūtā)***
She is the cause of the sacred formula, viz., Śrīvidyā.

According to this interpretation, the word *mūla* stands for the *Śrīvidyā mantra* and *prakr̥ti* means origin. She is the form of the two letters — *prakāśa* (i.e., *A*) and *vimarśa* (i.e., *Ha*).

(2) ***mūlaprakr̥ti (= sāṁkhyamata prasiddhā prakr̥ti)***

According to this interpretation, the word *mūla prakr̥ti* means the primordial unchanging cause of all modifications posited by Sāṁkhya.[1]

(3) *Mūla prakr̥ti* means *kuṇḍalinī* as described in *MṛgSaṁ.*[2] The *kuṇḍalinī* is called *mūla prakr̥it* with its seven productions (*mahat*, etc.). So the name according to this interpretation would mean she who is of the form of *kuṇḍalinī* with its seven productions.

(4) The word *mūla* may mean the first and *prakr̥ti* the origin. So each of the five elements from ether to earth, is the origin of the succeeding one and at last of the earth the *Brahman* is *prakr̥ti* (i.e., origin).[3] *Brahman* has the *prakr̥ti* and so He is the root, i.e., the first cause.[4]

(5) Letter *ma* denotes five (the five subtle elements) and *la* three (*avyakta*, *mahat* and *ahaṁkāra*). Hence *Mūla* means eight and *prakr̥ti* means causes. Thus the name would mean eightfold *prakr̥ti*.

398. Avyaktā

(1) ***na vyaktā iti avyaktā***

Imperceptible as the supersensuous reality or the manifestation of *māyā*.

(2) The name means the *avyakta* of Sāṁkhya school in which it is expressed by the words, *pradhāna* or *prakr̥ti* (matter).[1]

(3) The word *avyakta* means *Brahman* as it is said in

Vedāntasūtra, III.2.23: 'That *Brahman* is *avyakta* for the scriptures say so.[2]

(4) *Avyakta* also means Viṣṇu.[3]

399. Vyaktāvyaktasvarūpiṇī

(1) *vyaktaṁ avyaktaṁ ceti svarūpe asyāḥ*
She is of the form of the manifested and the unmanifested.

The word *vyakta* means the category *mahat*, as it was first manifested and also from its greatness. In *avyakta, a* means = on all sides and *vyakta* = manifested, i.e., egoism. She is of both the forms, i.e., that of *mahat* and *ahaṁkāra*.

(2) *Vyakta* is manifested and *avyakta* is unmanifested, i.e., She is both the subjects and not subject to the modifications of elements. Or *vyakta* is *sat* and *avyakta* is *asat*.[1]

(3) *Vyakta* means perishable and *avyakta* means imperishable.[2]

(4) vyaktāvyaktasvarūpinī śamaṣṭivyaṣṭirūpā vā

According to this interpretation, *vyakta* means individual and *avyakta* means collective forms.[3]

(5) Also the word *vyakta* denotes the twenty-three categories and *avyakta,* the supreme *prakṛti.*[4]

(6) The name also means she is manifested in those whose deeds are ripened and not manifested in those whose are bound by the noose of *māyā*.[5]

400. Vyāpinī

vyāpnoti sā
The all-pervading one.

She is called all-pervading because she is the transformation in the form of three *prākṛta sargas*. Or *vyāpinī* means one who pervades the whole universe.

401. Vividhākārā

vividhāḥ ākārāḥ yasyāḥ sā
She who has transformed Herself into various shapes.

These various forms are of *vaikṛta*, *prākṛta*, *sarga* and *kaumārasarga* creations.

402. Vidyāvidyāsvarūpiṇī

(1) ***vidyā (= svātmarūpaṁ jñānaṁ) avidyā (= caramavṛttirūpaṁjñānaṁ) tadubhayasvarūpaṁ asyāḥ***
She who assumes the form of knowledge and ignorance.

The word *vidyā* means the knowledge of self and *avidyā* means the knowledge in the form of last modification (of duality, i.e., just before realisation).[1]

(2) ***vidyā (=caramvṛtti jñānaṁ) avidyā (=bhedabhrāntirūpaṁjñānaṁ) svaḥ (=parabrahmātmakaṁ jñānaṁ) etat trayaṁ rūpaṁ asyāḥ***

The word *vidyā* means pure consciousness or the last psychosis in the *jīva*'s state of bondage which gives final illumination; and *avidyā* means the state of ignorance and bondage and also the confused knowledge of separateness. The word *sva* means knowledge belonging to Supreme *Brahman*.[2] *Rūpa* = these three are Her forms.[3]

403. Mahākāmeśanayanakumudāhlādakaumudī

(1) ***mahanaścāsau kāmeśaḥ ca iti mahākāmeśaḥ, tasya nayane eva kumude, tayoh āhlāde (= vikāse sukhātiśayakṛt) kaumudī (= candrikā iva) sā***
She who is the moonlight that blossoms the *kumuda* (lotus) of the eyes of Mahākāmeśa.

The word, *kaumudī* may mean the full moon of the month of Kārttika.[1]

(2) ***kutsitā mut yeṣāṁ te kumudāḥ (=vaiṣayikāḥ), teṣāṁ āsamantāt hlādāḥ (=mokṣarūpasukhātiśayaḥ) tasya kaumudī (mahākāmeśaṁ pratinayane kumudāhlāda kaumudī)***

The Goddess illumines the pleasure which are enjoyed by sensuous person and which is generated by the leading of them to Lord Śiva.

Ku = inferior, *mud* = pleasure. Hence, according to this interpretation, the word *kumuda*[2] means those who long for worldly pleasures. They are called inferior because their pleasures are mixed with pain.

404. Bhaktahārdatamobhedabhānumadbhānusantatiḥ

bhaktānāṁ hṛdī (=bhāvanīyani) tamāṁsī (=ajñānāni) = bhaktahārdatamāḥ, teṣāṁ bhede (= nāśane) bhānumataḥ (=sūryasya) bhānusantati eva (=kiraṇa paramparā eva)

She is the effulgence of the sun which dispels the darkness of ignorance from the hearts of (Her) devotees.

She is the dazzling sun of knowledge. The darkness of the heart is the ignorance settled there.

405. Śivadūti

śivaḥ dūtaḥ (= sandeśaprāpakaḥ) yasyāḥ sā

Whose messenger is Śiva.[1]

Śivadūtī is also one of the 16 *nityā*s. She is also worshipped as Śivadūtī in the Puṣkara shrine.[2] Also there is a *vidyā* (*mantra*) called Śivadūtī. All these can be meant by the name 'Śivadūtī'.

406. Śivārādhyā

(1) ***śivena ārādhyā***

She is worshipped by Śiva.[1]

(2) She is of the form of *mantra* of four *kūṭa*s worshipped by Śiva.[2]

407. Śivamūrtiḥ

(1) ***śivaḥ eva mūrtiḥ (= svarūpaṁ) yasyāḥ sā***

She who is of the form of Śiva.

There is no difference between Śiva and Śakti.[1]

(2) ***śivaḥ (= maṅgalamayī) mūrtiḥ yasyāḥ***

Whose is the most beneficent form.

(3) ***śiva (= mokṣaḥ) eva rūpaṁ yasyāḥ***

Whose form is the salvation itself.

408. Śivaṁkarī

(1) ***(bhaktaṁ) śivaṁ eva karoti***

She who makes (Her devotee) Śiva himself.

Śivahood being the goal of the seeker of salvation, She lead
seeker to fed it by removing ignorance.

(2) ***śivaṁ (= maṅgalaṁ) karoti sā***
She who causes all that is auspicious.

409. Śivapriyā

(1) ***śivasya priyā***
Beloved of Śiva.

(2) ***śivaḥ priyaḥ yasyāḥ sā***
Śiva is dear to Her.

410. Śivaparā

(1) ***śivāt parā***
She who is beyond Śiva. Because Śiva depends upon Ś

(2) ***śivaḥ pare yasyāḥ sā***
For Her, Śiva is the Highest state. She is fond of revealing
to Her devotees.

411. Śiṣṭeṣṭā

(1) ***śiṣṭāni (=vihitakarmāṇi) iṣṭāni (= priyāṇi) yasyā***
She to whom the right conduct (laid down) in scriptur
dear.

(2) ***śiṣṭaiḥ (= vihita karmabhiḥ) iṣṭā (= pūjitā)***
worshipped by ordained ceremonies.

(3) ***śiṣṭāḥ iṣṭā yasyāḥ sā***
The *śiṣṭas*[1] (wise) are dear to Her.

(4) ***śiṣṭaiḥ (=sajjanaiḥ) iṣṭā (=pūjitā)***

412. Śiṣṭapūjitā

śiṣṭaiḥ[1] ***pūjitā***
She is worshipped by the wise. She is adorned by those wh
controlled their senses and are faithful to the Vedic trad

413. Aprameyā

(1) ***pramātuṁ yogyā prameyā, prameyā na bhava***
aprameyā
Who is immeasurable.

(2) *akāradyaiḥ (= brahmaviṣṇādibhiḥ) prameyā*

According to this interpretation, letter *a* means Brahmā, Viṣṇu or Maheśa and *prameya* = to be known. Thus the name means 'one who is to be known by Brahmā etc.'.

(3) *apsu prameyā (apprameyā)*

According to this interpretation *ap* means 'water' and *prameya*, means 'abiding'. Hence the name means 'She is born in waters'.[1]

414. Svaprakāśā

(1) *svaḥ (= ātmābhinnaḥ) prakāśaḥ yasyāḥ sā*
She is self-luminous.[1]

(2) *susu apsu prakāśaḥ yasyāḥ (sutaptaprakāśa)*
Who shines in pure (celestial) waters.

415. Manovācāmagocarā

(1) *manāṁsi vācaśca = manovācaḥ, teṣām ca agocara (= aviṣayaḥ)*
She is beyond the reach of mind and speech.[1]

(2) *manaśca vācāca = manovāce te ca te āme (= apakve) manovācāme, na manovācāme = a manovācāme tayoḥ agocarā*
Who can be grasped by mind and speech which are not unright (unripe).

416. Cicchaktiḥ

cideva śaktiḥ
The power of consciousness.

This power of consciousness is capable of dispelling ignorance.[1]

417. Cetanārūpā

cetanā eva rūpaṁ yasyāḥ sā
She is of the nature of pure consciousness.[1]

Holy Śaṅkarāraṇya explains it in his commentary called *Vidyāratna* as the *Vimarśa* form.

418. Jaḍaśaktiḥ

jaḍā cāsau śaktiśca
Who is the power of the inanimate.

Jaḍaśakti is a modification of *māyā* which is correlative to creating power of animate world. Hence, the name denotes the creative energy.

419. Jaḍātmikā

jaḍam ātmā yasyāḥ sā

She who as *māyā śakti* appears as the solid world perceptible to us.

420. Gāyatrī

(1) She who is not different from *gāyatrī*. *Gāyatrī* is the metre consisting of twenty-four syllables.[1]

(2) She is of the form of Gāyatrī, i.e., cowherd's daughter who is the younger wife of Brahmā.[2]

(3) The word *gāyatrī* means the mother of the Vedas. The Goddess is inseparable from Gāyatrī. Hence She is called Gāyatrī.[3]

(4) ***gāyataṁ trāyate sā***

One who protects the singer.

421. Vyāhṛtiḥ

Vyāhṛti means utterance or invocation of She is of the form of *vyāhṛti* (a certain *mantra*).[1]

422. Sandhyā

(1) ***samyak dhyāyanti asyām***

The period in which they meditate wholly on Her.

(2) The word *sandhyā* means the idea of non-separation of ourselves and that of Caitanya which is in the sun.[1]

(3) Sandhyā, according to *BhrdSmṛ*, means: "She who is differentiated as Brahman, etc., the witness of action, radiant, the Śakti of Īśvara is called by the wise Sandhyā".[2]

(4) According to Mādhava, the word *sandhyā* means the deity who is to be worshipped at twilight.

(5) Sandhyā means mind-born daughter of Brahmā.[3]

(6) According to *RṇkP*, *iḍā*, *piṅgalā* and *suṣumṇā* are called

Kālī, Lakṣmī and Ekavīrā respectively. Thus the three twilights are identified with three Goddesses and the *nāḍīs*.[4]

(7) According to Dhaumya, a one-year-old girl is called Sandhyā.[5]

423. Dvijavṛndaniṣevitā

(1) ***dvija vṛndaiḥ (= traivarṇika samūhaiḥ) niṣevita (= upasyā)***

She is worshipped by the community of twice-born.

She is worshipped because she is Sandhyā.[1]

(2) ***dvijāḥ (pakṣiṇaḥ iva jīvāḥ), teṣāṁ vṛndena nitarāṁ (= abhedena) sevitā (= saṁbaddhā)***

Three names, Vyāhṛti, Sandhyā, Dvijavṛndaniṣevitā (nos. 421, 422 and 423) indicate the three different states. The first state, viz., waking state is indicated by Vyāhṛti being operation of speech, Sandhyā indicates dreaming state (*svapnaḥ*) as it lies between the other two states. And *dvija* means birds and also like them, *jīva*. As birds exhausted by flight fold their wings and rest in the nest, tired *jīva*s exhausted quit waking and dreaming states and merge into the Supreme *Brahman* in the *suṣupti*.

Thus She is worshipped by all these three states.

424. Tattvāsanā

(1) ***tattvāni (=śivādikṣityantāni ṣaṭtriṁśat) eva āsanaṁ yasyāḥ sā***

Who is seated on the seat of 36 categories.

The categories are thirty-six beginning with Śiva to earth. *Āsana* is a posture called *Yogapīṭha*.

(2) ***tattvāni asyati (= kṣipati) iti***

She who throws (generates) the categories (from Herself).

425. Tat

The word *tat* indicates revolution of mind. The Goddess revolves in the *buddhi* of all. Hence, She is referred to by the word *tat*.

426. Tvam

The word *tvam* signifies the Goddess.

427. Ayī

(1) O (Goddess)

Ayī is the nominative of address to the affectionate mother.

The word is used for sweet and tender invocations.

(2) Ayī means fortunate one.

428. Pañcakoṣāntarasthitā

(1) *pañcakoṣānām antare (= madhye) sthitā*

She resides in the core of the five *koṣa*s (sheaths).

These *pañcakoṣa*s are explained thus : *Pañcakapūjā* is an act of devotion in the worship of *Śrīyantra*. Therein five formulas are to be used and there are five deities. These formulas (i.e., *mantras*) are identical with deities. Hence they are *pañcakoṣa*s, viz., the Śrīvidyā taking *bindu* at centre, Paraṁjyoti, Niṣkalaśāmbhavī, Ajapā, and Mātṛkā.[1] Among these, except Śrīvidyā, the remaining four are worshipped individually and collectively in *śṛṣṭi-cakra*, etc. The Śrīvidyā is in the centre. Thus the Goddess is in the midst of these *koṣa*s.

(2) *pañcānāṁ annamayādīnāṁ koṣānāṁ antare (= madhye ānandamaya koṣe abhedena) sthitā*

She resides as (the *ānandamaya koṣa*) the innermost *koṣa* among the five *koṣa*s.

In our body, there are five sheaths — *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and *ānandamaya*, She is called the fifth *koṣa*, *ānandamaya*.[2]

But according to Śaṅkarācārya, *ānandamaya koṣa* is not *Brahman* and it is enveloped by *annamaya*, etc. In that case the *ānandamaya* is in the form of *citśakti* which is the body of *Brahman*, who is the *prakāśa* itself.[3]

In view that *Brahman* is the support of the *ānandamaya* (*pucchabrahmapakṣa*) name would mean She is in the centre of these five sheaths.[4]

429. Niḥsīmamahimā

niṣkrāntaḥ sīmāmaṁ (sīmāṁvā) niḥsīmā (niḥsīmovā) mahimā yasyāḥ

Whose greatness knows no boundary.

430. Nityayauvanā

She is ever young.

As She is not devoid of *rajas* (menstruation) at anytime, She is ever young.

431. Madaśālinī

madena śālate (= śobhate) evaṁ śīlā

She is shining with rapture.

Made here means the experience of contaminated bliss which is untainted by worldly things.

432. Madāghūrṇitaraktākṣī

madena ghūrṇitāni raktāni ca akṣiṇi yasyāḥ

Whose eyes are reddened and rolled (turned within) by *mada* (rapture).

She has turned Her eyes within to be away from external pleasures.

433. Madapāṭalagaṇḍabhūḥ

(1) *madena pāṭale (=śvetaraktau) gaṇḍabhuvau yasyāḥ*

Whose cheeks are reddish due to rapture.

(2) *madapāṭale (kastūrī puṣpa viśeṣe ca), tadāvatyau gaṇḍabhuvau yasyāh sā*

According to this interpretation, the word *mada* means a kind of flower. Thus the name would mean whose cheeks are decorated with musk (marks) and *pāṭala* flowers (dangling from the ear-tops).

434. Candanadravadigdhāṅgī

candanasya dravena digdhāni (liptāni) aṅgāni yasyāḥ

Whose limbs are anointed by sandal paste.

435. Cāmpeyakusumapriyā

cāmpeya kusumaṁ priyaṁ yasyāḥ sā

Who is fond of the *campaka* flower.

436. Kuśalā

(1) The Expert one.

As she exhibits skill in functions like creation, protection, etc., She is called an expert.

(2) ***kuśaṁ (=jalaṁ) lāti iti***
She who brings water.

(3) ***kutsitaḥ śalaḥ (=candramā) yasyāḥ (agre)***

Even the moon seems faint when compared to Her beauty. *Śala* means the moon.[1]

437. Komalākārā

komalaḥ (=sukumāraḥ) ākāro yasyāḥ
She whose structure is tender.

438. Kurukullā

The deity, Kurukullā.[1] 'Kurukullā' is the deity presiding over the reservoir called *vimarśamaya* between the walls of *cit* and *ahaṁkāra* in the *Śrīcakra*.

439. Kuleśvarī

kulasya īśvarī
The ruler of *kula*.

Kula here means the triad of the measurer, the measurement and the thing to be measured (otherwise called cognizer, cognition and what is cognized *mātṛ*, *māna* and *meya*).

440. Kulakuṇḍālayā

(1) ***kulakuṇḍaṁ (=mūlādhāramadhyagato binduḥ) eva ālayaṁ yasyāḥ***
Whose abode is *kulakuṇḍa*.

'Kulakuṇḍa' is the *bindu* in the centre of the pericarp of the *mūlādhāra*. It can be compared to the narrow opening in the underground stalk of the lotus.

(2) The *ā* (in *ālayā*) means from all sides, i.e., deep, *laya* 'sleep. Hence *kulakuṇḍa* is the place where *kuṇḍalinī* remains in a state of deep sleep.[1] Hence the name would mean she who rests at *kulakuṇḍa*, that is, *kuṇḍalinī*.

441. Kaulamārgatatparasevitā

kaulamārge tatparaiḥ (= āsaktaiḥ) sevitā
She who is worshipped by the followers of Kaulamārga.

442. Kumāragaṇanāthāmbā

(1) ***kumāraḥ (= skandaḥ) gaṇanāthaḥ (= gajānanaḥ) tayoḥ ambā***
The mother of Kumāra (Skanda) and Gaṇanātha (Gaṇeśa).

(2) ***kutsito māragaṇaḥ (=smaravikāra samūhaḥ) yesam, tannāthān ambate (= badhnāti)***

According to this interpretation, *ku* (*kutsita*) = inferior, *māragaṇa* means passional modifications, *nātha* = Lords, *amba* means the binder, i.e., destroyer. Thus it would mean she who destroys the lords of passional modifications.

(3) The word *kumāra* may also mean egoism as Kumāra (i.e., Skanda) is the deity of *ahaṁkāra*.[1] Hence She binds and punishes those who possess the qualities of *ahaṁkāra* (egoism).

443. Tuṣṭiḥ

(1) Who is present as contentment.[1]

The Goddess is always praised under with such names as Tuṣṭi, Puṣṭi, (nourishment) which express wisdom or knowledge (*jñāna*) or steadfastness (*dhairya*), tranquillity (*śama*), benevolence (*kalyāṇa*), beauty, etc.[2]

(2) Tuṣṭi is a deity of the *tīrtha* called Vastreśvara.[3]

444. Puṣṭiḥ (Nourishment)

This is the name of the Goddess worshipped in the *Devadāruvana*.[1] Hence the Goddess is identical with that deity.

445. Matiḥ (Intelligence)

The word *mati* is explained in *VāyP*.[1]

According to *Sūtasaṁhitā*, *mati* is the form of Devī.[2]

446. Dhṛtiḥ

She who is steadfastness. Or, who is also worshipped under the name 'Dhṛtiḥ' in the shrine at Piṇḍāraka.[1]

447. Śāntiḥ

Tranquillity or *śānti* is a certain *kalā* belonging to Vāyu.[1]

According to the *Bṛhatparāśara*, beyond fifteen fingers' breadth from the end of the nose where *jīva* is purified is the *kalā* called *śānti*.

448. Svastimatī

(1) *suṣṭhu astiḥ (= sattā) = svastiḥ, tadvatī*

According to this interpretation, the word *su* means good, *asti* being *mat* = having. Thus the name means she is the Absolute Reality beyond the manifestations that are only empirically real.

(2) The word *svasti* according to Yāska means immortal.[1] According to *Ratnakośa* the word means benediction, benevolence, etc.[2] She may be identical with that.

449. Kāntiḥ

Luminosity or the power of desire.

450. Nandinī

nadayati iti

She is the giver of delight or Nandinī = a cow born in the family of Kāmadhenu. Nandinī also means river Gaṅgā.

She is identical with Gaṅgā, the river.

451. Vighnanāśinī

vighanāṅ nāśayati iti

She who is the remover of obstacles.

She removes all obstacles in the path of attaining the highest knowledge.

452. Tejovatī

tejaḥ asti asyāṁ

She is possessed of effulgence.

This is because she is the supporter of the sun and the moon.[1]

453. Trinayanā

trīṇī (= somasūryāgnirūpāṇi) nayanāni yasyāḥ sā

She who has three eyes.

Her three eyes are the sun, the moon and the fire. The *trinayanā* is also used for *vauṣaṭ* by which gods are to be invoked.

(2) ***trīṇi (pratyakṣānumānaśabdarūpāṇi) nayanāni (= pramāṇāni yasyāḥ)***

The word *nayana* may secondarily mean, means of knowledge, i.e., *pramāṇa*. Thus the *trinayanā*, according to this interpretation, would mean the three modes of knowledge — holy word (*sṛti*), perception (*pratyakṣa*) and reasoning (*anumāna*).[1]

Or *tri* means three and *naya* means path, i.e., She leads those who are entitled to the three paths. These three paths are south, north and the path of *Brahman*.[2]

454. Lolākṣikāmarūpiṇi

(1) ***lolākṣiṇāṁ yaḥ kāmaḥ, rūpiṇi sā***

She is in the form of the *kāma* of beautiful women.

(2) She is in the form of Yogeśvarī, the Deity of Desire.[1]

455. Mālinī

māla asti asyāḥ

She who wears garlands.

Or Mālinī is also called the Deity representing the garland of fifty-one syllables (*mātṛkā*s)

Or Mālinī is the name of the friend of the Goddess.[1]

Or Mālinī is the name of a certain metre.

Or Mālinī is the name of river Mandākinī.[2]

A seven-year-old girl is also called Mālinī.[3]

456. Haṁsinī

(1) ***haṁsāḥ (= yati viśeṣāḥ) asyām abhedena santi iti***

*Haṁsa*s are a particular kind of *saṁnyāsin*s.

Here the Goddess is identified with them.

(2) ***haṁsaḥ (= ajapāmantraḥ) asti asyāḥ***

Haṁsa represents a particular *mantra* inaudible to others. She is of that form.[1]

457. Mātā

(1) The Mother.

As She is the creator of all, She is of the form of *Mātṛkā*.[1]

(2) Mātā is the name of the *mantra* of the Deity Nityā of the tenth day of the lunar fortnight.

(3) According to *PdmP*, Mātā is the deity of Kāyāvarohaṇa place.[2]

(4) Mātā is the name of *lakṣmībīja*.[3] She is of that form.

458. Malayācalavāsinī

malayācale vasati iti tathā
She who dwells on the Malayācala. There She is called Bhagavatī.

459. Sumukhī

(1) ***śobhanaṁ mukhaṁ yasyāḥ sā***
She whose face is beautiful.

Divine knowledge has enhanced the beauty of Her face.[1]

(2) Sumukhī is the name of the deity that is to be worshipped as a subsidiary deity while reciting *Ṣoḍaśī mantra*.

460. Nalinī

Lotus.

She is called so because She has a lotus-like face, eyes, feet, etc. Or of the form of Gaṅgā. She is also called Nalinī because King Nala worshipped Her with unsurpassing devotion, identifying himself with Her at heart.

461. Subhrīḥ

śobhane bhruvau yasyāḥ sā
She who has fine eyebrows.

462. Śobhanā (Saundaryaśīlatvāt)

The beautiful one.

463. Suranāyikā

śurāṇāṁ nāyikā

The queen of gods.[1]

464. Kālakaṇṭhī

(1) ***kālaḥ kaṇṭhā yasya = kālakaṇṭhaḥ tasyeyaṁ kālakaṇṭhī***

She is the wife of Kālakaṇṭha (Śiva).

Kālakaṇṭha is the name of Lord Śiva because his *kaṇṭha* is black with poison.[1] According to *DvP*, of the sixty-eight sacred places, Kālakañjana is the place where Kālakaṇṭha is worshipped.

(2) ***kalaḥ (= madhuro dhvaniḥ) eva kālaḥ, kālaḥ kaṇṭhe yasyāḥ sā***

According to this interpretation, *kāla* means soft low sound and *kaṇṭha* means voice. Hence, whose voice is soft and sweet.

(3) Kālakaṇṭhī here also means the deity created by lord Śiva along with Kālī and Kāparḍinī to kill Dārukāsura.[2]

465. Kāntimatī

kāntiḥ asyāḥ asti iti

She is full of effulgence.

466. Kṣobhiṇī

(parameśvarau sṛṣṭyaunmūkhyena) kṣobhayatīti

Causing agitation. She who agitates *prakṛti* and *puruṣa* to create.

467. Sūkṣmarūpiṇī

(1) ***sūkṣmaṁ rūpaṁ asti asyāḥ***

Who has subtle form.[1]

(2) *Sūkṣma* also is the name of a particular *homa*, as it is described in *TanRāj*. She is of that form.

This name directly refers to second of the Goddess' three forms, *sthūla*, *sūkṣma*, and *parā*.

468. Vajreśvarī

(1) This is the name of the sixth Nityā deity or Goddess worshipped in the shrine at Jālandhara.

(2) Vajrā is the river situated between the eleventh and twelfth wall of *Śrīcakra.*[1]

(3) The Goddess Herself gave the *vajra* to Indra. Hence, She is called Vajreśvarī.[2]

469. Vāmadevī

(1) ***vāmo (= vananīyo) devaḥ, tasyeyaṁ vāmadevī***
She is the wife of Vāmadeva.

The word *vāma* according to this interpretation, means "to be worshipped".[1]

(2) ***vāmena (bhāgena) dīvyati iti vāmadeva, tadabhinnā***
One who shines by the left side. The form '*ardhanārīśvara*' is referred to here.

(3) ***vāmadeva (=sadāśiva vyūhāntargataḥ mūrti viśeṣaḥ) tasyeyaṁ***

She is the wife of Vāmadeva who is one of the forms, *vyūha* of Sadāśiva as described in the *ŚivP*.[2]

(4) ***vāmā (sundarī) ca sā devī ca***
She who is beautiful Goddess.

(5) ***vāmānāṁ (= karmaphalānāṁ) devī (= adhiṣṭhātrī)***
She is the main Goddess of fruits of actions.

(6) ***vāmānāṁ (= vāmācāre ratānāṁ) devī***
She who is the Goddess of followers of Vāmācāra.

This is because the *KālikāP* says that the worshipper ever devoted to that path is called *vāma*.[3]

(7) The Goddess is called Vāmadevī because She is pleased with that path (the *vāmamārga*).[4]

470. Vayovasthāvivarjitā

vayasām avasthābhiḥ vivarjitā
She is devoid of different states of age or life.

As She is eternal, She is exempted from the states of childhood, boyhood, youth, etc.

471. Siddheśvarī

siddhānāmīśvarī

She is the Queen of the *siddhas*.

The *siddhas* are *gorakṣa*, etc.

She is famous by this name in Vārāṇasī.

472. Siddhavidyā

siddhā ca sā vidyā ca
She is the eternal knowledge.

The word, *siddhavidyā* refers to the Śrīvidyā viz., *Pañcadaśī mantra* which itself is eternal. Hence it needs no purification.[1]

473. Siddhamātā

The Mother of *siddhas*.

As She is the protector of all seekers of the Divine Reality, She is called Siddhamātā.

474. Yaśasvini

yaśaḥ asyām asti iti
She who is famous.[1]

She is famous for Her innumerable and incomparable deeds.

475. Viśuddhicakranilayā

viśuddhicakraṁ eva nilayo yasyāḥ sā
Who dwells in the Viśuddhicakra. (*see* Cakra on p. 432)

Hereafter, the Goddess is praised by sixty-two[1] names following the order of *Yoginīnyāsa* under the forms of the seven *yoginī* deities who preside over the seven *cakras*, and whose names begin with the letters *da*, *ra*, *la*, *ka*, *sa*, *ha* and *ya* respectively.

Her abode in Viśuddhicakra is in the pericarp of the sixteen-petalled lotus, where She is worshipped as the Ḍākiṇīyoginī.[2]

476. Āraktavarṇā

āraktaḥ varṇaḥ yasyāḥ sā
Whose complexion is reddish. Ḍākinī is reddish in complexion.

477. Trilocanā

trīṇī locanāni yasyāḥ sā

The three-eyed one. She, as the Ḍākinī, has three eyes.

478. Khaṭvāṅgādipraharaṇā

khaṭvāṅgam ādi yeṣāṁ (caturṇāṁ) madhye, tāni praharaṇāni yasyāḥ sā

Who holds weapons like the club, etc.

The word *khaṭvāṅga* means a bed post or a rod with a skull top. Sword, trident and shield (*cāmara*) are Her other weapons.

479. Vadanaikasamanvitā

ekena vadanena samanvitā

Having one face.

480. Pāyasānnapriyā

pāyasaśca tadannaṁ ca, tat priyaṁ yasyāḥ sā

She who likes food prepared with milk.

481. Tvaksthā

tvaci (= dhātau) tiṣṭhati iti

She who presides over the organ of touch, i.e., skin.

482. Paśulokabhayaṁkarī

paśavaḥ (= advaitavidyāvihīnāḥ) te eva lokāḥ, teṣāṁ bhayaṁkarī

She who creates fear in those who are ignorant of the true identity of soul and God.[1]

483. Amr̥tādimahāśaktisaṁvr̥tā

amr̥tākhyā (śaktiḥ) ādiḥ yāsāṁ, tābhiḥ (ṣoḍaśabhiḥ) mahāśaktibhiḥ saṁvr̥tā

She is surrounded by Mahāśaktis beginning with Amr̥tā, etc.

In *Viśuddhi-cakra*, there are sixteen petals, and there are sixteen great *śaktis* from Amr̥tā to Akṣarā who are seated on each of these petals.[1]

484. Ḍākinīśvarī

She is the ruler named as Ḍākinī.

She who is described from name no. 375 up to no. 483 (Kāmapūjitā to Amr̥tādimahāśaktisaṁvr̥tā).

485. Anāhatābjanilayā

anāhatābjaṁ (tatkarṇikā) eva nilayaḥ yasyāḥ sā
She who abides in the *anāhata* lotus (centre) (*see* Cakra on p. 431).

Anāhata centre is located in the heart which has twelve petals, exposing the first twelve consonants (क् to ठ्).

Here resides *yoginī* called Rākinī.

486. Śyāmābhā

(1) ***śyāmā ābhā yasyāḥ sā***
Who is of dark complexion.

(2) ***śyāma (= ṣoḍaśārvāṣikī), tayā tulyā ābhā yasyāḥ sā***
She who appears like a damsel of sixteen years.

487. Vadanadvayā

vadanayoḥ dvayaṁ yasyāḥ sā
She who has two faces.

488. Daṁṣṭrojjvalā

daṁṣṭrābhiḥ ujjvalā
Shining with tusks (like that of a boar).

489. Akṣamālādidharā

akṣamālā ādiḥ yeṣāṁ teṣāṁ āyudhānāṁ dharā
She who wields weapons like *akṣamālā*, etc.

490. Rūdhirasaṁsthitā

rudhire saṁsthitā
Who presides over blood.

491. Kālarātryādiśaktayaughavṛtā

kalarātriḥ ādiḥ yāsāṁ tāsāṁ śaktināṁ oghena vṛtā, (patreṣu veṣṭitā)
She is surrounded by the group of *śakti*s beginning with *kālarātri*, etc.

Kālarātrī is the name of a certain *śakti* which is said to be causing destruction.[1] There are twelve *śakti*s[2] beginning with *kālarātri*, seated one on each petal of *Anāhata cakra*.

492. Snigdhaudanapriyā

snigdhāḥ (= dhr̥yukta) odyanaḥ priyo yasyāḥ sā
Who likes *ghī*-rice (a food prepared in *ghī*).

493. Mahāvīrendravaradā

(1) ***mahāvīraśca (=prahlādaḥ) indraśca =mahāvīrendrāḥ tābhyāṁ varaṁ dadāti sā***
She who granted boons to Mahāvīra, i.e., Prahlāda and Indra.

(2) The word *vīra* when split as *vi* + *īrā* means (*vi*) many excited (*īrā*) or intoxicated (*ira*); both together mean, the trained orators gifted with eloquence.

(3) Mahāvīra means a kind of vessel used in the *soma* sacrifice.[1] By Lakṣaṇā, the word Mahāvīra is used to mean those who are continuously drinking the nectar of *Brahman* and Indra means those who directly realise the *Brahman*.[2]

(4) The word Vīrendra means those who realise the fourth state (*turīya*) in the other three states.[3]

According to the first interpretation, Mahāvīra means Prahlāda and Indra refers to Śakra, the lord of Lords. According to the *DvP* (Book IV), Indra and Prahlāda praised the Goddess after their fight which lasted for hundred divine years and eventually She granted them boons.[4]

494. Rākiṇyaṁbāsvarūpiṇī

rākiṇyāḥ ambāyāḥ svarūpaṁ asyāḥ
Who appears in the form of Mother Rākinī,[1] who is seated in the midst of the *anāhata cakra*.

495. Maṇipūrābjanilayā

maṇipūrākhyaṁ abjaṁ nilayaḥ yasyāḥ sā
Whose abode is Maṇipūrābja (*cakra*).[1] (*see* Cakra on p. 430).

496. Vadanatrayasaṁyutā

vadanānāṁ trayeṇa saṁyutā

She is endowed with three faces. The Goddess residing in *maṇipūra* has three faces.

497. Vajrādikāyudhopetā

vajrādikaiḥ āyudhaiḥ upetā
She who possesses weapons like vajra.

She holds four weapons specified as *vajra*, *śakti*, *daṇḍa* and *abhaya* in Her four hands.

498. Ḍāmaryādibhirāvṛtā

ḍāmaryādibhiḥ (śaktibhiḥ) āvṛtā
She is surrounded by the *śakti*s like Ḍāmarī.

There are ten *śakti*s from Ḍāmarī to Phaṭkāriṇī.[1]

499. Raktavarṇā

raktaḥ varnaḥ yasyāḥ sā
Whose complexion is of blood-red colour.

500. Māṁsaniṣṭhā

māṁsa nitarāṁ tiṣṭhati sā
She who presides over the flesh.

501. Guḍānnapritamānasā

(guḍenamiśramannaṁ) = guḍānnaṁ, tena prītaṁ mānasam yasyāḥ sā
She who is fond of food mixed with jaggery.

502. Samastabhaktasukhadā

samastebhyaḥ bhaktebhyaḥ sukhaṁ dadāti sā
She is confers happiness on all who are devoted to Her.

503. Lākinyambāsvarūpiṇī

lākinyāmbāyāḥ svarūpaṁ asyāḥ

Who is of the form of mother Lākinī[1] (described in the above nine names from Rākiṇyaṁbāsvarūpiṇī to Samastabhaktasukhadā (494 to 502).

504. Svādhiṣṭhānāmbujagatā

svādhiṣṭhānākhyaṁ ambujaṁ gatā (=prāptā)

She resides in the Svādhiṣṭhāna lotus.[1] (*see* Cakra on p. 429).

505. Caturvaktramanoharā

caturbhiḥ vaktraiḥ manoharā
She appears attractive with four faces. Kākinī has four faces.

506. Śūlādyāyudhasampannā

śūlādibhiḥ āyudhaiḥ sampannā
She is armed with weapons like the trident.

There are four weapons of Kākinī, viz., a trident, a noose, a skull and an elephant-hook (*aṅkuśa*).

507. Pītavarṇā

pītaḥ varṇaḥ yasyāḥ sā
She who is yellow (golden) in hue.

508. Atigarvitā

ati garve yasyāḥ sā
Who is very proud of Herself.

The Goddess is called Manoharā in name 505. She is very proud of Her beauty and other qualities.

509. Medoniṣṭhā

medasi niṣṭhā (= sthitiḥ) yasyāḥ sā
She who presides over *medas* (i.e., fat).

510. Madhuprītā

madhunā (= kṣaudreṇa madyena vā) prītā
She who is fond of honey.[1]

Madhu also means liquor. The Goddess is fond of liquor also.

511. Bandhinyādisamanvitā

bandhinyādibhiḥ samanvitā
She is surrounded by the *śakti*s like Bandhinī, etc.

There are the six deities from Bandhinī to Laṁboṣṭhī[1] (i.e., from *ba* to *la*).

512. Dadhyannāsaktahṛdayā

dadhnā annaṁ dadhyannaṁ, tasmin āsaktaṁ

hṛdayaṁ yasyāḥ sā
Whose heart delights in the food mixed with curd.

513. Kākinīrūpadhāriṇī

kākinyā rūpaṁ (= svarūpaṁ) dhārayati iti tathā
She who assumes the form of Kākinī[1] *yoginī*.

514. Mūlādhārāmbujārūḍhā

mūlādhārākhye ambuje āruḍhā (= sthitā)
She who has ascended the *Mūlādhāra* lotus.[1] (*see* Cakra on p. 428).

515. Pañcavaktrā

pañca vaktrāṇi yasyāḥ sā
She who has five faces.

516. Asthisaṁsthitā

asthiṣu saṁsthitā
She who presides over the bones.

517. Aṅkuśādipraharaṇā

aṅkuṣādīni (catvāri) praharāṇi yasyāḥ sā
Who uses the weapons like the elephant hook.

The four weapons of Sākinī are elephant hook, lotus, book and the finger sign called *jñānamudrā*.

518. Varadādiniṣevitā

varadādibhiḥ (= catasṛbhiḥ) śaktibhiḥ niṣevitā

She is attended by (the four) *śakti*s seated around the *yoginī* Sākinī. These are Varadā, Śrī, Śaṇḍā and Sarasvatī.

519. Mudgaudanāsaktācittā

mudga (miśrite) odane āsaktaṁ cittaṁ yasyāḥ sā
Who is fond of cooked rice mixed with pulses (*mudga*).

520. Sākinyambāsvarūpiṇī

sākinyambāyāḥ svarūpaṁ asyāḥ
Who is of the form of Mother Sākinī.[1]

521. Ājñācakrābjanilayā

ājñācakrābjameva nilayo yayāḥ sā
Whose abode is *Ājñā-cakra.*[1] (*see* Cakra on p. 433) Here, the Goddess is called Hākinī.

522. Śuklavarṇā

śuklaḥ varṇaḥ yasyāḥ sā
Whose complexion is white.

523. Ṣaḍānanā

ṣaṭ ānanāni yasyāḥ sā
Who has six faces.

524. Majjāsaṁsthā

majjāyāṁ samyak tiṣṭhati sā
Who presides well over the marrow.

525. Haṁsavatīmukhyaśaktisamanvitā

haṁsavatyeva mukhyā (mukhe bhavā mukhyā = ādiḥ) yayoḥ tābhyāṁ śaktibhyāṁ samanvitā

She is endowed with the *śakti*s of which Haṁsavatī is the major one. These are two *śakti*s, Haṁsavatī and Kṣamāvatī.

526. Haridrānnaikarasikā

haridrā (miśre) anne eko (= mukhyo) raso (= rasavattābuddhiḥ) yasyāḥ sā
Who has much liking for the food prepared with (the flavour of) turmeric.

527. Hākinīrūpadhāriṇī

hākinyāḥ rūpaṁ dhāryituṁ śīlaṁ asti asyāḥ
She who appears in the form of Hākinī.[1]

528. Sahasradalapadmasthā

sahasradalapadme tiṣṭhati iti
Who abides in the *sahasradala* lotus (*see* Cakra on p. 434).

Sahasrāra is the other name of this centre. It has thousands of (innumerable) petals. It is located in the skull above the other six centres. Here the Goddess is called Yākinī.

529. Sarvavarṇopaśobhitā

(1) ***sarvaiḥ varṇaiḥ upaśobhitā***
She shines with all the colours.

The Goddess has all colours like rosy, black, red, yellow, etc. Hence She is brilliant with all colours as a variegated Deity.

(2) ***sarvāṇi (=akārādikṣakarāntāni) varṇāni (=akṣarāṇi) yāsāṁ, tābhiḥ (amṛtādikṣamāvatyantābhiḥ śaktibhiḥ) up (= samipe) śobhitā (= āvṛtā)***

She is surrounded by the fifty deities representing the fifty mystic syllables (from *a* to *kṣa*) on the petals (around Her).

530. Sarvāyudhadharā

sarveṣām āyudhānāṁ dharā (= dhāryitrī)
She is the holder of every kind of weapon.[1]

531. Śuklasaṁsthitā

śukle (= vīrye) samyak sthitā
Who presides over the semen.

According to the *Bhaviṣyottara Purāṇa*, *śukla* is the name of a kind of meditation at the time of sexual enjoyment.

532. Sarvatomukhī

sarvataḥ (= sarvāsu dikṣu) mukhāni yasyāḥ sā
She whose faces are in every direction.[1] There is no place where Her faces are not present.

533. Sarvaudanapritacittā

sarvairapi odanaiḥ prītaṁ (= tuṣṭaṁ) cittaṁ yasyāḥ sā
Whose mind is pleased with all kinds of food.

534. Yākinyambāsvarūpiṇī

yākinyākhyāyāḥ ambāyāḥ svarūpaṁ asyāḥ
Whose form is that of Mother Yākinī.[1]

535. Svāhā

(1) She is of the form of Svāhā.

Svāhā is the word uttered when an oblation is offered in the sacrificial fire intended for a deity.[1]

(2) *su āheti or svaṁ āheti iti*

The name also means *su+āh* = *svāhā*, i.e., addressing in a good manner or *sva+āḥ* = *svāhā* one's own self.

(3) *suṣṭhu āhūyate anayā iti*

The formula by which oblation is offered nicely.

(4) *svān (= svakīyān) ājīhīte (= gacchati) svīyatvena samyak jānāti iti*

She who appears before Her devotees and accepts them as Her own.

(5) Svāhā is the *śakti* of fire and the mother of Kārttikeya (or the wife of Śiva in the form of fire).

536. Svadhā

(1) *suṣṭhu ādhīyate anayā*

The formula by which the libation is well-placed.

(2) *suṣṭhu aṁ (viṣṇuṁ) svān vā dadhāti (=poṣayati) iti*

The name in the above compound is splited as *sv+a+dhā* and *sva+dhā* which means (1) She who nourishes (protects) well the Viṣṇu and she who nourishes her own person. (2) *sva+ dhā* also means the presiding deity of the holy shrine at Maheśvara.

537. Amatiḥ

na matiḥ amatiḥ

She is devoid of intelligence.

Here the word *amati* means nescience. According to the commentator Durgabhaṭṭa, in the *Nirukta* the word *amati* is explained to mean the knowledge of the self.

Amati may refer to the insentient creation which was devoid of intelligence. She is the source of insentient creation; hence, She is called Amati.

538. Medhā

Intelligence.

(1) The next creation was sentient. Hence, the Goddess is accompanied by intelligence.

(2) Medhā means individual intelligence.[1]

(3) She preserved the Vedas and other teachings. Hence, she is Medhā.[2]

(4) According to the *PdmP*, the deity called Medhā is worshipped in the country of Kāśmīra.

539. Śrutiḥ

(1) She who is of the form of scriptures — the four Vedas, viz., *Ṛgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*.[1]

(2) She who is the knowledge in the form of hearing (*śrāvaṇātmakajñāna*).

540. Smṛtiḥ

(1) She is of the form of *smṛtis* (i.e., traditional codes).

(2) She is the knowledge in the form of recollection.[1]

541. Anuttamā

(1) ***na vidyate uttanā yasyāḥ sā***

She is so-called because no one else could be thought superior to Her.[1]

(2) ***na nutta (parapreritā) mā (= buddhiḥ aiśvaryaṁ vā) yasyāḥ***

According to this interpretation, the word *anutta* means not depending and *mā* means intelligence or dominion. Hence she is one whose power or knowledge is not derived from any other source but is self-possessed.

542. Puṇyakīrtiḥ

puṇyā (= puṇyapradā) kīrtiḥ yasyāḥ sā

She whose glory is the purifier. Her glory purifies Her devotees.

543. Puṇyalabhyā

(prāktanaiḥ) punaiḥ labhyā

She who is attained through righteousness.

The word *puṇya* means the merit earned by austerities in the previous birth.

544. Puṇyaśravaṇakīrtanā

puṇye (vihitakarmarūpe) śravaṇakīrtane yasyāḥ sā

Hearing of whom and praising whom is holy, i.e., whose acts and achievements described in words confer holy merits when they are narrated or listened to.

545. Pulomajārcitā

pulomjayā (= indraṇyā) arcitā

She who is worshipped by Indrāṇī.[1]

546. Bandhamocanī

bandhaṁ mocayati sā

She who removes the bondages.

Here the word *bandha* means the bond of ignorance or prison.[1]

547. Bandhurālakā

bandhurā (unnatānatā) alakāḥ (= cūrṇakuntalāḥ) yasyāḥ sā

Who has curly hair.

The name ‘Bārbarālakā is accepted by tradition (by *saṁpradāya*).

548. Vimarśarūpiṇī

(1) ***vimarśaḥ eva rūpaṁ (śaktiḥ) yasyāḥ sā***

She who is in the *vimarśa* form.[1]

According to this interpretation, *vimarśa* means the first vibration of *parabrahman* who is in the *prakāśa* aspect.

(2) ***vimarśaḥ (vācakaḥ śabdovā) sa eva rūpaṁ (nirūpakaṁ) nirūpyaṁ vā asyāḥ***

According to this interpretation, the word *vimarśa* means significant words or speech by which She is described.[2]

549. Vidyā

She is called so because she is the *vidyā* which confers salvation.[1]

Or, *vidyā* means a certain kind of *kalā* which is in the light, i.e., *tejas*.[2]

550. Viyadādijagatprasūḥ

viyad ādiḥ yasya, tat etādṛsaḥ jagataḥ prasūte sā
She who gave birth to the entire universe beginning with the other.[1]

551. Sarvavyādhipraśamanī

sarveṣāṁ vyādhīnāṁ praśamanī
She who cures each and every disease.

Vyādhi includes old age too.

552. Sarvamṛtyunivāriṇī

sarvamṛtyūn nivārayati iti tathā

She who wards off all (types of) deaths,[1] i.e., accidental death, natural death and untimely death.

553. Agragaṇyā

(1) ***agre (= prathamataḥ) gaṇyā (= gaṇayitum-arhā)***
She who is fit to be counted first as She is the eternal cause of all worlds.

(2) ***agre ca sā gaṇyā ca (= gaṇaṁ labdhrī)***

One who is head (of all), i.e., foremost and one who has got the *gaṇa*s. She is the foremost lord of *gaṇa*s.

554. Acintyarūpā

cintayitum aśakyaṁ rūpaṁ yasyāḥ sā
She whose form is unthinkable.

The Goddess is *nirguṇa*, i.e., free from connections with the qualities. Hence, She is of unthinkable form.

555. Kalikalmaṣanāśinī

kalau kalmaṣasya nāśinī
She who destroys sin in the *kaliyuga*.

She puts an end to the sin which necessarily predominates in the *kālī* age. Recitation of Her holy names is referred to here.[1]

556. Kātyāyanī

katasya (= ṛṣeḥ) apatyaṁ strī iti kātyāyanī
Kātyāyanī is the name of the daughter of *ṛṣi* Kata.

The name 'Kātyāyanī' indicates here the deity in the collective form of the lustre of all the gods.[1] Also, Kātyāyanī is the name of the Goddess who presides over the Oḍyāṇapīṭha.[2] The *DvP* states that *ka* means Brahmā, head and philosopher's stone. As she supports or rests upon them, She is called Kātyāyanī.[3]

557. Kālahantrī

kālasya (= mṛtyoḥ) hantrī
She is the destroyer of Time (i.e., death).

Kāla is the killer of all. But She destroys *kāla* itself.[1]

558. Kamalākṣaniṣevitā

kamalākṣeṇa (= viṣṇuna) nitarāṁ sevitā (= upāsitā)
She is worshipped by the Lotus-eyed (Viṣṇu).[1]

559. Tāmbūlapūritamukhī

tāmbūlena pūritaṁ mukhaṁ yasyāḥ sā
She whose mouth is filled with betel.

560. Dāḍimīkusumaprabhā

dāḍimīkusumasyeva prabhā yasyāḥ sā
Who is of the hue of a pomegranate flower.

561. Mṛgākṣī

mṛgasya iva akṣiṇī yasyāḥ sā
She whose eyes are like those of a fawn.

562. Mohinī

(1) She who is of enchanting beauty.[1]

(2) The deity, at the time of churning of the Milky Ocean, took the fascinating form of Mohinī and that deity resides on the bank of the river Pratarā.[2]

563. Mukhyā

mukhe (= sarvādau) bhavā mukhyā
The first born.[1]

564. Mṛḍānī

mṛḍasya iyam

The wife of Mṛḍa. Mṛḍa is the name of Lord Śiva as the giver of happiness.[1]

565. Mitrarūpiṇī

(1) ***mitrāṇāṁ (= sūryāṇām) iva rūpam asyāḥ***
She is of the form of twelve suns.

Mitra means twelve suns.

(2) She is called so as She is friendly to Her devotees.

566. Nityatṛptā

(1) ***nityaṁ (= sarvakālaṁ) tṛptā***
She is eternally contented.

(2) Or ***nityena (= svarūpānandena) tṛptā***
She is immersed in Her own true nature of bliss.

567. Bhaktānidhiḥ

bhaktānāṁ nidhiriva nidhiḥ
She is a treasure for Her devotees.

As she fulfils the desires of the devotees in time, She is called Bhaktanidhi.

568. Niyantrī

She who controls the universe.

569. Nikhileśvarī

nikhilasya (kṛtsnaprapañcasya) īśvarī
Who is the supreme ruler of all the worldly existence.

570. Maitryādivāsanālabhyā

maitryādibhiḥ vāsanābhiḥ labhyā
She is attained by ideas like friendship, etc.

There are four *vāsanā*s, viz., friendship, compassion, complacency and indifference (Maitrī, Karuṇā, Muditā, and Upekṣā).[1]

571. Mahāpralayasākṣiṇī

mahāpralayasya sākṣiṇī
She is the witness of the great dissolution.

When Maheśvara performs his violent dance (*tāṇḍava*) Brahmā, Viṣṇu, etc., perish and She alone remains as the witness of that.[1]

572. Parāśaktiḥ

(1) ***parā (= utkṛṣṭā) ca sā śaktiśca***
She is the supreme power.

(2) In the body there are ten ingredients (*dhātu*s) of them, the last (the tenth) is called Parāśakti.[1]

(3) 'Parāmantra' is also called 'Parāśakti'. She is of the form of *śakti* of Parāmantra.

573. Parāniṣṭhā

parā cāsau niṣṭhā ca
The Supreme End.

Parāniṣṭhā also means a certain kind of knowledge. And this alone is the goal of all desires and all worlds.[1] This type of knowledge called Parāniṣṭhā is described in the *SūtGī.*[2]

574. Prajñānaghanarūpiṇī

prakṛṣṭena jñānena ghanaṁ rūpaṁ asyāḥ
She who is the totality of knowledge.

Pra here means superior, i.e., different from mental modifications; *jñāna* = the eternal wisdom and *ghana* means concentrated, i.e., totally free form nescience. The Goddess has such form which is concentrated knowledge free from nescience.[1]

575. Mādhvipānālasā

mādhvyāḥ pānena alasā
She who is calm by drinking wine (grape wine).

The word *mādhvī* means the wine made up of grape juice.

576. Mattā

(1) ***madena matta***
Intoxicated.

She is calm and cool, being perfectly and introvert. She is like the intoxicated one.

(2) *Matta* means 'I', i.e., state of egoism. She is ego-consciousness of Paramaśiva.

577. Mātṛkāvarṇarūpiṇī

(1) ***mātṛkāṇāṁ varṇāḥ eva rūpaṁ asyāḥ***
She has the form like that of colours of *mātṛkā*s (letters of the alphabet).

Different colours of different letters are described in the *SanatkumāraSaṁ*[1] and the Goddess is in the form of these different colours.

(2) ***(ekapañcāśat) mātṛkāvarṇā eva rūpamasyāḥ***
According to this interpretation, the fifty-one syllables from *a* to *kṣa* are Her forms.

(3) ***mātṛkāvarṇā eva rūpā (= nirūpakā = vācakā) asyāḥ***
All the letters of *mātṛkā*s indicate Her form.[2]

(4) She is of the form of *akṣamālā*.[3]

(5) ***mātṛkāvarṇām rūpayati (=janayati) iti***
She creates the letters.

As the letters are originated from the *icchā śakti* belonging to Śiva in His *anuttara* aspect, She is called the creator of the letters.

578. Mahākailāsanilayā

(1) ***mahākailāsa eva nilayo yasyāḥ sā***
Whose abode is the great Kailāsa.

Mahākailāsa is the place which is far beyond what is ordinarily known as Kailāsa. It is described in *ŚivaP* and other Purāṇas as the abiding place of Paramaśiva.

(2) Also Mahākailāsa means the *Kaliāsa prastāra*[1] of *Śrī-cakra*.

This is called Mahākailāsa because Vaśinī and other Nityā deities which belong to other *prastāra*s, have no place in this one.

(3) The word also means the *sahasrāra* which is in the *brahmarandhra*.[2]

579. Mṛṇālamṛdudorlatā

mṛṇālavat mṛdvataḥ dorlatā yasyāḥ sā
Whose arms are as delicate as the fibre of lotus stalk.

580. Mahanīyā

She is worthy to be honoured.

581. Dayāmūrtiḥ

dayaiva mūrtiḥ (= svarūpaṁ) yasyāḥ

Who is the personification of compassion. Moreover, She is the Goddess of mercy.

582. Mahāsāmrājyaśālinī

mahatāṁ sāmrājyena śālinī

She is resplendent, being the possessor of the wide empire of 'Mahākailāsa'.

583. Ātmavidyā

(1) She is the spiritual knowledge.

She is identical with the Ātmavidyā or realisation of Self as the Highest Divine Reality.

(2) Ātmavidyā also means eight-syllabled *mantra*.

584. Mahāvidyā

(1) ***mahatī cāsau vidyā ca***

The sublime science.

She is called so because she removes all sorrows and obstacles.

(2) Mahāvidyā also means the *mantra* called Vanadurgā. She is of that form.

585. Śrīvidyā

śrī yuktā vidyā

She is the Śrīvidyā, i.e., of the form of *Pañcadaśī mantra*.

586. Kāmasevitā

(1) ***kāmaḥ (= mahākāmeśaḥ) tena sevitā (= upāsitā)***

She is worshipped by Kāma. Kāma means Mahākāmeśa.

(2) ***kāmaḥ (anaṅgaḥ) tena sevitā***

Who is attended by Manmatha (i.e., God of love).[1]

587. Śrīṣoḍaśākṣarīvidyā

(1) ***ṣoḍaśānām akṣarāṇāṁ samānāraḥ = ṣodaśākṣarī***

śrīyuktā ca ṣoḍaśākṣarī ca sā vidyā ca iti tathā

She who is in the form of the holy formula of sixteen syllables. Though *Gauḍapāda Sūtra* (67) states that this *mantra* consists of twenty-eight syllables yet there will be no contradiction if the *mantra* is divided into three divisions and if some more syllables are added between the divisions.

(2) ***śrī iti ṣoḍaśaṁ akṣaraṁ yasyāṁ tādṛśī ca sā vidyā ca***

The name according to this interpretation means the *Vidyā* (*mantra*) in which *śrīṁ* is the sixteenth syllable.

588. Trikūṭā

trayāṇāṁ kūṭaṁ (= samūhaḥ) yasyāṁ sā

She who has three peaks.

This triad may be of Brahmā, Viṣṇu, and Īśvara or of three *avasthā*s (*jāgrat*, *svapna* and *suṣupti*), the three seats (*pīṭha*s) of important places, the three worlds, qualities.

Trikūṭā also means the three *kūṭa*s, viz., Vāgbhava, Śakti and Madhyakūṭa.

589. Kāmakoṭikā

kāmaḥ (= paraśivaḥ) eva koṭiḥ (ekadesaḥ) yasyāḥ sā

She whose 'Paraśiva' is a mode.

She who is not different from Paraśiva. Because the qualities of Paramaśiva with 'Devī' is *Brahman* itself.

590. Kaṭākṣakiṅkarībhūtakamalākoṭisevitā

kaṭākṣasya kiṅkarībhūtābhiḥ kamalānāṁ koṭibhiḥ sevitā

She is attended by millions of Goddesses of wealth and beauty) subdued by Her mere glances.

591. Śiraḥsthitā

sirasi (= brahmaundhre) sthitā

She resides in the head.

She resides in the *brahmarandhra*, assuming the form of the *guru* of a devotee.

592. Candranibhā

Who is as brilliant as the moon.

There is a moon beneath the *brahmarandhra* and that is the third division of the *vidyā* called *pañcadaśī*.

593. Bhālasthā

bhāle (bindurūpeṇa) tiṣṭhati sā
She who resides on the forehead (as the *bindu* of the *mantra* Hṛllekhā is to be meditated in the centre of the forehead).

594. Indradhanuḥprabhā

indrasya dhanuṣaḥ prabhā iva prabhā yasyāḥ sā
She shines in the colours of the rainbow.

That is to say, she appears as the lunar digit (*ardhacandrākāra*) above which there is a *bindu*.[1]

595. Hṛdyasthā

(1) ***hṛdaye tiṣṭhati sā***
She who abides in the heart.

She resides in the heart of Her devotee as the object of meditation.

(2) *Parābīja* is called *hṛdaya* and She dwells in it.

(3) *Hṛdaya* also means an Upaniṣad called. 'Parameśvarahṛdaya'.

(4) *Hṛdaya* also means the seed of the universe because it is the seed of all.[1] She is there in that seed.

596. Raviprakhyā

ravisadṛśā
She resembles the Sun.

In the heart there is a solar disc which is the second division of *vidyā* (*Pañcadaśī mantra*). She resembles it.

597. Trikoṇāntaradīpikā

(1) ***trikoṇāsyāntare (= madhye) (dīpavat) dīpikā***
She is the light within the triangle (in the *mūlādhāra*).

In the pericarp of the *mūlādhāra* there is a triangle where there is a sphere of fire which is the first division of *pañcadaśī*.[1]

(2) ***trīnkoṇām tadantare ca (= tanmadhyasthite) svadakṣiṇavāmarekhe ca iti purapañcakaṁ) dīpayati (=prakāśayati)***

One who illumines the five *pura*s (cities) in the form of the three angles of the main triangle (of *śrīyantra*) and the two lines on the left and right of the Goddess.

598. Dākṣāyaṇī

(1) ***dākṣasya apatyaṁ strī***
The daughter of Dakṣa.

This name indicates Her incarnation as *satī*. Or She is the form of constellations.[1]

(2) Dākṣāyaṇa is a sacrificial rite in which the performance of Darśa and Pūrṇamāsa is repeated so that the Goddess is of that form.

599. Daityahantrī

daityānāṁ hantrī
The killer of Demons.

She is in the habit of destroying demons like Bhaṇḍa. The Goddess is here praised as the destroyer of evil forces in the world.

600. Dakṣayajñavināśinī

dakṣasya yajñaṁ vināśayituṁ śīlam asyāḥ
She is the destroyer of the sacrificial rite of Dakṣa.

Dakṣa is the name of Prajāpati, Dakṣa was also a king who was said to be the incarnation of Prajāpati.[1] Though Śiva destroyed the sacrificial rite, the Goddess was the instrument of it (i.e., *nimitta*). Hence, She is called the destroyer of sacrificial rite of Dakṣa.[2]

601. Ḍarāndolitadīrghākṣī

(1) ***dharaṁ (īṣad) yathā syāt tathā āndolitāni (=cañcalāni) dīrghāṇi akṣīṇi yasyāḥ sā***
Who has slowly-rolling elongated eyes.

(2) ***ḍaraṁ (bhayaṁ) āndolitaṁ (sthirīkṛtaṁ = nāśitaṁ)***

yaiḥ tādṛśāni akṣini yasyāḥ sā

According to this interpretation, the word *dara* means fear and *āndolita* means 'driving out'. Thus the name would means whose mere glance drives out all fears.

602. Darahāsojjvalanmukhī

darahāsena ujjvalat mukhaṁ yasyāḥ sā

Whose face shines with a gentle smile.

603. Gurumūrtiḥ

guruḥ eva mūrtiḥ (= śarīraṁ) yasyāḥ sā

Who is in the form of *guru* (the teacher). *Mantra*, *guru* and *devatā* are in such an intimate interconnection that they can be taken to mean one.[1] Hence She is called *guru*.

The *guru is* defined thus : *gu* means darkness and *ru* means its remover.[2] Also in another place, *gu* means existence (i.e., *Brahman*) and *ru* means knowledge.[3] Hence the goddess has oneness with *Brahman*. The Goddess, just like *guru*, assumes all forms at Her will.[4]

604. Guṇanidhiḥ

(1) ***guṇānāṁ nidhiḥ***

She is the treasure of all virtues.

Though qualities like *sattva*, etc., are only three, they have many modifications.[1] The *sattva* are substances but as they for the sake of *puruṣa* they are called qualities. The Goddess is the treasure of such qualities.

(2) ***guṇā (vyūharūpa) nidhiḥ (saṁkhyā) yasyāḥ***

Guṇā according to this interpretation means 'aggregates' and *nidhi* means 'nine'. Thus She possesses nine aggregates of qualities.[2]

(3) ***guṇaḥ (= rajjuḥ) nitarāṁ dhīyate asyām***

According to this interpretation, *guṇa* means a 'rope' (i.e., rope called *vaṭirikā*) which was tied to the boat at the time of *pralaya*, and *nidhi* means the Goddess who by presiding over it made it firm.[3]

605. Gomātā

(1) ***gavāṁ mātā***
The Mother of cows.

The word *gauḥ* means radiance, thunderbolt, bull heaven, moon, earth, water, quarters, fire, truth and speech.[1] The Goddess is also the mother of all the things mentioned above.

(2) Of the form of the divine cow (Surabhī).

606. Guhajanmabhūḥ

(1) ***guhasya (=skandasya) janmabhūḥ (=utpattisthānam)***
She is the mother of Kārttikeya (Guhaḥ).

(2) 'Guha' also means *jīvas*. The Goddess is the mother of *jīvas*.[1] The Guha also means 'what is covered' and refers to the soul as it is covered by *avidyā* (ignorance).

607. Deveśī

devānāṁ īsī
She is the ruler of Gods like Brahmā, Viṣṇu, etc.

608. Daṇḍanītisthā

daṇḍanītau tiṣṭhati sā
Who resides in the moral principles.[1]

609. Daharākāśarūpiṇī

daharaṁ (= alpaṁ) ākāśaṁ eva rūpaṁ asyāḥ
Who is of the form of subtle ether (in the heart of man).[1]

610. Pratipanmukhyarākāntatithimaṇḍalapūjitā

(1) ***pratipat mukhyā (= ādyā) yasmin rākānte tasmin tithimaṇḍale pūjitā yā sā***
She who is to be worshipped in the cycle of fifteen *tithis* beginning with *pratipadā* and ending in full moon.

She is to be worshipped by different methods on different days as described in the *Tantraśāstra*.

(2) ***pratipanmukhyārākāntāśca tithayaḥ yāsāṁ (devatānāṁ) tāsāṁ maṇḍalena pūjitā***
She is worshipped by the group of deities presiding over

different *tithi*s beginning with *pratipadā* to Rākā (i.e., *Pūrṇimā*).[1]

611. Kalātmikā

kalā eva ātmā (= svarūpaṁ) asyāḥ
Who is of the form of Kalā.

Kalā, the word, means ten *kalā*s of fire, twelve *kalā*s of Sun and sixteen *kalā*s of Moon and also sixty-four *kalā*s (i.e., well-known arts). Further *kalā* means the various *kalā*s in four states. In the working state, there are four *kalā*s, viz., rising, waking, thinking and maintaining continuity of mental action. The waking state is said to be the function of *śakti*. In the sleeping state the four *kalā*s are death, oblivion, insensibility and sleep enveloped in *tamas* and these belong to Śiva. In the dreaming state, there are craving, delusion, anxiety and remembrance of their objects. This is the state of Śiva and Śakti together. The *kalā*s of *Turya* state are detachment, longing for release, concentration with purity of mind and determination of what is real and what is unreal.[1] Thus the Goddess is of the form of all these *kalā*s and others described in other *Tantra*s.[2]

612. Kalānāthā

kalānāṁ nāthā (= svāminī)
She is the ruler (or Master) of arts.

Kalā = the *kalā*s which are mentioned in the preceding name.

The word also means the Moon as the moon's disc is of the form of *Śrī-cakra*.

613. Kāvyālāpavinodinī

kāvyānāṁ ālāpena vinodaḥ asti asyāḥ
She who finds amusement in (listening to) the recital of poetic compositions.

Kāvya = the *kāvyas* of Vālmīki and others.

614. Sacāmararamāvāṇīsavyadakṣiṇasevitā

cāmarābhyāṁ sahite = sacāmare, tādṛśībhyāṁ ramāvāṇībhyāṁ savye dakṣiṇe krameṇa sevitā

She is attended on the left and right sides by Lakṣmī and Sarasvatī bearing the *cāmara* (i.e., chocories) respectively.

615. Ādiśaktiḥ

ādi ca sā śaktiśca
She is the primordial energy.

As the goddess is the cause of the universe, she is called primordial energy.

616. Ameyā

(1) ***mātuṁ śakyā meyā. na meyā iti ameyā***
Who cannot be measured.

Everything about Her is immeasurable.

(2) ***na vidyate meyaṁ yasyāḥ sā***
Who has no object other than Herself to measure.[1]

So the name would mean 'other than whom there is nothing forming the subject of anyone's knowledge'.

617. Ātmā

Soul.

(1) *Ātman* means the *jīva* (i.e., embodied soul).

(2) The eighth body of Śiva is also called *ātman*.[1]

(3) The word *ātmā* means *Brahman* who obtains, receives, and enjoys the objects and exists perpetually.[2]

(4) *Ātmā* also means body as all bodies of embodied souls are the forms of the Goddess.[3]

(5) *Ātman* means intelligence.[4]

618. Paramā

(1) The Supreme.

(2) ***paraṁ (= brahma) māti (= paricchinatti)***
She who limits the Supreme Being.

(3) ***parasya (= śivasya) mā (= lakṣmī)***
The splendour of the *para*, i.e., Higher, i.e., Śiva.

(4) ***parabrahmaṇaḥ rūpacatuṣkāt api paramā (utkṛṣṭā)***
One who is higher than the four forms of *Parabrahman*.[1]

619. Pavanākṛtiḥ

pāvanī ākṛtiḥ (śarīraṁ jñānaṁ caritraṁ vā) yasyāḥ sā
She is of purifying form (knowledge of nature).

She whose knowledge, or whose divine nature and actions purifies the devotee.[1]

620. Anekakoṭibrahmāṇḍajananī

(1) ***anekakoṭayaḥ brahmāṇḍāḥ teṣāṁ jananī***
Who is the creator of the millions of worlds.

(2) ***anekakoṭayaḥ brahmāṇḍaḥ yeṣāṁ, teṣāṁ (viroḍādināṁ) jananī***
She is the mother of Virāṭ, Svarāṭ and Samrāṭ.

Of these, the first presides over the concrete world produced out of the five gross elements with the sixteen modifications and the creation is called Brahmāṇḍa. The second, Śvarāṭ, presides over the totality of transmigratory souls in the world, and the third one (i.e., Samrāṭ) presides over the *avyākṛta* that is the cause of the other two.[1]

621. Divyavigrahā

(1) ***divyaḥ (= ramaṇīyāḥ) vigrahaḥ (= dehaḥ) yasyāḥ sā***
Whose body[1] is divine.

(2) ***divibhavaḥ = divyaḥ vigrahaḥ (= raṇaḥ) yasyāḥ sā***
Who fought a battle in the sky. She fought the battle without any support against Śumbha.[2]

622. Klīṁkārī

(1) ***klīṁkāra svarūpā***
She is of the form of the *bīja klīṁ*.

(2) ***klīṁ (= kāmabījaṁ) karoti iti***
She who is the composer of the *klīṁ*.

(3) ***klīṁkārasya (= śivasya) iyam (= patnī)***
The wife of the *klīṁkāra* (Śiva).

623. Kevalā

The absolute one.

(1) As she is devoid of all attributes and free from all modifications, she is the absolute one.

(2) *Kevalā,* here means a certain kind of knowledge mentioned in *Śivasūtra*.[1] The Goddess is of that form.

(3) *Kevala* also means completeness or the definite meaning.[2]

(4) *Kevala* with reference to the *klīṁ* means: When *ka* and *la* are excluded from the *klīṁ,* the remaining (*kevalā*) *Īm Kāmakalā* which is the Turīya state and this *īm* leads one to salvation.[3]

624. Guhyā

guhāṁ praviṣṭā
She is the secret one.

Guhyā, lit., means 'who has entered the cave', i.e., She is to be worshipped secretly away from the ignorant.

625. Kaivalyapadadāyinī

(1) ***kevalasyabhāvaḥ kaivalyaṁ (=mukti), tadeva padaṁ, taddadāti sā***
She who bestows the state of isolation.

Kaivalya means state of isolation without attributes (i.e., *mukti*).

(2) ***kaivalyaṁ ca padāni ca (=sthānāni ca) dātuṁ śīlaṁ asyāḥ***
She who is the giver of the *mokṣa* and other states.

The word *kaivalya* accordingly means *mokṣa*, the nature of which is described in the last *YoSū*.[1] *Kaivalya* is the establishment in its own nature of the energy of consciousness. And the word *pada* according to this interpretation indicates four kinds of salvation, viz., *sālokya*, *sārūpya*, *sāmīpya* and *sāyujya* as they are of the nature of fixed places.

626. Tripurā

tisṛbhyaḥ (=mūrtibhyaḥ) purā
She is older than the trinity.[1]

The Goddess is older than the three entities, Brahmā, Viṣṇu and Rudra.

Tripurā also means the three *nāḍīs*, viz., *iḍā*, *piṅgalā* and *suṣumṇā* and *manas*, *buddhiḥ* and *citta.*[2] As the Goddess dwells in them, She is called Tripurā. There are three fires, three qualities, three energies, three *svaras*, three worlds, etc. Whatever in the world is threefold is referred to here as belonging to Her.[3]

627. Trijagadvandyā

(1) ***tribhiḥjagadbhiḥ vandyā***
She is adored by the three worlds.

(2) ***trayaḥ jagat vandyā yasyāḥ sā***
One from whom is produced the three gods who are worthy to be worshipped by the three worlds.

628. Trimūrtiḥ

Who has three forms.

Trimūrti means the three forms of Brahmā, Viṣṇu and Śiva,[1] or the three *śaktis*, viz., Vāmā, Jyeṣṭhā, Raudrī, or Icchā, Jñāna and Krīyā.

(2) The Mother assumes three forms of three colours white, red and black and when endowed with the three qualities enables the trinity to work.[2]

(3) Her form is represented by a girl of three years.[3]

629. Tridaśeśvarī

(1) ***tisṛṇām daśānāṁ (= avasthānām) īśvarī***
She is the ruler of three states (viz., *jāgrat*, *svapna* and *suṣupti*).

tridaśānāṁ (= devānāṁ) īśvarī
The ruler of gods.

(3) ***triyuktadaśānām (= trayodaśānāṁ) īśvarī***
The ruler of thirteen Viśvedevas.

630. Tryakṣarī

(1) ***trayāṇām akṣarāṇām samahāraḥ***
Who is the combination of three syllables.

The three syllables are seed (*bījas*) of the three divisions of

Pañcadaśī viz., *Vāgbhava*, *Kāma* and *Śakti*. These are the syllables of Vageśvarī, Kāmeśī and Śivarūpiṇī representing *jñānaśakti*, *kriyāśakti* and *icchāśakti*, the three aspects of the Goddess.[1]

(2) *Tryakṣatrī* also means *śuddhavidyā* and *kumārī mantras* as they are three-syllabled.[2]

(3) *Tryakṣarī* means 'of the form of Hṛdaya or Satya' as they are three-syllabled words.[3]

(4) The word means the three divisions called Yugākṣara, Māsākṣara and Nityākṣara to which the word *āī* is added at the end.[4]

631. Divyagandhāḍhyā

(1) *divyena gandhena āḍhyā (=yuktā)*
She is endowed with the divine fragrance.

(2) *divibhava divyā, divyānāṁ gandhaiḥ (=sambandhaiḥ aḍhyā) (=paripūrṇā)*

She who is surrounded by the celestial beings such as gods and others, animated and inanimated things. This interpretation glorifies the sovereignty of the Goddess.

(3) By whose grace the *yogī*s become endowed with divine powers of sight, etc.

632. Sindūratilakāñcitā

(1) *sindūrasya tilakena añcitā (=yuktā)*
She is adored with vermilion mark.

(2) The word *sindūratilaka* means an elephant or a woman.[1] She who is surrounded by elephants or women.

(3) The root *añcu* is used to mean gait or worship. Thus the name would mean She whose gait is like that of an elephant or She is worshipped by elephant-gaited females.[2]

633. Umā

(1) The word *u* means Śiva and *mā* means Lakṣmī.

(2) *U* = Śiva and *mā* means that which limits.

(3) Umā also means saffron colour[1] and the Goddess is of that

colour. Hence She is called 'Umā'. Or Umā means brightness (i.e., the Goddess) is of shining form.[2]

(4) *U* is the note of interrogation (*U ityamantrane*) and *mā* means negation. Thus the name means She who was addressed and forbidden. The name has mythological importance. According to mythology, Pārvatī is called Umā because when Umā's mother heard of her determination to undertake the most severe penance, refusing to take not only any food but even fruit, to get Śiva as her husband, her mother was shocked and shouted out. "Oh! do not." Hence (Oh ! U, do not = *mā*) the Goddess is called Umā.[3]

(5) ***uḥ (= uttama) ca sā mā (cittavṛttiḥ) cā***

According to this interpretation the name means She is the supreme (*U*= best) mental experience (*mā*= mental modification).[4]

(6) Umā also means the meanings of *praṇava*. *Auṁ* by a slight transposition of the letters becomes Umā (the three syllables *A U Ṁ*). Hence the three letters mean Brahmā (*A*) Viṣṇu (*U*) and Śiva (*Ṁ*). The Goddess is of the form of the *trimūrti*s and also of the essence of *auṁ*.[5]

(7) According to the *ŚiSū*, Umā means *icchā-śakti* of *yogins*.[6] The Goddess is of that form.

(8) *Padma Purāṇa* states that Umā is the deity worshipped at the holy shrine at the Vināyaka and the Sindhuvana.[7]

(9) A girl of six years is also called Umā.[8]

634. Śailendratanayā

śailendrasya (= himavataḥ) tanayā

She is the daughter of the king of the Mountain (Himālaya).[1]

635. Gaurī

(1) She is of fair complexion.[1]

(2) Gaurī, according to the *PdmP*, is beloved of Varuṇa.[2]

(3) Gaurī also means a certain river or a girl of ten years.[3] She is of that form.

(4) The Goddess has the colour of conch, jasmine or the moon. Hence she is called Gaurī.[4]

(5) The deity worshipped at Kānyakubja[5] is called Gaurī.

636. Gandharvasevitā

(1) ***gandharvaih (= viśvāvasu prabhr̥tibhiḥ) sevitā***
She is attended by *gandharvas* (Viśvāvasu, etc.).

(2) ***gandharvaḥ (divyagānaṁ), taih sevitā***
She is attended upon by the celestial minstrels with divine songs.

Gandharva means horses. The Goddess is attended by horses.

(3) The Goddess named Aśvārūḍhā is called Gandharvasevitā.

637. Viśvagarbhā

viśvaṁ garbhe yasyāḥ sā
Who has the universe in Her womb.

This is because the universe is Her production and the Goddess is Viśvamātā.

638. Svarṇagarbhā

(1) ***svarṇaṁ (= hiraṇyaṁ) garbhe yasyāḥ sā***
She who has gold (golden egg) in Her womb.

From Hiraṇyagarbha, this most wonderful and shining universe comes into being and that Hiraṇyagarbha comes out from Her womb.

(2) ***svarṇasya garbhe bhavā***
The name means 'born from a golden egg'.[1]

(3) ***śobhanaḥ arṇānāṁ (= varṇāṁ mātr̥kāṇāṁ) garbhaḥ yayā sā***
One by whom the essence of syllables (*mātr̥kās*) is beautified (sanctified).

(4) ***svarṇāḥ (śobhanarṇā mantrāḥ) garbhe yasyāḥ sā***
Who has superior *mantras* in Her womb.

639. Avaradā

(1) ***avaran (= asurān) dyati (= khaṇḍayati) sā***
She who destroys evil persons (demons).

(2) ***avantīti avāḥ, avāḥ (=kantimantāḥ) radāḥ (=dantāḥ) yasyāḥ sā***

Whose teeth are shining. The *av* means to shine; that which is shining is called *ava*.

640. Vāgadhīśvarī

vācāṁ adhīśvarī
The supreme ruler of all speeches. The speeches are *parā*, *paśyanti*, *madhyamā* and *vaikharī*.

641. Dhyānagamyā

dhyānena gamyā
Who can be reached (is perceivable) by meditation.[1]

642. Aparicchedyā

Who has no limitation. She is limitless as to place, time and law of causation. She has no prior or reciprocal or absolute non-existence.

643. Jñānadā

(1)*jñānaṁ dadāti iti*
She is the giver of knowledge.

She gives that knowledge which confers the highest bliss.[1]

(2)*jñānaṁ dadāti (= dyati khaṇḍayati) iti*
She is the remover of the knowledge which leads to bondage.[2]

644. Jñānavigrahā

(1)*jñānameva vigrahaḥ (= śarīraḥ) yasyāḥ sā*
Who is the embodiment of knowledge.

She is so-called because the whole universe is the form of knowledge.[1]

(2)*jñānasya vigraho (= vistāraḥ) yasyāḥ (sakāśāt) sā*
She by whom one's knowledge expands.

645. Sarvavedāntasaṁvedyā

sarvaih vedāntaiḥ (=upaniṣatsamūhaiḥ) samyakvedyā
Who is known properly through all the Vedāntas (Upaniṣads).

646. Satyānandasvarūpiṇī

satyam ānandaśca svarūpaṁ yasyāḥ sā

Satya (truth or existence) and bliss are whose forms.

Satya, according to this interpretation, is split as *sat* meaning *prāṇa*, food and *ya* = the sun. The Goddess is of the form of *prāṇa*, food, etc., and the sun also.[1]

647. Lopāmudrārcitā

(1) ***lopāmudraya arcitā***
She is worshipped by Lopāmudrā (the wife of Agastya).[1]

(2) ***lopāmudrā cāsau arcitā ca***
She who is worshipped as Lopāmudrā.

She is called Lopāmudrā because she was pleased when worshipped by Lopāmudrā.[2]

(3) ***lopāmudrakhya vidyayā arcitā***
She who is worshipped with the *pancadaśī mantra* of Lopāmudrā *vidyā*.[3]

648. Līlāklṛptabrahmāṇḍamaṇḍalā

līlayā klṛptāni brahmāṇḍamaṇḍalāni yayā sā
She who created the Universe in mere sport[1] (without any effort).

649. Adṛśyā

Invisible.

She is not within the sphere of sensual perception.[1]

650. Dṛśyarahitā

dṛśyena rahitā
She is devoid of *dṛśya* (visible world).

651. Vijñātrī

viśeṣena jānāti iti
The knower.[1] She knows everything well.

652. Vedyavarjitā

vedyena varjitā
She transcends all the knowable (objects).

The Goddess is eternal while other objects are not eternal.

653. Yoginī

(1) ***śivena yogāḥ asti asyāḥ***
She who is the enjoyer of union, i.e., who experiences perpetual unity with Śiva.

(2) *Yoginī* means the eight *yoginī*s, from Maṅgalā to Saṅkaṭā. These *yoginī*s are called Yoginīdāsā's in *Jyotiṣaśāstra*, coming one by one after twenty-six years.

(3) *Yoginī* means 'Ḍākinī Lākinī', etc. famous in *Mantraśāstra*. The Goddess is of that form.

654. Yogadā

yogaṁ dadatī sā
She who is the giver of *yoga*[1] (meditation), who gives union of God and soul.

655. Yogyā

(1) ***yogāya hitā***
She who is supremely suitable for *yoga* (for experience of Divine Union).

(2) The word *yoga* has many meanings. *Yoga* means the control over mental modifications.[1]

(3) Or *yoga* literally means enjoyment of objects. According to the interpretation the name 653 means the enjoyer of such *yoga*, the name 654 means the bestower of such enjoyment and name 655 means the object of the enjoyer.[2]

The supreme reality has become the experience, experiencer and the object of experience. The energy behind this trinity is *māyā* or *pradhāna* according to Sāṁkhya and *śakti* according to Śāktas. This is constituted of three *guṇas*[3] each predominating the other two in turn. Hence when *sattva* completely over powers the *rajas* and *tamas*, that *śakti* is called Īśvara, i.e., Yogadā. When the greater portion of *rajas* is there, the goddess called Yoginī is called *jīva*. When *sattva* and *rajas* are almost suppressed and *tamas* predominates, this aspect of *śakti* is *jaḍa* and is called Yogā, i.e., material universe.

656. Yogānandā

(1) ***yogaḥ* (or *yoge*) (= *śivaśaktisāmarasyam*) *eva ānado yasyāḥ sā***

One who delights in union (with Śiva).

She for whom bliss, is the complete merging of Śiva and Śakti.

(2) The name Yogānandā means the deep sleep state in which all sense of duality is lost and feeling of bliss predominates[1] (otherwise called Yoganidrā).

(3) Yogānandā is the name of Nṛsiṁha.

(4) According to some, this name should be divided into two, *ayogā* and *nandā*. The word *ayogā* means *yogaḥ* (*sango*) *na vidyate yasyāḥ*, i.e., She who is without attachment.[2] Or *aya* means mountain. She is like a mountain, i.e., Ayodhyā — difficult to pierce through. Or *ayena uṁ gacchati iti*. She who by good actions (*ayena*) goes to Śiva (*uṁ*). The word Nandā is the name of Gaṅgā. Nandā is the *tithi* of *pratipat*, *ṣaṣṭhī* and *ekādaśī*. Or Nandā means a certain deity (an incarnation of the Goddess).[3] River Sarasvatī at the foot of the mountain Himavat is called Nandā.[4] A certain river flowing near Puskara lake is also called Nandā.[5]

657. Yugandharā

(1) ***yugaṁ dhārayati sā***

She who bears the yoke.[1]

As the bull, horse, etc., bears the yoke of the chariot, she supports the universe by bearing the yoke of the universe.

(2) When the word *yuga* is taken to mean pair, the pair refers to Śiva and Śakti. She bears the pair of Śiva and Śakti or she directs the cycle of *kṛta,* etc. (*yuga*s).

658. Icchāśaktijñānaśaktikriyāśaktisvarūpiṇī

icchā jñānakriyāśaktitrayaṁ svarūpaṁ yasyāḥ

The threefold power of desire, cognition (wisdom) and action is Her form.[1]

These three energies correspond to trinity, viz., Brahmā, Viṣṇu and Īśa.[2] The *MālinīvijayaTan* states that Supreme divine energy becomes the energy of desire when *Brahman*, the supporter of the universe, wishes to create it. She becomes the energy of knowledge when she reminds him saying 'let this be thus'. When thus knowing he acts, She becomes the energy of actions.[3]

659. Sarvādhārā

(1) ***sarveṣāṁ ādhārā***

Who is the supporter of all (everything).

(2) Or ***sarvāsaṁ (=jagatīnāṁ) dhārā (=paraṁparā)***

The Goddess is gradation of all the worlds. Because the creator and the things created are not different, the Goddess is one with the Universe.

(3) ***sarvam ādhāro yasyāḥ sā***

The created thing or the whole universe is whose support. She resides in all.[1]

660. Supratiṣṭhā

(1) ***śobhanā cāsau pratiṣṭhā ca***

Who is firmly established. She is the perfect foundation of the universe.

(2) *Supratiṣṭhā* is the twenty-syllabled metre.

The Goddess is of that form.

661. Sadasadrūpadhāriṇī

(1) ***sad (=brahma) asat (sadbhinnaṁ jagat), tayoḥ, rūpe dhārayati sā***

Who assumes the forms of the existent and the not-existent (of *Brahman* and the world).

(2) ***sad (=vyāvahārikaṁ satyaṁ) asat (=tucchaṁ) te eva rūpe (=viṣyau) dhārayati (bhāsayati) sā***

According to this interpretation, *sat* means the last mental modification before the realisation of unity (*vyāvahārika satya*) while *asat* means the remaining mental modifications. The Goddess is of the form of twofold knowledge—*sat* and *asat*.

(3) The word *sat* and *asat* refer to *bhāva* and *abhāva*. They should be understood in the sense of *satyatva* and *avācyatva*, i.e., who possesses twofold forms—*satyatva* (reality) and *avācyatva* (indescribability).

(4) ***bhāvābhāva mātrasyādhiṣṭhānam iti***

Who is the support of *bhāva* (reality) and *abhāva* (unreality).

662. Aṣṭamūrtiḥ

(1) ***aṣṭau mūrtayaḥ yasyāḥ sā***

Who has eight forms.

These eight forms are Lakṣmī, Medhā, Dharā (earth), Puṣṭiḥ (nourishment), Gaurī, Tuṣṭiḥ (contentment) (Prabhā) lustre, and Dhṛtiḥ (stability).[1]

(2) The *aṣṭamūrtiḥ* means the eight varieties of self, described in *Yogaśāstra*. According to the difference of qualities, the Self is given different names — *jīvātman* (embodied soul), *antarātman* (inner self), *paramātman* (supreme soul), *nirmalātman* (unstained self), *śuddhātman* (pure self), *jñānātman* (wise soul), *mahātman* (great self) and *bhūtātman* (elemental self).[2]

(3) *Aṣṭamūrtiḥ* may mean the five elements and the sun, the moon and heaven.[3]

(4) *Aṣṭamūrtiḥ* is described in the *VisP* as the sun. water, earth, fire, air, ether, the *Brāhmaṇa* sacrificer and the moon. These are eight bodies.[4]

(5) The eight *prakṛtis* are the *aṣṭamūrtiḥ*. These eight *prakṛtis* are described in the *Gītā*. These are earth, water, fire, air, ether, mind, intellect and egoism.[5] The Goddess has these eight forms.

(6) *Aṣṭamūrtiḥ* means *kulāṣṭaka* (i.e., eight kinds of women). They are *gaṇikā*, *śauṇḍikā*, *kaivartī*, *rajakī*, *tantrakārī*, *carmakārī*, *mātaṅgī* and *puṁścatī*.[6]

(7) *Aṣṭamūrtiḥ* also means the eight goddesses—Vaśinīs, etc.

The Goddess is of those forms.

663. Ajājetrī

ajāyāḥ jetrī

She who is the conqueror of the *ajā* (unborn).

The Goddess as pure Intelligence is always victorious over a*vidyā*, described in the Vedas as the unborn (*ajā*).[1]

664. Lokayātrāvidhāyinī

lokānāṁ yātrāṁ (pralayaṁ saṁrakṣaṇaṁ vā) vidhātuṁ śīlamasyāḥ

She commands the procession of the worlds.

Here the word *Loka*s means the fourteen worlds and *yātrā* means the destruction or protection. As the Goddess is both the destroyer and the protector, she commands the course of the world both ways.

665. Ekākinī

The only one.

The Goddess is without a second.[1] She is called Ekākinī because she alone performs the work of creation, protection and destruction.[2]

666. Bhūmarūpā

(1) ***bhūmā rūpaṁ yasyāḥ sā***

She who is of the form of *Brahman*. 'Bhūmā' means *Brahman*.[1]

(2) 'Bhūma' means many. In the previous name, she is called 'the only one'. This name states that 'she is many'.[2]

667. Nirdvaitā

nirgataṁ dvaitaṁ yasyāḥ sā

She who is without duality.

The Vedas teach that *Brahman* alone is real and anything outside it is unreal. The Goddess is *Brahman* itself. Hence, she is without duality.[1]

668. Dvaitavarjitā

dvaitena varjitā

She is devoid of duality.

The name refutes the idea that duality is there.

669. Annadā

annaṁ dadāti sā
She who gives food.

The traditionals interpret the name as 'giver of food from all sides'.

670. Vasudā

vasu (= dhanaṁ ratnaṁ ca) dadāti sā
Who gives precious things.[1]

671. Vṛddhā

(1) The eldest[1] one.

The Goddess is the eldest in the universe.

(2) She is called Vṛddhā because she is expanded in the form of the Universe.

(3) *Vardhayati jagat*, i.e., she nourishes the world.

672. Brahmātmaikyasvarūpiṇī

(1) ***brahmaṇā (= caitanyena) saha ātmānaṁ (jīvanām) aikyameva svaṁ (nijaṁ) rūpaṁ asyāḥ***
Whose form is the identity of *Brahman* and *ātman*.

(2) ***brahmātmanoḥ (śivajīvayoḥ) aikyameva svaṁ (= sarvasvaṁ) pratipādyaṁ yasyā sā haṁsa mantraḥ rūpaṁ asyāḥ***

According to this interpretation Brahman means Śiva and *ātmā* means *jīva*. *Sva* means *Haṁsa mantra* (*so'ham*) which unites the soul with Śiva and *rūpa* means Her form. Hence the name would mean whose form is the *Haṁsa mantra* which unites the *jīva* with Śiva.[1]

In Triśati, the name (no.173) Haṁsamantrārtharūpiṇī means the same thing.

673. Bṛhatī

The great.

Brahman is described in *Śruti*s as immensely greater than the greatest.

Or Bṛhatī is a certain Vedic metre of thirty-six syllables. She is of that form.

674. Brāhmaṇī

(1) The word *brāhmaṇī* means the wife of brāhmaṇa.

(2) According to the Samayācāra Paddhati, the word *brāhmaṇī* means divine wisdom.[2]

(3) The wife of Śiva because Śiva is described as *Brāhmaṇa* in the Vedas and Purāṇas.

675. Brāhmī

(1) The consort of Brahma or the female counterpart of *Brahman*.

(2) Brāhmī means the form of speech, a power of Brahmā. She is of that form.

676. Brahmānandā

(1) ***brahmaiva ānandaḥ yasyāḥ sā***
She who has the bliss of *Brahman* (one who delights in the *Brahman*. This is because the Goddess and *Brahman* are not separate.

Here the Goddess is the conditioned one while *Brahman* is unconditioned; hence *Brahman* is itself the nature of bliss to the Goddess (the conditioned one).

(2) The name also means she is the possessor of Brahmānanda. As *matvarthīya*, *a* is a suffixed to the word. It means 'possessed of'.

677. Balipriyā

balinaḥ (= avidyānirāsasamarthāḥ) priyāḥ (= dayāpātraṁ) yasyāḥ sā
She to whom the mighty people are dear.

Here the word *bali* means those who are strong in dispelling *avidyā* and firm in conquering desire, anger, etc. And the word *priyā* means objects of Her compassion. Hence, the name means that strong people are objects of Her compassion.

(2) ***baliḥ (rājaviśeṣaḥ) priyaḥ yasyā (= vāmanasya) tada***

bhinnā
She is identical with the Vāmana incarnation to whom Bali, the king, is dear.

(3) ***balayaḥ (pūjopahārāḥ) priyā yasyāḥ sā***
She who likes the oblations offered in worship.

678. Bhāṣārūpā

(1) ***(saṁskṛtādi) bhāṣāḥ rūpaṁ yasyāḥ sā***
Who is of the form of languages.

(2) ***bhāṣābhiḥ nirūpyate sā***
She is described by languages such as *saṁskṛta*, *prākṛt*, etc.[1]

679. Bṛhatsenā

(1) ***bṛhatī senā caturaṅgabalaṁ yasyāḥ sā***
Who possesses a limitless army.

Her army consists of elephants, chariots, cavalry and infantry.

(2) Who is identical with Bṛhatsena, the king.

680. Bhāvābhāvavivarjitā

bhāvāḥ (= dravyaguṇādayaḥ) abhāvāḥ (= prāgbhāvādayaḥ) taiḥ vivarjitā
She is devoid of existing and non-existing entities.

The word *bhāva* means nine substances and qualities, etc., while *abhāva* means antecedent non-existence and other non-existences.

681. Sukhārādhyā

sukhena ārādhyā
She who is easily worshipped.

Sukha here means 'easily', i.e., without hard and fast regulations about food or mode of meditation and worship.[1]

682. Śubhakarī

śubhaṁ (= puṇyameva) karoti
She does good.

She is always beneficent even to one who imperfectly worships Her.

683. Śobhanāsulabhāgatiḥ

śobhanā cāsau a sulabhā ca = śobhanāsulabhā (= sudurlabhā) etādṛśī āgatiḥ yayā sā

Here three words are combined into one name. Bhāskararāya seems to be in favour of taking this word as consisting of two names, (1) Śobhanāgatiḥ and (2) Sulabhāgatiḥ. However, he says, if one insists that the name consists of only one word the compound should be dissolved as *śobhanā ca asau asulabhā ca* = *sudurlabhā*, i.e., extremely difficult to get. It is further explained as *sudurlabhā āgatiḥ (punarāvṛttiḥ) yayā sā*, i.e., She from whom the rebirth is very difficult to get. That means she is Janmacchetrī, i.e., the destroyer of births. In other words, she is Mokṣadātrī (the giver of salvation).

684. Rājarājeśvarī

(1) ***rājñāṁ (= devarājādīnāṁ) ye rājānaḥ (= brahmaviṣṇurudrāḥ) teṣāmapī īśvarī***

She is the ruler of the king of kings.

Rāja means the Gods and Rājarāja means the king of the gods, viz., Brahmā, Viṣṇu and Rudra. The Goddess is the ruler of them.

(2) ***rājarājasya (= kuberasya) īśvarī***

Rājarāja means Kubera (the god of wealth), i.e., she is worshipped by Kubera.

685. Rājyadāyinī

rājayaṁ (= svarājyavaikuṇṭha kailādhipatyādikaṁ) dātuṁ śīlaṁ asyāḥ

She who bestows dominion.

She bestows dominion of Vaikuṇṭha, Kailāsa, etc.

686. Rājyavallabhā

rājyāni (vaikuṇṭhādi) vallabhāni (= priyāṇi) yasyāḥ sā

She to whom dominions are dear.

The word *rājya* also means the ruler of the dominion, i.e., Brahmā, etc. They worship the Goddess residing in the *Śrī-*

cakra as their abode is between the thirteenth and the fourteenth walls[1] of *Śrī-cakra*.

687. Rājatkṛpā

rājantī (= śobhamānā) kṛpā yasyāḥ sā

She whose compassion is shining.

688. Rājapīṭhaniveśitanijāśritā

rajnāṁ piṭheṣu (siṁhāsaneṣu) niveśitā nijā āśritā yayā sā

She by whom Her refugees (devotees) are established in the thrones of kings.

689. Rājyalakṣmīḥ

(1) ***rājyasya lakṣmīḥ***

The wealth which is royal.

(2) Rājyalakṣmī is the deity whose *mantra* is described in *Tantrarāja*. The Goddess is of that form.

690. Kośanātha

(1) ***kośasya nāthā***

She is the mistress of the royal treasury.

(2) ***kośānāṁ nāthā***

The word *kośa* means the *koṣas* of *annamaya, prāṇamaya*, etc. The Goddess is the mistress of them.

691. Caturaṅgabaleśvarī

(1) ***catvāri (=hastyaśvarathapādātrūpāṇi) aṅgāni yeṣāṁ teṣāṁ balānāmīśvarī***

She is the commander of the army with its four divisions.

Caturaṅga means the four divisions of army, viz., elephants, chariots, cavalry and infantry.

(2) *Caturaṅgabala* also means the four *vyūhas*. The Goddess is the ruler of those. According to *Bahvṛcopaniṣad*, they are *Śarīra-puruṣa, Chanda-puruṣa, Veda-puruṣa* and *Mahā-puruṣa*.

692. Sāmrājyadāyinī

samrājaḥ bhāvaḥ =sāmrājyam tad dūtuṁ śīlaṁ asyāh

She who gives *sāmrājya.*

The word *sāmrājya* means the state of a ruler who has performed the *Rājasūya* sacrifice or who is the king of the kings.[1]

693. Satyasaṅdhā

satye (anullaṅghye) sandhe (pratijñāmaryādā vā) yasyāḥ sā

She whose vow and limit (decorum) are true (which cannot be crossed).

694. Sāgaramekhalā

sāgarāḥ eva mekhalā (=kāñcī) yasyāḥ (=bhūmeḥ) sā

She who is girdled by the ocean.

Here the Goddess is identified with the earth surrounded by oceans.

695. Dikṣitā

(1) The initiated one.[1]

The word *dīkṣā* is explained thus: *di* (*dhīyaṁ*) = knowledge and *kṣa* (*kṣī* = *kṣinoti*) gives, i.e., that which gives knowledge is called *dīkṣā*. Here, *dhīkṣita* is turned into *dīkṣita*.

(2) The name also means she initiates disciples into appropriate *mantras*, i.e., *dīyate*, and destroys (*kṣīyate*) their sin or ignorance.[2] Such a person is called Dīkṣita and the Goddess becomes one with them. Hence she is called Dīkṣitā.

696. Daityaśamanī

daityānāṁ (bhaṇḍādīnāṁ) śamanī (=nāśikā)

She who is the destroyer of the demons (Bhaṇḍa and others).

697. Sarvalokavaśaṁkarī

sarvān lokān vaśaṁ kartuṁ śīlaṁ asyāḥ

She who has the nature of subjugating all the worlds.

698. Sarvārthadātrī

sarveṣāṁ arthānāṁ (=puruṣārthāṇāṁ) dātrī

She who is the bestower of all objects of desire (the four *puruṣārtha*s).[1]

699. Sāvitrī

(1) ***savituḥ iyam***

She who is the wife of Savitṛ, i.e., the progenitor of the world.[1]

(2) ***(jagataḥ) prasavitrī***

One who creates the universe.[2]

The *Devī Bhāgavata* derives the word *sāvitrī* from *su* which means 'to ooze out'. Thus the word *sāvitrī* would mean 'one who oozes out lustre'.

(3) Sāvitrī is the name of the deity Presiding over the Puṣkara *tīrtha*.

700. Saccidānandarūpiṇī

sattvaṁ citvaṁ ānandāśca rūpaṁ (=svarūpaṁ) asyāḥ

She whose nature is existence, consciousness and bliss.

701. Deśakālāparicchinnā

deśakālābhyām aparicchinnā

She who is not limited by space and time.[1]

702. Sarvagā

(1) ***sarvaṁ (= vastumātraṁ), gacchati (= abhedena prāpnoti) sā***

She who is present in all objects and in all places (i.e., omnipresent).[1] She is present inseparably in all.

(2) She is present in all as the inner soul (Sarvāntaryāmiṇī).[2]

703. Sarvamohinī

(1) ***sarvān mohayati iti tathā***

She who bewilders all.

She bewilders those who believe in duality and gives knowledge of non-duality.[1] She gives the knowledge that the apparent difference between *Brahman* and the Universe is not real.

(2) ***sarvaṁ (= trailokyaṁ) mohayati iti***

She who bewilders the three worlds.

This means that she is of both the forms — that of the Trailokyamohacakra and the *vidyā* indicated by that name.

704. Sarasvatī

She is not different from Sarasvatī, the deity of knowledge. She is the form of the ocean of knowledge.

According to Dhaumya, Sarasvatī is a girl of two years.[1] The Goddess is of that form. According to Bhardvāja Sarasvatī, she is one who ever resides in the tongue of all beings and who causes speech.[2]

705. Śāstramayī

(1) She who rests in the scriptures alone.

Everything about Her can be known through the scriptures as *Brahman* is laid down in different *śāstras*[1] and she is identical with it.

(2) The name also means that scriptures are Her body and limbs. The *BrmḍP* describes how she created scriptures from Her body.[2]

The name suggests that *Brahman* is revealed by scriptures and not independently inferred from reasoning.

706. Guhāmbā

(1) She, *Guhāyāṁ(sthitā)ambā*, resides in the cave (of the heart).

The name, according to this interpretation, indicates that duality is not commonly accepted but it is also scriptural. The scripture says "as shadow and light enter the cavity of heart".[1]

(2) ***guhasya (= skandasya) ambā (= mātā)***

The mother of Kārttikeya. Guha means Kārttikeya (Skanda).[2]

707. Guhyarūpiṇī

(1) ***guhāyaṁ sthitaṁ guhyam (= paramarahasyaṁ jñānam), tadeva rūpam asyāḥ***

She whose form is the supreme secret.

The secret knowledge of non-duality is Her form.[1]

(2) ***guhyaṁ (= guhyopaniṣadam) eva rūpaṃ asyāḥ***

Guhya is the name of the Upanisad and that is called Her form.[2]

708. Sarvopādhivinirmuktā

(1) ***sarvaiḥ upādhibhiḥ viśiṣya niḥśeṣeṇa muktā (=tyaktā)***
She who is totally free from all the limiting adjuncts.

All the limiting adjuncts are as mother of Skanda, etc., whether conditioned or unconditioned. She has no attributes and relations.

(2) One who is devoid of *upādhi*s which are well-known to the *Naiyāyika*s.

(3) One who can be understood by a true syllogism which indicates identity.

709. Sadāśivapativratā

(1) ***sadāśivasya pativratā***
She who is the devoted wife of Sadāśiva.

(2) ***śivaḥ eva patiḥ iti vrataṁ (= niyamaḥ) sadā (= sārvakāliko) yasyāḥ sā***
She who has vowed that Śiva alone is Her husband for all times.

710. Sampradāyeśvarī

(1) ***samyak (sisyebhyaḥ) pradīyate iti sampradāyaḥ, tatreśvarī (= samarthā)***
She who is the promulgator of secred knowledge.

Sampradya means 'in which the sacred knowledge is imparted properly to the taught'.

(2) ***sampradāyasya (= sampradāyasanjñāmantrārtha-viśeṣasya) īśvarī***

According to this interpretation, the word *sampradāya* means the *sampradāya* meaning of *Pañcadaśī* as explained in the *Yoginī-hṛdaya* (2.15). The Goddess is the ruling deity of that *mantra*.

711. Sādhu

Proper.

Her proper attribute is the Parāhantaśakti, i.e., the power of highest egoism.

712. Ī

Fourth vowel=Kāmakalā.

This name represents the *turīya* state. Here the name indicates that the quality of supreme egoism has two forms. The derivation of the *Ī* is from *A* by adding *Ī*, i.e., *A* is Viṣṇu and *Ī* is his sister. Nārāyaṇa and Nārāyaṇī are the attributes of Paramaśiva. Here the female attribute became the Queen consort of Paramaśiva and the male attribute, Viṣṇu became the material cause of the Universe. These three form the partless. *Brahman*.

The form or nature of Kāmakalā is described in the *VmkTan*,[1] the *Jnā*[2] and the *SauLah*[3].

713. Gurumaṇḍalarūpiṇī

gurūṇāṁ maṇḍalaṁ (= paramparā) śaiva rūpaṁ(= nirūpaṇaṁ) asyāḥ
She is of the form of succession of preceptors (*guru*s).

Here the word *guru*s means the preceptors from Paramaśiva to one's own spiritual teacher.

The name means that this secret knowledge was handed down from *guru* to pupil[1] and this is not given in books.

This name also indicates that the nature of that Īm (Kāmakalā) should be ascertained from the spiritual teacher only as it is most secret.

714. Kulottīrṇā

kulam (= indriyasamūham) uttīrṇā (atikrāntā)
Who has transcended the group of all the senses.

Here the word *kula* means the group of internal and external senses.

715. Bhagārādhyā

(1) ***bhage (savitṛmaṇḍale) ārādhyā (= upāsyā) sā***
She is to be worshipped in the orb of the sun.

The word *bhaga* here means the orb of the sun. The Goddess is to be worshipped in that because the sun's orb is the object of secret adoration.

(2) *bhagena (= ekāraṇa) ārādhyā*

She is to be worshipped by the syllable *e* because this syllable *e*[1] is the support and the seed. Again, the syllable itself is in the triangle form[2], i.e., *e*.

716. Māyā

The Illusion.

She is called *māyā* because She makes hidden even what is overt and explicit and exhibits what is undeterminable and amazing.[1]

717. Madhumatī

(1) *madhu (= madyaṁ puṣparasaḥ kṣaudraṁ vā) (pūjanādi samaye), tadvatī*

Who has Madhu at the time of worship. Here the word *madu* means honey, liquor, etc.

She accepts honey, mead, etc., in Her worship and She Herself is as sweet as honey.[1]

(2) *madhumatyākhya vidyā viśeṣa rupā*, i.e., of the form of Madhumati *vidyā* (described in the *Chāndogya Upaniṣad*).[2]

(3) In the *Yogaśāstra*, four kinds of *yogin*s are mentioned. Of these, the fourth is called Gatikrāntyabhāva. He is the highest of them. Yet he should transcend the seven foundations (*bhūmikā*s). Of the seven *bhūmikā*s, the last one is called Madhumatī. The Goddess is of that form, because the knowledge which arises by transcending the seven *bhūmikā*s causes one to cross the ocean of *saṁsāra*.[3] Hence, she is also identical with that.

(4) Madhumatī is the name of a certain river. The Goddess is of that form.

Kulottīrṇā, Bhagārādhyā, Māyā and Madhumatī (names 714-717) express the secrecy of *tantra* doctrines.

718. Mahī[1]

Earth.

The name suggests that the Goddess though is of secret form.

She is as manifest as the earth. Or, She is also of the form of the river Mahī.

719. Gaṇāmbā

gaṇasya (= pramathādergajānanasya vā) ambā
She is the mother of hosts (of Pramatha, etc. or of Gajānana).

720. Guhyakārādhyā

guhyakaiḥ ārādhyā
She is worshipped by the *guhyakas*.

The word *guhyaka*[1] means a kind of Devas, or it also means one who is worshipped in an unknown secret place. Hence, the Goddess is to be worshipped in secret places.

721. Komalāṅgī

komalāni aṅgāni yasyāḥ sā
Whose limbs are delicate.

722. Gurupriyā

(1) ***guruḥ priyo yasyāḥ sā***
She is to whom the *guru* is very dear.

(2) She is identical with the wife of *guru*.

(3) ***guroḥ (= jagatguroḥ=śivasya) priyā (= patnī)***
The Consort of Śiva, who is the *guru* (father) of the whole world.

723. Svatantrā

(1) The independent one.

Because the Goddess does everything without depending on any instrument, She is called *svatantrā*.

(2) ***svatantrākhyā nityātantra rūpā vā***
Of the form of the *tantra* book called *svatantra tantra* or the *nityātantra*.

(3) ***svāni (= ātmiyāni) tantrāṇi yasyāḥ sā***
She to whom all the *tantras* belong, as the *tantras* like Śaiva, Vaiṣṇava, Gāṇapatya, etc., describe Her nature.

(4) *svaḥ (= svādhinaḥ paraśivaḥ) tattantra (= tadadīnā)*
One who depends upon Śiva.

This also means that both Śiva and Śakti are dependent on each other.

724. Sarvatantreśī

sarvāṇi tantrāṇi iṣṭe (= samarthayati) sā
She who rules over all the *tantras*.

Tantras are sixty-four in number. She demonstrates their truth.

725. Dakṣiṇāmūrtirūpiṇī

dakṣiṇābhimukhīmūrtiḥ = dakṣiṇāmūrtiḥ, śaiva rūpaṁ asyāḥ
She is in the form of Dakṣiṇāmūrti.

Śiva facing the southern direction to teach Brahmā, Viṣṇu, etc., is referred to as Daksiṇāmūrti. The *mantras* of Dakṣiṇāmūrti are mentioned in the *tantras*. The Goddess is of that form.

726. Sanakādisamārādhyā

sanakādibhiḥ samyag ārādhyā (= upāsyā)
One who is worshipped in the best way by Sanaka, etc.

Sanakādi means Sanaka, Sanadana, Sanātana and Sanatkumar, etc. They worshipped the Goddess in the best way. Hence, their names are included in the spiritual chain of succession in the discipline of Mother worship.[1]

727. Śivajñānapradāyinī

(1) *śiva (viṣayakaṁ) jñānaṁ prakarṣeṇa dātuṁ śīlam asyāḥ*
She imparts the knowledge of Śiva in the best manner.[1]

(2) *śivo jñānapradāyī yasyāḥ*
She to whom the Paramaśiva himself is the giver of knowledge.[2]

728. Citkalā

(1) *citaḥ (saccidānandātmano brahmaṇaḥ) kalā (ekadeśaḥ) iva yasyāṁ sā*

She in whom the *cit* is partly present.

(2) *Citkalā* means Pure Consciousness conditioned by the internal organs.[1] It is so-called because it is a small part of the Unconditioned Consciousness.

729. Ānandakalikā

(1) ***ānanda eva kalā ekadeśa iva yasyāḥ sā***
Who has *ānanda* (bliss) as one part.

She is one portion of the bliss enjoyed by *jīvas*.[1]

(2) ***ānandasya (ānandamayakoṣasya) kalikā***
She is the bud of *Ānandamaya koṣa*.

730. Premarūpā

prema (= snehobhaktiḥ vā) eva svarūpaṁ yasyāḥ sā
She who is of the nature of devotion.

The word *prema* means affection or devotion.

731. Priyaṁkarī

priyaṁ karoti iti
One who accomplishes agreeable things.

732. Nāmaparāyaṇaprītā

nāmaparāyaṇābhyāṁ prītā or nāmaparā, yaneṇa prītā
She is pleased by the holy recitation of Her divine names.

Nāma = from *a* to *kṣa*.[1] *Akāra* is one and *ka*, etc., are thirty-five. Thus they are thirty-six in all. When these thirty-six are multiplied by sixteen vowels, we get five hundred and seventy-six. These are looked upon as months. From the 567, taking each one as the first letter and adding 36 to them in the second place of each letter gives a total of 20, 736 names. This is given in *Laghustuti*.[2]

The repetition of these names in five ways is described in the *Kādimata*.[3] This is what is called Nāmapārāyaṇa.

Nāmapārāyaṇa also means the repetition of *Lalitā-sahasranāma*.[4]

733. Nandividyā

nandinaḥ (nandikeśvarasya) vidyā

She who is the *vidyā* of Nandikeśvara (the *vidyā* worshipped by Nandikeśvara).

734. Naṭeśvarī

naṭeśvarasya iyam

She is the wife of Naṭeśvara.

Naṭeśvara means dancer, the Naṭarāja of Cidambara. Hence, the Goddess dances with Cidambara Naṭeśvara as his counterpart.[1]

735. Mithyājagadadhisṭhānā

(1) ***mithyā (rūpasya) jagataḥ adhiṣṭhānaṁ (= bhānadhikaraṇaṁ)***

Who is the base of the illusory world.

The *sūkti* is the basis of the illusory world. As it is said that this duality is mere *māyā*, non-duality is the reality.[2]

(2) ***jagadadhiṣṭhā (brahma) eva anaḥ (=prāṇaḥ) yasyāḥ***

One whose essence is *Brahman* which is the support of the universe.

(3) ***mithyājagat adhiṣṭhānaṁ = adhiṣṭhitaṁ yasyāḥ sā***

One who forms the substratum of the illusory world.

736. Muktidā

muktiṁ (mokṣaṁ) dadāti sā

She who gives salvation.[1]

737. Muktirūpiṇī

muktireva rūpamasyāḥ

She is of the nature of salvation.

The Goddess is so-called because when one remains in his own bliss the real salvation comes to him. Thus the supreme salvation is of the nature of self.

738. Lāsyapriyā

lāsyaṁ (= nartanaṁ) priyaṁ yasyāḥ sā

One who is fond of delicate dance.

Lāsya means the rhythmic dance of woman. It should be distinguished from *tāṇḍava*.

739. Layakarī

(1) ***layasya (cittāvasthāviśeṣasya) karī***
She who causes absorption.

Laya, according to this interpretation, means the peculiar state of mind which can be equated to meditation.[1]

(2) ***(tālaiḥ nṛtyagītayoḥ samakālaḥ paricchedo vā) = layaḥ tasya karī (= kartrī)***
She who creates harmony in the dance and song.

Laya according to this interpretation, means a pause in music, or harmony between song and dance.

740. Lajjā

(1) She who is of the form of bashfulness (*lajjā*).[1]

(2) *Lajjā* also stands for the seed word, *hrīṁ*. The Goddess is of that form.

741. Rambhādivanditā

rambhādibhiḥ (= rambhorvaśyādibhiḥ) vanditā
She is worshipped by Raṁbhā, Urvaśī, etc.

742. Bhavadāvasudhāvṛṣṭiḥ

(1) ***bhavaḥ (= saṁsāraḥ) eva dāvo (vanavahniḥ) tasya sudhāvṛṣṭiḥ***
She who is the rain of nectar to the forest fire of worldly existence.

(2) ***bhavaṁ (paraśivam) datte, vasu (= dhanaṁ ratnam ca) dhatte, etādṛśī vṛṣṭiḥ***

She is the rain which gifts one with both Paraśiva and wealth. Here the name is split as *Bhavadā tvaśuddhāt vṛṣṭiḥ* and thus it means 'she is the giver of both worldly enjoyment and salvation (Paramaśiva).[1]

743. Pāpāraṇyadavānalā

(1) ***pāpāni eva araṇyāni, teṣāṁ dāvānala iva yā sā***
She is the forest fire which burns down the forest of sin.

(2) ***pāpāraṇyānāṁ davānalo yasyā nāma sā***
Whose name is the forest fire of the forest of sin,[1] i.e., identical with Gaṅgā.

Demerits are called forests because they create miseries. The Goddess by Her grace burns them down just as the forest fire burns down the woodland.

(3) ***pāpāraṇyānāṁ ye davāḥ (= dāvagnayaḥ nāśanopāyabhūtā upāstyādayaḥ), teṣāṁ aṇān (= prāṇām) lāti (= ādatte) sā***
She who gives life to the *dava* (actions like devotion, etc., which remove sin).

According to this interpretation, the word *dava* means the means of destroying sin (i.e., devotion), etc., *ana* means *prāṇa* (life) and *lā* (= *lāti*) means receiver.
Thus the Goddess propagates the means of destroying sin.[2]

744. Daurbhāgyatūlavātūlā

(1) ***daurbhāgyaṁ eva tūlaṁ (= kārpāsaḥ) tasya vātūla iva yā sā***
She is (like) the gale (which blows away) the misfortune which is like a thistle.

(2) ***daurbhāgyaṁ tūlaṁ yeṣāṁ te = daurbhāgyatulāḥ te eva vātūlā yasyāḥ (sakāśāt) sā***
One from whom the stormy winds, in the form of rituals before which the misfortune is like a thistle, are coming up.

745. Jarādhvāntaraviprabhā

jaraiva dhvāntam (= andhakāraḥ), tasya raviprabhā iva yā sā
She who is the sun-beam for the darkness of old age.

746. Bhāgyābdhicandrikā

bhāgya (lakṣaṇasya) abdheḥ candrikā (= kaumudī) iva yā sā

She who is the (illuminating) moonlight to the ocean of good fortune.

This is because she like the moonlight causes the tide in the sea of happiness and prosperity.

747. Bhaktacittakekighanāghanā

(1) ***bhaktānāṁ cittāni eva kekinaḥ (= mayūrāḥ), teṣām ghanā ghanā yā sā***

She is (like) dark cloud to the peacocks in the mind of (Her) devotees.

(2) ***bhakta citta kekighanaiḥ ā (= samantāt) ghanā (= nirantarā)***

She is full of the *caritras* in the form of clouds which gladden the peacocks in the form of the hearts of Her devotees.

748. Rogaparvatadaṁbholiḥ

roga eva parvatāḥ, teṣāṁ dambholiḥ (= vajraḥ) iva yā sā

She is the thunderbolt to the disease-heaped mountain (high).

749. Mṛtyudārukuṭhārikā

mṛtyudāru (= aṣṭāviṁśativadhāḥ) teṣāṁ kuṭhārikā yā sā

She, who is an axe to the tree of death.[1]

750. Maheśvarī

mahatī ca asau īśvarī ca

The supreme ruler.

Though this name occurs twice, there is no fault of repetition as there is a difference of short and long (*hrasva* and *dīrgha*) *svara*, i.e., Māheśvarī and Maheśvarī.

751. Mahākālī

(1) ***kālayatīti kālī, mahatī ca sā kālī ca***

She, who is the great destroyer of *kāla* (death).

The word *kālī* means 'She who puts an end to time (*kāla*) itself'. She rules over death.[1]

(2) ***mahākālasya iyam***
She is the consort of Mahākāla worshipped at Ujjayinī.

752. Mahāgrāsā

mahān (= aparimite) grāsaḥ (= kavalo) yasyāḥ sā
She for whom the enormous (world) is only one morsel (at the time of universal dissolution).[1]

753. Mahāśanā

mahat (= carācarakarmakatyad) aśanaṁ yasyāḥ sā
She whose food is abundant.

The Goddess is called so because she consumes both the animate and the inanimate universe.

754. Aparṇā

(1) ***apagatam ṛṇam yasyāḥ sā***
She whose debt is removed for ever.[1]

(2) ***na parṇaṁ (= patanam) asti asyāḥ***
She who is not falling.

According to the *Nirukta,* the word *parṇa* means 'downfall'. But the Goddess never falls to a lower level, hense She is called 'Aparṇā'.

(3) ***na vidyate (parṇam) api adanīyatvena yasyāḥ sā***
She who has not even leaf (to eat).

This refers to the story of Pārvatī. When she was practising penance she renounced even leaves as food.[2]

755. Caṇḍikā

The angry one.

She becomes angry with those who are not Her devotees.

Or, according to the *DvBh,*Caṇḍikā means a girl of seven years.[1]

756. Caṇḍamuṇḍāsuraniṣūdanī

(1) ***caṇḍaśca muṇḍaśca = caṇḍamuṇḍau tau asurau niṣūdayati sā***

She who destroys the demons, Caṇḍa and Muṇḍa. Hence, She is called Cāmuṇḍā.[1]

(2) ***caṇḍāni (= pracaṇḍāni atyantkopacihnabhūtanetraśoṇitamādivanti vā) muṇḍāni yeṣām,niṣūdanī***
She is the destroyer of the demons whose faces (heads) are horrible.

757. Kṣarākṣarātmikā

(1) ***kṣarāṇī (= aniyatasaṁkhyāni) akṣarāṇi (= varṇā) ātmā svarūpaṁ yasyāḥ sā***
The uncountable syllables form Her body.

That is, she is one-syllabled and also many-syllabled.[1]

(2) ***kṣaraśca akṣaraśca tadubhyaṁ ātmā (= svarūpaṁ) yasyāḥ sā***
She who is of the form of both *kṣara* and *akṣara* means the Lord.[2]

758. Sarvalokeśī

sarveṣāṁ lokānāṁ īśī (= īśvarī)
Who is the ruler of all worlds.

759. Viśvadhāriṇī

viśvaṁ dhārayati sā
She who holds the universe.

760. Trivargadātrī

trayaṇāṁ vargāṇāṁ samūhaḥ trivargaḥ, tasya dātrī
She is the giver of the triad (of human values).

Trivarga means the three *puruṣārthas*, viz., *dharma*, *artha* and *kāma*.[1] She gives these three to Her devotees.

761. Subhagā

(1) She who is identical with the girl of five years.
Subhagā means a five-year-old girl.[1]

(2) ***śobhanaḥ bhagāḥ (= śrīkāmamāhātmyavīryayatnakīrtyā dayaḥ) yasyāṁ sā***
She whose wealth, desire, dominion, etc., are exceptionally good.

The word *bhaga* means dominion, wisdom, dispassion, womb, fame, strength, effort, desire, wealth, virtue, sun and salvation.

Her dominion,[2] fame, etc., are exceptionally good.

(3) ***śobhane bhagaḥ (sūryo) yayā***
She by whom the Sun is luminous.

It is said so because she is the power operating through Brahmā, Viṣṇu and Śiva residing in the Sun.[3]

(4) ***śobhanaṁ bhagaṁ (lokatrayāntargataṁ saubhāgyaṁ) yasyāḥ sā***
One who has got the good fortune of the three worlds.

(5) ***śobhanaṁ bhagaṁ (caragatamacaragataṁ) yasyāḥ sā***
One who has good fortune found in the animate and inanimate things.

762. Tryambakā

(1) ***trīṇī ambakāni (= netrāṇi) yasyāḥ sā***
She who has three eyes.

These three eyes are the sun, the moon and fire.[1]

(2) ***trayāṇām ambikā***
The mother of three, i.e., Brahmā, Viṣṇu and Rudra.

763. Triguṇātmikā

trayo guṇāḥ eva ātmā (= svarūpaṁ) yasyāḥ sā
She whose nature is the harmony of the three qualities (*sattva*, *rajas* and *tamas*).

764. Svargāpavargadā

(kṣayiṣṇu sukhaṁ) svaraḥ (nityaṁ sukhaṁ) apavargaḥ, tadubhayaṁ datte sā

She who bestows both heaven and salvation upon Her devotees. The word *svarga*[1] here means the enjoyment (*sukha*) which comes to an end when merits terminate, while the word *apavarga* indicates eternal happiness.

765. Śuddhā

The pure one.

She is free from the stains of nescience.

ष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्त...
क्रमांक....18528

766. Japāpuṣpanibhākṛtiḥ

japāpuṣpanibhā (=tulyā) ākṛtiḥ (=svarūpaṁ) yasyāḥ sā

She whose body (or complexion) is similar to the Japā flower.[1]

If the syllable *a* is read before the name, then it can be split into two names. Then the names would be 'Ajapā' and 'Puṣpanibhākṛtiḥ. According to this, the name Ajapā would means the Ajapā *mantra*[2] and the Goddess is identical with that. The second name 'Puṣpanibhākṛtiḥ' would mean one whose form is like that of a flower.

767. Ojovatī

oja asti asyām iti

She who has lustre.

The *ojas*, according to *Vedabhāṣya*, means the eighth substance.[1] It also means light, the vitality, splendour, strength and radiance.[2] The Goddess possesses all these things. Hence, she is called Ojovatī.

768. Dyutidharā

dharati iti dharā, dyuteḥ (= kānteḥ) dharā

She who is the bearer of brilliance.

769. Yajñarūpā

(1) ***yajnā eva rūpam asyāḥ***

The sacrifices are whose form. Or, She is the sacrifice itself.[1]

(2) Yajñarūpā also means not different from the *yajña* described in the Mukyamnayarahasya. There it is said that the great sacrifice is worshipping one's own self.[2]

770. Priyavratā

(1) ***priyāṇi vratāni (= aviśeṣātsarvadevatā viṣayakāṇi) yasyāḥ sā***

She to whom the vows (of religious performance) are very dear.

Vrata here means vows undertaken for the worship of any deity.

(2) ***priyavratākhyarājasvarūpā***
She who is of the form of the king called Priyavrata.

771. Durārādhyā

duḥkhena ārādhyā (= ārādhitum aśakyā)
One who can be worshipped with difficulty.

She is called so because they who cannot control their fickle senses find it difficult to worship Her. Hence She is not to be attained by the fickle-minded person.[1]

772. Durādharṣā

duḥkharūpa ādharṣaḥ (= svāyattīkaraṇaṁ) yasyāḥ sā
One who is difficult to control.

773. Pāṭalīkusumapriyā

pāṭalī (nāmakaṁ) kusumaṁ priyaṁ yasyāḥ sā
She who is fond of the Pāṭali flower.

Pāṭalī is a flower of pink colour (i.e., whitish red colour) and the Goddess is very fond of that.[1]

774. Mahatī

(1) The great one.

She is called so because she exceeds all the rest in measure. Śākapūrṇī explains that She is Mahatī because she measures all the other things.[1]

(2) ***mahatī (= nāradamunerviṇāviśeṣopi) tat svarūpā***
She is of the form of Mahatī, the *viṇā* of Nārada.

775. Merunilayā

(1) ***meruḥ eva nilaya yasyāḥ sā***
She whose dwelling place is Meru, the mountain.[1]

(2) ***meruḥ (= nityatādātmyabhāvanā) eva nilayo yasyāḥ sā***

According to this interpretation, the word *meru* means *meru prastāra*[1] of *Śrī-cakra*. The *Śrī-cakra* has three *prastāras*, viz., Bhūmi, Kailāsa and Meru. Bhūmiprastāra is identifying oneself with the eight goddesses — Vaśinī, etc., the Kailāsaprastāra is identifying oneself with the deities presiding over *mātṛkā* letters; and Meruprastāra is identifying oneself with the sixteen *nityā* Goddesses.

(3)*meruḥ (navārṇamandraḥ) eva nitayaḥ (= sorva mantrodbhavasthānaṁ) yasyāḥ sā*

According to this interpretation, the word *meru* means Navārṇa, i.e., nine-syllabled *mantra*, which is a consolidated form of *Pañcadaśī* reduced to seven syllables to which *nāda* and *bindu* are added as described in the *Jñā.*[2] The word *nilaya* means the source of all the *mantras.*[3] Thus, the Goddess is identical with *navārṇa*, the source of all the *mantras*.

776. Mandārakusumapriyā

mandāraḥ (= devataruḥ śvetārko vā) tasya kusumaṁ priyaṁ yasyāḥ sā

She to whom the flower of Mandāra is very dear.

The word *mandāra* means the divine tree (Devataru) or *śvetārka* means tree.

777. Vīrārādhyā

vīraiḥ ārādhyā

She is worshipped by Vīrās.

Vīrās means those who dissolve the egoism by the power of their concentrated meditation and enjoy the self.[1]

778. Virāḍrūpā

virājaḥ rūpā

Who is the *virāṭ* form.

Virāṭ means governing the entire material universe.

779. Virajā

vigataṁ rajaḥ (= pāpaṁ) yasyāḥ sā

She who is devoid of sin (or passion).

Virajā is the presiding deity worshipped on the holy shrine of Virajā (*kṣetra*)[1] in the region of Utkala (Orissa).

780. Viśvatomukhī

viśvataḥ mukhaṁ yasyāḥ sā

She whose face is everywhere.[1]

Wherever the devotee imagines Her form to concentrate, there she manifests herself.[2]

781. Pratyāgrūpā

pratikūlamañcatīti pratyak; tādṛśaṁ rūpaṁ yasyāḥ sā

That which turns inward is called *pratyak*. She is one whose form is that.

Pratyak means turning away from all external objects of enjoyment and concentrating upon the inner soul. The Goddess is of the nature who sees within.[1]

782. Parākāśā

(1) ***paraḥ (= utkṛṣṭaḥ) ca asau ākāśaśca tadrūpā***

She who is of the form of transcendent ether.

She is devoid of quality; hence she is identical with *parabrahman*. It is said in *Chāndogyopaniṣad*, "He said, that is ether, ether is the greatest of all these things. This ether is the supreme ether." In this passage, ether means *parabrahman*[1] and not the *bhūtākāśa* (elemental ether).[2]

(2) Parākāśa also means the place of the manifestation of *Brahman*. According to *Śruti*[3] the ether is of two types: one in the universe and the other in the body. But the Goddess is of the form of ether which is the place of manifestation of *Brahman*.

(3) ***parākāśaḥ (saptabhyaḥ samudrebhyaḥ parataraḥ ākāśaḥ) tadrūpā***

According to this interpretation, *parākāśa* means the other beyond the seven oceans where Lalitā dwells in Her sixteenth year. Hence she is of that form.

(4) ***parāk (= kṛcchraviśeṣaḥ) tasya āśā (dik)***

The word *parāk* means a kind of penance and *āśā* means direction, or the path. She is the path which can be attained by penance only.

(5) ***parākam aśnāti iti***

She who enjoys the fruit of penance (*aśa* to eat, to enjoy).

(6) ***pare (=utkṛṣṭe) ake (=pāpaduḥkhe) aśnāti (=nāśayati)***

According to this interpretation, the word *para* means the highest, the word *aka* means sin or pain (misery)[1] and *aśa* means to destroy (lit., to consume). Thus, it means the Goddess destroys the highest sin and pain of Her devotees.

(7) Here the word is taken as *a-parākāśā*. The word *parākāśa* is *upamavacaka* like the words *pratikāśa*, *saṁkāśa*, etc. Thus the word would mean one who is without *upamā*, i.e., the unparalleled one.

783. Prāṇadā

(1) ***prāṇān dadāti***

She who is the giver of life (vital breath).

*Prāṇa*s = the five vital breaths (*prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*) or the eleven senses.

(2) ***prāṇān dyāti (= khaṇḍayati) iti***

She who cuts (destroys) the vital breaths or the eleven senses.

784. Prāṇarūpiṇī

prāṇa eva rūpam asti asyāḥ

She who is of the form of *prāṇa* (*Brahman*).

Here the word *prāṇa* stands for *Brahman*. This is because *śruti* says *prāṇa* is *Brahman*.[1]

According to *Nityātantra*, the Goddess is identified with the *prāṇa*s. Hence She is called Prāṇarūpiṇī.

785. Mārtaṇḍabhairavārādhyā

(1) ***mārtaṇḍabhairaveṇa ārādhyā***

She who is worshipped by Mārtaṇḍabhairava.

Mārtaṇḍabhairava, a god who abides between the 22nd and 23rd walls of *Śrī-cakra* is the worshipper of the Goddess.[1]

(2) Mārtaṇḍabhairava means Śiva.

Lord Śiva, in order to kill the demon Maṇimalla, mounted on a horse and came down to earth. Hence, he is called Mallārī in Mahārāṣṭra and also Mārtaṇḍabhairava. The Goddess is worshipped by him.[2]

(3) 'Mārtaṇḍa' means the Sun[3] and 'Bhairava' means 'Baṭuka' and others. So it means 'She who is worshipped by the Sun and the Bhairavas'.

Or, Bhairava means the group of cowards.[4] The Goddess is worshipped by them so that they can get rid of fear.

(4) ***mārtaṇḍa tulyena bhairaveṇa (udyoga viśeṣeṇa) ārādhyā (= labhyā)***

According to the *ŚiSū*, Bhairava means effort[5] and that effort destroys the darkness of nescience. Hence, it is like the Sun, because the Vārtikakāra during the discussion on the *ŚiSū,* III. 7 says, "confusion means darkness and by overcoming this, the sun of effort is produced".[6] Hence the name, according to this interpretation, would means that She is to be attained by the sun-like effort (otherwise called the Bhairava).

786. Mantriṇīnyastarājyadhūḥ

(1) ***mantriṇyāṁ nyasta (nikṣiptā) rājyadhūḥ (= rājyabhāraḥ) yayā sā***
She who has completely committed Her administration to Mantriṇī[1] (Śyāmalāmbā).

(2) ***mantropasakāḥ mantriṇaḥ, mantravanto vā mantriṇaḥ, tān nayatīti mantriṇī (=preyatnaviśeṣaḥ), tasyāṁ mantriṇyāṁ nyastā (= niveśitā) rājyasya (= svasāmrājyarūpasyaikyarahasyasya) dhūḥ (tajjanakatāvacchedako dharmo) yayā sā***

The word *mantriṇaḥ* means those who adore the Goddess by *mantras* or those who possess pure thoughts which lead them to union with the Goddess. Mantriṇī means certain effort. That effort has the power of leading to universal dominion. Hence the name means the devotees, attainment of union with the highest soul which depends upon the Goddess.

787. Tripureśī

(1) ***trayāṇām purāṇām samāhāraḥ tripuraṁ tasya īśī***

She is the ruler of three *puras*.

(2) Tripureśī is the name of the deity who rules over the Sarvāśāparipūra *cakra*, having sixteen petals and the ninth in the *Śrī-cakra*. The Goddess is of that form.

788. Jayatsenā

(1) ***jayantī (=bhaṇḍāsurādijayinī) senā (=śaktisamūho) yasyāḥ sā***

She whose army is always victorious (in Her battle with Bhaṇḍa and other demons).

Senā here means Her *śaktis*.

(2) Or she is of the form of the king Jayatsena.

789. Nistraiguṇyā

nirgataṁ traiguṇyaṁ (=guṇotrayavattvaṁ) yasyāḥ sā

She who is devoid of the three *guṇas*.

790. Parāparā

(1) ***parā cāsau aparā ca***

She who is of the superior form (*para*) and of the inferior form (*apara*).[1]

The name means the different meanings which are meant by *para* and *apara* words. She is of those forms.

(2) Parāparā can be split into *para*, *apara* and *parāpara*. According to this interpretation, *para* means others; *apara* means of the self. Or, *para* means foe and *apara* means friend.[2] Or *para* means who is far and *apara* means who is near.[3]

(3) According to *Nyāyaśāstra*, *sāmānya* is threefold, viz., *para*, *apara* and *parāpara*.

(4) *Para* and *apara* stand for the two forms of *Brahman* (i.e., the conditioned and the unconditioned *Brahman*).[4]

(5)'*Para*' (lit. means posterior) quality, the *śakti*, and *apara* means the anterior thing which is qualified, i.e., Śaiva. Hence the word *parāparā*[5] means Śiva who is qualified by the relation of *Sāmarasya*.

(6) *Para* and *apara* means two-fold ether, or two-fold knowledge described in the *Muṇḍakopaniṣad*.[6]

(7) The *praṇava* is also two-fold, *para* and *apara*.[7]

(8) By the words *para* and *apara*, the two-fold meaning of scripture is indicated here. *Para* means the supreme which is beyond all the things and *apara* means *dharma*, the means of obtaining the supreme.[8]

(9) In *Yogaśāstra*, knowledge is divided as *para*, *apara* and *parāpara*, according to which the first is the supreme knowledge which is the cause of cognising the lord, the bondage and the self; the second *apara* knowledge is the cause of cognising bondage only, and the last *parāpara* knowledge does not distinguish the marks (*vilakṣaṇa*).

(10) The worship, according to *Nityāhṛdaya*, is of three kinds, viz., *parā*, *aparā*, and *parāparā*. The first worship is remaining in non-duality in whatever method is practised; the second is the worship by means of *Śrī-cakra*; and the third is worship of all the manifestations of Her.

(11) The speech is two-fold, *parā* and *aparā*. *Aparā* is again threefold—*paśyanti*, *vaikharī* and *madhyamā*.

(12) The *parā* and *aparā* are two states of consciousness. The *parā* is two-*yāvasthā* while *aparā* is three-fold —*jāgrat*, *svapna* and *suṣupti*.[9]

(13) The *homa* (sacrifice) is two-fold, *parah* and *aparaḥ*. Of them, *apara* is again two-fold — *sthūla* and *sūkṣma*.[10]

(14)*Parāparā* is a certain *mantra* which is included in *Mantrapārāyaṇa*.

(15) The Goddess is threefold — *parā*, *aparā*, and *parāparā*.[11] One who creates the universe is called *parā*; one who protects it is called *aparā*; and one who destroys it is called *parāparā*.

The *parā*, *aparā* and *parāparā* can be identified with Mahāsarasvatī, Mahālakṣmī and Mahākālī respectively, otherwise called Vāmā, Jyeṣṭhā and Raudrī.[12]

All these meanings can be accepted by *parāparā* and the Goddess is of all these forms.

791. Satyajñānānandarūpā

(1) ***satyaṁ jñānam ānandaśca rūpaṁ yasyāḥ sā***
Who is of the form of truth, knowledge and bliss.[1]

(2) ***satyāṁ (= sadvidyāyāṁ) ajñānām anānandaṁ (= duḥkhaṁ) rūpayati (= dadāti) sā***
She who gives pain to those who do not know (are ignorant about) true knowledge.[2]

(3) ***satyāḥ (=vidyādevyāḥ) ajñānaṁ yeṣāṁ te satyajñānāḥ teṣāmānandākhyān (lokān) rūpayati sā***
She who leads the people who are devoid of the knowledge of Vidyādevī (knowledge form of the Goddess) to the worlds called *ānanda*.

792. Sāmarasyaparāyaṇā

(1) ***samo (= anyūnānadhiko) raso yayoḥ, tayoḥ (śivaśaktayoḥ) bhāvaḥ sāmarasyam, sa eva paramayanaṁ (= sthānaṁ) yasyāḥ sā***
She whose highest abode is the state of Sāmarasya in which Śiva and Śakti have equal status.

(2) ***amaraiḥ sahitasya = sāmarasya (= lokasya) parāyaṇam (= āśrayo) yā sā***
She who is the abode of the worlds that consists of Devas.

(3) ***rasyante (=gīyante) iti rasyāni sāmāni ca tāni rasyāni ca tāni parāyaṇāni (= abhiṣṭāni) yasyāḥ sā***

According to this interpretation, the word *rasya* means that which can be sung, *sāma* means the *ṛcā*s of *Sāmaveda* and *parāyaṇā* means fond of.[1] Thus the name would mean 'she who is fond of *Sāmaveda* songs'.

793. Kapardinī

kapardinaḥ iyaṁ
The consort of Kapardin.

(1) Kapardi[1] is the name of Śiva. Thus the name means that she is the wife of Śiva.

(2) According to the commentator of the *Sūtasaṁhitā*, *kaparda* means the earth sensure praised, etc. The meaning is She who is highly praised.

(3) *Ka* means water (water of Ganges) *pur* (*pūra*) the flow and *dā* = *dāpayatī* (purifier). It means that which purifies the flow of the water of Gaṅgā is called *kaparda*, i.e., matted hair. Thus the word means whose matted hair purifies even the Gaṅgā.

(4) The word *kaparda* means a garland of cowries. The word *kapardinī* therefore means the goddess Mahālasā (the wife of Mairāla — an incarnation of Śiva) who is fond of putting on a garland of cowries.

794. Kalāmālā

(1) ***kalānāṁ (= catuṣaṣṭhādirūpāṇāṁ) mālā (+ param parā)***
She who is the tradition of the *kalā*s (sixty-four *kalā*s).

(2) ***kalāṁ (= lāvaṇyaṁ) māṁ (= śobhāṁ) ca lāti iti***
According to this interpretation, the word *kalā* means beauty and *mā* means brilliance. Hence the name would mean She who bears beauty and brilliance.

795. Kāmadhuk

She who fulfils the desires.

(2) ***kāmadhenu svarūpa va***
She is of the form of Kāmadhenu.[1]

796. Kāmarūpiṇī

(1) ***kāmaḥ (= paraśivaḥ) eva rūpamasyāḥ***
She who is of the form of *kāma* (Paraśiva).

Paramaśiva is called Kama (Kāmeśvara) because he desires to create the universe.[1]

(2) ***kāmaṁ (= yathecchaṁ) rūpāṇi asyāḥ***
She who assumes the form at Her will.

797. Kalānidhiḥ

(1) ***kalānāṁ nidhiḥ***
She who is the treasure of arts.

She is called so because there are sixty-four *kalā*s and these *kalā*s proceed from Her.

(2) *kalānāṁ (=jīvānāṁ) nidhiḥ*

According to *Bṛhadāraṇyakopaniṣad*, *kalā* means *ātmā*.[1] So we get the meaning, 'She who is the storehouse of all the *jīvas*'.

(3) The moon also has digits. Hence the Goddess is of the form of the moon's disc.

(4) *kalāḥ (= karmāṇi) nidhīyante asyāṁ iti*

In the *ŚiSū*, *kalā* is explained as body[2] and a commentator on it explains the word *kalā* as actions (*karma*). Hence the name, according to this interpretation, means 'She in whom all actions end'.[3]

798. Kāvyakalā

(1) *kāvyaṁ eva kalā (rūpaṁ) yasyāḥ sā*

She who is of the form of *kāvya* (literature).

Kāvya means that which has many branches such as *nāṭaka*, *saṭṭaka*, etc., and also *kathā*, *ākhyāyikā*, etc. These also are the forms of the Goddess.[1]

(2) *kāvyotpādikā pratibhā eva kāvyakalā*

She is of the form of Pratibhā which produces *kāvya*.

The *tantra*s state that a certain kind of meditation confers the power of poetical composition. The Goddess is of that form.

(3) *kāvyasya (śukrasya) kalā (amṛtasañjīvanyakhyākalā)*

According to this interpretation, the word *kāvya* means 'Sukrācārya' and *kalā* means 'his power' of conferring immortality (*amṛtasañjīvanī*). The Goddess is of that form.

799. Rasajñā

(1) *rasān jānāti sā*

She who is the knower (experiencer) of sentiments (*śṛṅgāra*, *vīra*, *karuṇa*, etc.).

(2) *rasanendriya svarūpā vā*

She who is of the form of the sense of perceiving taste.

800. Rasaśevadhiḥ

rasasya (= brahmāmṛtasya) sevadhih (= niddhiḥ)
She who is the treasure of *Rasa* (*Brahman*).

In Upaniṣads, *Brahman* is described as *Rasa*.[1]

801. Puṣṭā

(bahubhiḥgunaiḥ vā brahma rasena vā brāhmaṇaiḥ vā ṣaṭtriṁśattattvavigrahaśīlatvāt puṣṭā
She who is nourished by innumerable qualities Or, She is nourished by *Brahmarasa* or *Brahmanas*.[1] She is called so because She possesses a body consisting of thirty-six *tattvas*.

802. Purātanā

She is the ancient one.

She belongs to even the most ancient time, i.e., she precedes everything. Hence She is called the most ancient one.

803. Pūjyā

She is worthy to be worshipped (as she is the most ancient one).

804. Puṣkarā

(1) ***puṣkaṁ (= poṣanaṁ) rāti (= ādatte) sā***
She who receives nourishment.

(2) Puṣkara is the holy place and the Goddess is of that form, i.e., of the form of the deity worshipped at Puṣkara *tīrtha*.

(3) By the interchange of *ra* and *la*, the name can also be read as 'Puṣkarā'. It would then mean 'one who is all-pervading'.

805. Puṣkarekṣaṇā

(1) ***puṣkarāṇi (= kamalāni) iva īkṣaṇāni (= nayanāni) yasyāḥ sā***
She whose eyes are lotus-like.

(2) ***puṣkare (yogaviśeṣe) kṣaṇaḥ (= utsavaḥ nirvyāpārasthitir vā) yasyāḥ sā***
She who rejoices in the Puṣkara *yoga*.[1]

(3) ***puṣkare (= pṛthivīkamale) kṣaṇaḥ (= utsavaḥ) yasyāḥ sā***

She who rejoices in the lotus in the form of the earth.

(4) ***puṣkare (nyagrodhavṛkṣe) kṣaṇaḥ (= utsavaḥ) yahāḥ sā***
She who rejoices in the banyan tree situated in the Puṣkaradvīpa.

(5) ***puṣkare (puṣkarapatraśāyini viṣṇau) īkṣaṇaṁ (= kṛpā nirikṣaṇaṁ) yasyāḥ sā***
She who looks gracefully at Viṣṇu lying on a leaf of Puṣkara.[2]

(6) ***puṣkareṣu (= ambhassu) īkṣaṇaṁ yasyāḥ sā***
She who looks at waters [i.e., gods, human beings, manes (*pitṛ*) and demons].[3]

806. Paraṁjyotiḥ

(1) ***paraṁ (= utkṛṣṭaṁ, brahmātmakaṁ) jyotiḥ***
She is the supreme brilliance.[1]

Jyoti here means the illuminator.[2]

(2) Paraṁjyoti is a certain *mantra* described in the *Dakṣiṇāmūrti saṁhitā*. This *mantra* has eight syllables. The Goddess is of that form.

807. Paraṁdhāma

(1) ***parañca taddhāma ca***
She is the highest light[1] or the highest abode.[2]

(2) *Dhāma* means state of consciousness and *para* means beyond. Thus it means that state of consciousness which has surpassed all the three previous states. Thus the name refers to the Turīyāvasthā.

808. Parmāṇuḥ

(1) ***paramā ca sāṇvī ca = paramāṇuḥ***[1]
She who is the subtlest atom.

The *śruti* says, "that is subtler than the atom",[2] i.e., She is difficult to be known. The atoms of Tārkikās are Her forms.

(2) ***parama (= utkṛṣṭo) aṇuḥ (= mantraḥ)***
She who is of the form of the supreme *mantra* (*Pañcadaśī*).

809. Parātparā

(1) ***parāt (utkṛṣṭādbrahmaviṣṇurudrāt) api parā (= śreṣṭhatarā)***

She who is superior to the supreme. She is superior to Brahmā, Viṣṇu and Rudra, the most exalted deities.

(2) ***paraṁ (= brahmāyuḥ parimāṇam) tasmāt parā***

Param means the age of Brahmā. She is beyond that.[1] She is ageless.

810. Pāśahastā

(1) ***pāśo haste (= vāmādhaḥ kare) yasyāḥ sā***

She who has the noose in Her (left lower) hand.

(2) ***pāśān hastayate (hastena nirasyati)***

She who removes the bondages by Her hand.

811. Pāśahantrī

pāśānaṁ hantrī (= nāśikā)

She who is the destroyer of the noose.[1]

812. Paramantravibhedinī

(1) ***paraṣāṁ (= svopāsakadviṣāṁ rājnāṁ) mantrān (prabhumantrotsāhantārgatān) (śakti viśeṣaṇāt) viśeṣāt bhinatti***

She who completely destroys the *mantras* (powers) of Her devotee's enemy.

Para here means those who are jealous of devotees of the Goddess.

(2) ***paraiḥ abhicārādyarthaṁ proyukto manuḥ paramantraḥ***

Paramantra is that which is used by ethers will the devotee. She destroys such *mantras*.[1]

(3) ***paraḥ (= utkṛṣṭo) mantraḥ (= pañcadaśīrūpaḥ) taṁ vibhedayati (= dvādaśavidhaṁ karoti)***

She who divides the highest *mantra* (*Pañcadaśī*). This *Pañcadaśī* is divided into twelve *vidyā*s after 12 great worshippers, namely, Manu, Candra, Kubera, Lopāmudrā, Manmatha, Agastya, Agni, Sūrya, Nandī, Skanda, Śiva and

Krodhabhaṭṭāraka (Durvāsā).[2]

(4) ***parā (= utkṛṣṭā) ye mantāraḥ (= mananakaratāraḥ), teṣāmavīn (= pāpāni) bhedayati (= nāśayatī)***
She who destroys the sins of those who are the best meditators of the Goddess. The name is split here as *para* + *mantṛ* + *avi* + *bhedinī*.

The word *avi* means sin.[3]

813. Mūrtā

(1) She who is of perceptible form.

Whatever has form is called *mūrta*, i.e., corporeal. The three *mahābhūtas* (earth, water and fire) are *mūrtās* and the Goddess is of that form.

(2) *Mūrta* also means the five gross elements which are intermingled in one another (Pañcīkṛtāni).

814. Amūrtā

(1) She who is without form, i.e., incorporeal. The two *mahābhūtas* (ether and *vāyu*) have no form. They are *amūrtas*. The Goddess is of that form.

(2)*Amūrta* means the five subtle elements which are not intermingled with one another. Thus *Brahman* has two forms: *mūrta* (explained above) and *amūrta*.[1]

Or *mūrta* means the universe (*jagat*) and *amūrta* means the *Brahman*.[1] She is identified with both.

815. Anityatṛptā

(1) ***anityaiḥ (eva upacāraiḥ) tṛptā***
She who is satisfied with the ingredients that are perishable.

She is satisfied with the perishable offerings if they are offered with love and devotion.

(2) ***aniti (= śvasiti iti jīvaḥ) tena atṛptā sā***
The name is split into two, *aniti* and *atṛptā*.

The word *anīti* would mean which breathes (*jīvas*) and *atṛptā* would mean 'not satisfied', i.e., 'She who is not satisfied with the *jīva*s as *jīva*s are Her food.[1]

(3) ***na 'iti' atṛptā***

Not, not satisfied in the way.

When the name is split like this it would mean she who is not *atṛptā tṛptā*, i.e., She is satisfied with everything[2] that is offered to Her with devotion.

816. Munimānasahaṅsikā

(1) ***munīnāṁ mānasaṁ (= mana) eva munimānasaṁ (= mānasākhyaṁ saraḥ) tatra haṁsikā iva***

She who is like a female swan in the (lake-like) mind of sages.

According to this interpretation, the word is to be split as *muni* + *māna* + *sa* + *haṁsa*. Here the word *haṁsa*[1] means anklets, i.e., She dances before them in order to please them.

817. Satyavratā

(1) ***satyaṁ (= brahma) eva vrataṁ(bhakṣyamuparārāt priyaṁ) yasyāḥ sā***

She to whom only truth (Brahmā) is dear.

According to this interpretation, the word *satya* means *Brahman* and *vrata* means the food which secondarily means dear.

(2) ***satyameva vrataṁ yasyāḥ sā***

satya = truth and ***vrata*** = vow.

The truth alone is Her vow. She is attained by the vow of speaking truth only.

(3) ***satyāni (= śīghraphalapradāni) vratāni yasyāḥ sā***

Here *satya* means 'giving quick result'. So the name, according to this interpretation, would mean 'She in whose name the vows undertaken bear fruit without delay.[1]

(4) Satyavrata is the name of a brāhmaṇa who frightened by a boar exclained *ai*, *ai*. The Goddess pleased with his penance blessed him and he became a great poet.[2] The Goddess is identical with that Satyavrata.

(5) ***satyam (= amoghaṁ) vratam yasāḥ sā***

She whose promise is confailing.

(6) ***satyam (āvaśyakaṁ) vratam yayā (yadbhaktyā) sā***
She by whose devotion the *vrata*, i.e., sustenance of the body, is *satya* (essential).

818. Satyarūpā

(1) ***satyaṁ (= kālatrayābādhyaṁ) rūpaṁ yasyāḥ sā***
She who assumes the form of truth which is not nullified by the three times — past, present and future. It is, hence, eternal truth.

(2) ***satyaṁ rūpavat yayā sā***
She by whom *satya* is protected.

819. Sarvāntaryāmiṇī

(1) ***sarveṣām antaḥ yāmiṇī***
She who controls all from within, i.e., she who is the inner ruler of all souls.[1]

(2) ***sarvā ca sā antaryāmiṇī ca***
She who is of all forms and who has entered the hearts of all.[2] She is called *sarvā* because She always knows the beginning and the end of everything.[3]

820. Satī

She who is the faithful spouse or the being existing for ever. Satī is the name of the daughter of Dakṣa. Hence, she is the eternal companion of Paramaśiva in all His acts.[1]

821. Brahmāṇī

(1) ***ānandamayakoṣasthapucchabrahmarūpā***
She who is of the form of *brahman* which forms the tail of *ānandamaya koṣa*.

(2) ***brahmāṇam ānayati (= jīvayati)***
She who makes Brahma breath.

(3) ***brahmāṇasya (= pitāmahasya) iyam (= strī)***
The wife of Brahmā (the great grandfather of the universe).

822. Brahma

She is *Brahman*.

She is that *Brahman* who is to be attained by a liberated soul. *Brahman* is the knowledge of the undifferentiated self.[1]

823. Jananī[1]

The mother.

She is called mother because she brings all to existence.

824. Bahurūpā

(1) *bahūni rūpāṇi yasyāḥ sā*

She who has many forms.[1]

Though the Goddess is of the form of *parabrahman*, She assumes many forms for various acts such as slaying of demons like Bhaṇḍa, etc.[2]

She is many-formed because she assumes the form of the movable and the immovable, and because she is of the forms of *mātṛkās*.[3] According to *Vāmana Purāṇa*, the universe is manifold and she is everywhere hence she is said to be many-formed.[4]

(2) She is many-formed as She is the wife of thousands of Rudras described in the *śruti*.[5]

(3) According to *TripSidh* many energies are Her forms such as Lopāmudrā, Mahāvidyā, Bālā, Śyāmalā, etc.[6]

825. Budhārcitā

budhaiḥ (=jñānibhiḥ) arcitā (=pūjitā) sā

She who is adored by scholars.[1]

826. Prasavitrī

prakarṣeṇa (viyadādiprapañcaṁ prajā vā) sūte iti

She who gives birth to this manifold universe consisting of ether people,[1] etc.

827. Pracaṇḍā

(1) *prakṛṣṭāścaṇḍāḥ (kopanāḥ) dūtāḥ yasyāṁ sā*

She who is wrathful.

She under whose authority persons commanded for duty are fiercely vigorous in their works.[2] She is wrathful because authority without power cannot enforce right conduct.[3]

(2) ***prakṛṣṭā (prītiviṣayatvena) caṇḍā (= śaṅkhapuṣpī) yasyāḥ sā***

According to this interpretation *pra* means 'fond of' and *caṇḍā* 'means' a certain kind of flower, viz., Śaṅkhapuṣpī. Hence the name would mean 'She to whom Śaṅkhapuspī is dear'.

(3) She who is vigorous.

828. Ajñā

(1) She is the command.

She has assumed the form of Vedic commands, i.e., She is of the form of desire of the Lord.[1]

(2) The name can be taken as *jñā*, which means 'of the form of the person who is the enjoyer of *guṇas*'.[2]

(3) She is of the form of Brahma or wise man.[3]

829. Pratiṣṭhā

(1) ***pratitiṣṭhati (viśvam) asyām***

She who is the support. She is the support of the whole universe.[1] The universe resides in Her.

(2) The sixteen-syllabled metre is also called *pratiṣṭhā*. The Goddess is of that form.

(3) A certain *kalā* which resides in water *tattva* is also called Pratiṣṭhā. Its characteristics are given in the *Śaivāgama*.[2]

830. Prakaṭākṛtiḥ

(1) ***prakaṭā (= sarvairanubhūyamānā) ākṛtiḥ (= rūpam) yasyāḥ sā***

She whose form (nature) is experienced by all.[1]

(2) ***prakaṭākhyā (yoginyaḥ) tadrūpā vā***

She is of the form of the *yoginīs* worshipped in the first circle of *Śrī-cakra*.

(3) *Apprakaṭā* = *Apsuprakaṭā*; when taken like this, the interpretation would mean 'She is manifested in water'.[2]

(4) *na prakaṭā* = *aprakaṭā*, i.e., She who is of secret form.

831. Prāṇeśvarī

(1) ***prāṇānām īśvarī***
She who is the governor of vital breath.[1]

The *Śruti* says, "She is the breath of breath".

(2) ***prāṇānām (indriyāṇām) īśvarī***
She who is the ruler of senses.

The Goddess is called so because She is the *adhiṣṭhātrī* of senses.[2]

(3) *Prāṇa* can be split as *pra* + *aṇa*, i.e, *prakṛṣṭo aṇaḥ* (*śabdaḥ*) *vedarūpaḥ*, *tasyeśvarī*, i.e., she is proclaimed in the Vedas.[3]

832. Prāṇadātrī

(1) ***prāṇānāṁ dātrī***
She who is the giver of life. She who gives life to all creatures.

(2) ***prāṇānāṁ (= ekādaśendriyāṇāṁ) dātrī***
She who gives (life to) eleven senses.

Prāṇa, according to this interpretation, means senses because in *śruti*, the word *prāṇa* is taken to mean the senses.[1] The eleventh sense is the mind.

833. Pañcāśatpīṭharūpiṇī

pañcāśatpīṭhāni rūpaṁ yasyāḥ sā
Fifty (i.e, fifty-one) *pīṭha*s are Her form.

'Pañcāśat' is taken to mean *ekapañcāśat* in most of the *Tantras*.[1] Hence the name means, 'the fifty-one *pīṭha*s — from Kāmarūpa to Chāyā-chatra.[2] — are whose forms'. The fifty-one *pīṭha*s one mentioned in the *Pīṭhanyāsa*[3] which is included in the *Śoḍhānyāsa*. And these *pīṭha*s should be established in the respective places of letters. And these *pīṭha*s are said to be the form of letters.[4] Hence they are fifty-one.

834. Viśṛṅkhalā

(1) ***vigatā śṛṅkhalā (= karmādi nirbandhāḥ) yasyāḥ sā***
She who is free from fetters.

Śṛṅkhalā means the bondage of actions as the past actions are causes of bondage. But the Goddess is free from bondage as she is not the subject to injunctions and prohibitions as they are meant for ignorant only.

(2) The word *viśṛṅkhalā* means 'the naked one'. The Goddess is worshipped in the nude form at places like Alampura, etc. She is worshipped there as naked idols.[1]

835. Viviktasthā

(1) ***vivikte (= vijanadeśa) tiṣṭhati sā***
She who abides in lonely places.

The word *vivikta* means lonely and holy places. Also, the *Hārītasmṛti* says, 'that place is holy where there are no people'.[1]

(2) ***viviktеṣu (ātmānātma-vivekaśīleṣu) tiṣṭhati sā***

Vivikta means those persons who are able to discriminate between the *ātman* and not *ātman*.

836. Vīramātā

(1) ***vīrāṇaṁ mātā (=jananī)***
She who is the mother of Vīras (ardent devotees).

The word *vīra* means the chief among devotees or the warriors who have died in battle. She is called their mother as she is beneficent to them.

(2) ***vīraṁ (= pānapātrāṁ) māti sā***

According to *Viśvakośa*, the word *vīra* means the vessel of liquor[1] and *mātā* means the measurer. Hence, the name means 'the measurer of the vessel of liquor'.[2]

(3) Vīra is the name of Gaṇeśvara who is accepted as a son by Pārvatī.[3] Hence, Vīramātā means Pārvatī.

837. Viyatprasūḥ

viyataḥ (= ākāśasya) prasūḥ (=janikā)
She who is the birth-giver of ether.[1]

838. Mukundā

(1) ***mukuṁ (= muktiṁ) dadāti sā***

She who gives salvation.

(2) She is identical with Viṣṇu,[1] as Viṣṇu is also called Mukunda.

(3) Mukunda also means a certain kind of Jewel.[2] She is of that form.

839. Muktinilayā

muktīnāṁ (= pañcavidhmokṣāṇāṁ) nilayo (= ākaro) yasyāṁ sā

She who is the abode of salvations.

The word *mukti* here indicates the five kinds of salvations — *sālokya*, *sāmīpya, sārṣṭi*, *sārūpya* and *sāyujya*.

840. Mūlavigraharūpiṇī

(bālābagalādiśaktīnāṁ) mūlabhūto yo (rājeśvarī) vigrahaḥ sa eva rūpam asyāḥ

She who is of the form of Rājarājeśvarī which is the original form of other *mahāvidyā*s such as Bālā, Bāgalā, etc.

841. Bhāvajñā

(1) ***bhāvān jānāti iti***

She is the knower of the *bhāva* (thought).

Bhāva means existence, external actions, nature, becoming, the womb, compassion, sport, incarnation, etc.[1] *Bhāva* also means *dharma* according to *smr̥ti*; according to Yāska, *bhāva* means six modifications[2] (Jāyate, Vardhate, etc). The six categories are also called *bhāva*, according to *Nyāyaśāstra*.

(2) ***bhavaḥ (= saṁsāraḥ) sa eva bhāvaḥ, tatsambandhinaḥ sāṁsārikāḥ api bhāvāḥ.*** Or ***bhavaḥ (= śivaḥ) tasya ime (= śaivāḥ) = bhāvāḥ***

Those who are involved in *saṁsāra*, or those who are the followers of Śiva. *Bhāva* also means the first type of interpretation among the six types of interpretations of the *mantra*s as given in the *YoHr̥*.[3] She knows all the *bhāva*s. Hence, She is called Bhāvajñā.

842. Bhavarogaghnī

bhavaḥ (= saṁsāraḥ) eva rogaḥ tam hanti sā

She who destroys the disease in the form of worldly existence.[1]

843. Bhavacakrapravartinī

(1) ***bhavacakraṁ (=saṁsāramaṇḍalaṁ) pravartayati sā***
She who keeps the wheel of *saṁsāra* in motion.[1] She incites *saṁsāra* by converting Śiva into *jīva* and *vice-versa*.

(2) ***bhavacakravat pravartayati***
She who makes all wander like the wheel of mundane existence.

(3) *bhavacakra* means *anāhatacakra*, which is situated in the heart. It is called so because Śiva resides here. She keeps it in motion.

(4) ***bhavacakrāṇi (=binducakrāṣṭadalaṣoḍaśadalavṛtta-traya bhūgṛhatrayaṇi śrīcakrāntargatāni), tāni pravartayati***
She who keeps the *cakra*s in *Śrī-cakra* in motion.

Here the word *bhavacakra* means all the *cakra*s of *Śrī-cakra*—Bindu, Trikoṇa, Vasukoṇa, Daśāra, etc.

(5) ***bhavasya (=śivasya) cakraṁ (=manaḥ) pravartayati***
Here the word *bhava* means Śiva. Hence, *bhavacakra* means the *cakra* of Śiva, i.e., mind. According to the *Viṣṇu Purāṇa*, *cakra* means mind.[2] Hence, She is the guide of Śiva's mind.

844. Chandaḥsārā

(1) ***chandaḥsu sāro (= niṣkarṣo) yasyāḥ sā***
She whose essence is (described) in the Vedas, whose nature is described (established) in the scriptures.

Here, the word *chanda*s is taken to mean the Veda.[1]

(2) ***chandaḥ (=svairācaraṇaṁ) sāraṁ (=nyāyyam) yasyāḥ sā***
She according to whom the Śvairācāra is justified.

Here the word *svairācāra* means 'moving according to one's own will after identifying *ahantā* with *idantā*, i.e., Brahmabhāva or seeing everything as *Brahman*.

(3) ***chandaḥ (= abhilāṣaḥ) sāraḥ (= nikṛṣṭarūpaṁ)***

yasyāḥ sā
She whose form is 'desire', i.e., she is of the form of Icchā-śakti.

845. Śāstrasārā

śāstrasya sāraḥ (sārarūpā)
She who is the essence of the scriptures.[1]

The word *śāstra* means the Vedas and also the *Mīmāṁsāśāstra*.

846. Mantrasārā

mantrāṇāṁ sāraḥ (= sārarūpā)
She is the essence of *mantras*.

The word *mantra* also means the Veda or the *mantras* in the *Tantra* or the sixty-four *tantras*.

847. Talodarī

talaṁ (=karatalādi), tadvat (kṛśaṁ samaṁ ca) udaraṁ yasyāḥ sā
She whose belly is flat or even (like palm, etc.).

Or if the letter *a* is read before the name, then it would be *atalodarī*. The word *atala* stands for *atala loka* and hence the name would mean 'She whose belly is *atala* (*Atalaloka*)' when she assumes the *virāṭ* form.

848. Udārakīrtiḥ

(1) ***udārā (= mahattarā) kīrtiḥ yasyāḥ sā***
She who is of exalted fame.

(2) ***utkṛṣṭā āsamantāt (= vyāptā) ca arā (= śīghrasādhyā) ca kīrtiḥ yasyāḥ sā***

According to this interpretation, the name is split in the following way: *ud* + *ā* + *arā* (= *udārā*) *kīrtiḥ*. Then, the word *ud* (= *utkṛṣṭā*) means 'exalted'; *ā* (*āsamantāt* = *vyāptā*) means 'all-pervading' and *ara* (= *arā*) means 'obtained' without delay.[1] *Kīrti* = the fame. By worshipping Her, one can attain the all-pervading fame without delay.

(3) ***arāḥ (= devāḥ) tānutkrāntā kīrtiḥ***

According to this interpretation, the word *ud* (= *udkranta*) = to excel, *arā* = (= *arāṇām*) of Gods, *kīrti* = fame. It means, She who excels gods in fame.

(4) ***āraṁ (= maṅgalaṁ) utkrāntā kīrtiḥ yasyāḥ sā***

The utterance of whose name removes the trouble created by wicked planets like Maṅgala, Śani, etc.

(5) ***ut (= ādityamaṇḍalāntargataṁ saguṇaṁ caitanyaṁ) tasmin ārā (= āyudhaviśeṣo) yasyāḥ īdṛśī kīrtiḥ yasyāḥ sā***

Ut here means *saguṇa cit* which resides in the disc of the sun,[2] so, She whose fame is the weapon against the '*ut*' *puruṣa*. The meaning thus would be, 'by worshipping Her one can attain the fame which can surpass the fame of that *puruṣa*'.

(6) ***(āsamantātvyāpto) araḥ (= sudhāhṛdaḥ) tadvat autkṛṣṭā kīrtiḥ yasyāḥ sā***

The word *ara* = the reservoir of nectar,[3] *ut* = exalted, i.e., She whose fame is exalted like that of the *ara* (i.e., the lake of nectar).

849. Uddāmavaibhavā

uddāma (iyattānavacchinnaṁ) vaibhavaṁ yasyāḥ sā
She whose affluence is immeasurable.

850. Varṇarūpiṇī

varṇāḥ (catuḥṣaṣṭisaṁkhyākāḥ) rūpamasyāḥ
She who assumes the form of letters.

There are sixty-four letters; all are Her forms.[1]

851. Janmamṛtyujarātaptajanaviśrāntadāyinī

janmamṛtyujarābhiḥ taptebhyo janebhyo viśrāntiṁ (duḥkhāpahāribhiḥ vyaktaṁ svātmasukhaṁ) datte
She who gives rest to the men exhausted by birth, death and old age. She, by driving away miseries, gives happiness in Her own self.

852. Sarvopaniṣadudghuṣṭā

sarvāsu (aitareyādi) upaniṣatsu utkarṣeṇa ghuṣṭā (= pratipādyā)
She who is highly sung of in all the *Upaniṣads*.

The word *upaniṣad* means secret doctrine as it describes *Brahman*. Upaniṣad is derived as follows, "Bringing the self near (*upa*) to Brahman (*sataḥ*)".[1]

Here the *upsarga* '*ut*' in the word *udghuṣṭā* shows the identity of all the different *upāsanā*s relating to *saguṇa Brahman*.

853. Śāntyatītakalātmikā

śāntyatītakalā (= ākāśaniṣṭhākalā) tadātmikā

She who is of the nature of *śāntyatītakalā* (i.e., the *kalā* in the sky). The Goddess is identical with the *kalā* present in the sky which after annihilating duality leads to self-realization.[1]

854. Gaṁbhīrā

(1) She is the unfathomable.

Gaṁbhīrā means the great lake. Hence, She is of the form of the great reservoir (i.e., Mahāhr̥da) in which when one meditates (merges), he cognizes the *pūrṇāhantā* (complete egoism).[1]

(2) ***gaṁ (= gaṇapatibījam = gaṇapatireva), tasya bhiyaṁ rati (= ādatte nirasyati vā)***

The name is split thus: *gaṁ* + *bhī* + *rā*.

Then the letter *gaṁ* is the Gaṇapatibīja, i.e., Gaṇapati; *bhī* = *bhīyaṁ* = fear and *rā* = rāti 'drives away'. Hence the name, according to this interpretation, would mean 'She who drives away fear of Gaṇapati'.

855. Gaganāntaḥsthā

(1) ***gaganasya (= daharākāśasya parākāśasya bhūtakāśasya vā) antar (= madhye) tiṣṭhati sā***

She who dwells in the middle of the ether (the ether of the heart, the highest ether or the external ether.[1]

(2) ***gaganasya ante (= nāśakāle) api tiṣṭhati sā***

She who is present at the time of destruction of the ether. Even after the ether is destroyed, She remains present.

(3) *gaganaṁ (= hakāraḥ) antasthā (= yaralavā)* who is of the form of the five *bījas* of the *bhūta*s.

The word *gagana* indicates syllable *ha* while the *antasthā*s are *ya*, *ra*, *la*, and *va*. They are the *bīja*s of the five elements (*pañcamahābhūtas*): *la* is the *bīja* of earth, *ha* that of sky, *ya* of Vāyu and *ra* of *tejas* and *va* is of water.

856. Garvitā

garvaḥ (= viśvanirmāṇa viṣayiṇī parāhantā) asyāḥ iti
She in whom pride is born.

Garva here means the highest conceit of 'I' concerning the creation of the universe.

857. Gānalolupā

gāne lolupā
She who delights in songs.

The word *gāna* here can mean many things. *Gāna* consists of four instruments — *talā*, *naddha*, *suṣira* and *ghana*. *Gāna* also means a musical instrument, or one of the two kinds of *sāma* (*Sāmaveda*), *śarīra* or *gāndhara*. Hence she who delights in all of these *gāna*s is called 'Gānalolupā'.

858. Kalpanārahitā

(1) ***kalpanābhiḥ (= vāsanāmayībhiḥ dṛśyavīcibhiḥ) rahitā***
She who is devoid of waves of different types of *vāsanā*s.

(2) ***kalpe api nārāṇām hitā***
Here the name is split thus: *kalpa* + *nāra* + *hitā*. The word *kalpa* means the time of dissolution (*pralaya*); *nāra* = relating to *nara*, i.e., *jīva*s. *Nara* means *Brahman* and souls are *nāras* because they belong to *Brahman*.[1] And *hitā* means friend, i.e., She who is friendly to the souls at the time of dissolution. She keeps all the *jīva*s in Her belly[2] at the time of dissolution.

859. Kāṣṭhā

She who is of the form of *kāṣṭhā*.

(1) *Kāṣṭhā* is the measure of a certain time consisting of eighteen minutes. *Kāṣṭhā* also means the wood of Haridrā.[1]

(2) *Kāṣṭhā* means the essence of the *Vedānta*, i.e., the final principle established by the *Vedānta*.[2] In the *KaṭhaUp*, it is said that she is the goal (*kāṣṭhā*); She is the highest way.[3]

(3) *Kāṣṭhā* is the wife of Paramaśiva in the form of the ether called *Bhīma* and she is the deity and the mother of heaven.

(4) She is called Kāṣṭhā also because She is of the form of directions.[4]

(5) According to the *Nirukta*, the word *kāṣṭhā* means that which stands after crossing everything. The Goddess stands after crossing[5] everything. Hence, She is called Kāṣṭhā.

860. Akāntā

akaṁ (=pāpaṁ duḥkhaṁ) akayoḥ (=pāpaduḥkhayoḥ) antaḥ (= nāśaḥ) yayā sā

She by whom sin and miseries are destroyed.

861. Kāntārdhavigrahā

(1) ***kāntaḥ (= paraśivaḥ) eva ardhavigraha (śarīrasya ardhaṁ) yasyāḥ sā***

She who has the half-body of (Her) husband (Paraśiva).

(2) ***kāntasyārdhaṁ kāntārdhaṁ, kāntardhaṁ vigraho yasyāḥ sā***

Whose body is formed of the half-body of Her husband.

(3) ***kāntaḥ (= kakārasya antaḥ) khakāraḥ = (khaṁ) = dyuḥ ardhaṁ (= ekadeśaḥ) vigrahasya yasyāḥ sā***

The word *kānta* here means the end of the syllable *ka,* i.e., *kha*; *kha*; *kha* is equal to the heaven; *ardha* means a part. Thus the name would mean that the heaven is a part of Her body.[1]

862. Kāryakāraṇanirmuktā

kāryāṇi (= mahadādīni) kāraṇaṁ (= mūlaprakṛtiḥ) taiḥ vinirmuktā

She who is devoid of effect and cause.[1]

The word *kārya* means categories like *mahat*, *ahaṁkāra*, *kāraṇa* means the *mūla prakṛti*. The Goddess is of the form of pure consciousness. Hence cause and effect do not exist.

863. Kāmakelitaraṅgitā

kāmasya (= kāmeśvarasya) kelīnāṁ (= krīḍāvilāsānāṁ) taraṅgāḥ (=paramparāḥ) sanjātā asyāḥ

She in whom are born the waver of the love-sports of Kāmeśvara.

864. Kanatkanakaṭataṅkā

kanatī (=dīpyamāne) kanakasya (=suvarṇa-mayasya) tātaṅke yasyāḥ sā

She whose golden earrings are shining.

865. Līlāvigrahadhāriṇī

(1) ***līlayā (= anāyāsena) vigrahān (= avatārviśeṣāṇ) dhārayati***

She who assumes different incarnations by mere sport.

(2) ***līlādevyāḥ (=padmarājasya mahiṣyāḥ) vigrahdhāriṇī***

She who assumes the body of Līlādevī, the wife of Padmarāja.[1]

866. Ajā

na jā (=jāta) iti ajā

She who is unborn.

She is called Ajā because the *Śruti* says, 'the one unborn, he was not born and will not be born.[1] Hence She was never born. The birth is always followed by death.[2] But as She is without birth, she is also without death.

867. Kṣayavinirmuktā

(1) ***kṣayeṇa (maraṇena) vinirmuktā***

She is free from decay.

(2) ***kṣaye (gṛha eva) viśiṣya nirmuktāḥ (bhaktāḥ) yayā sā***

She by whom the devotees are liberated in their own houses.

According to this interpretation, the word *kṣaya* means 'a house' (i.e., in the house) and *vinirmuktā* means 'freed completely'. Thus the name means 'freed (i.e., obtained salvation) in their houses'. The worshippers of the Goddess even while they are in their houses obtain salvation. So those who are the devotees of the Goddess and desire salvation need not abandon their houses from fear of worldly objects.[1]

868. Mugdhā

(1) She is the innocent one (or the beautiful one).

(2) When letter *a* is read while splitting the name from the preceding name then it will be *amugdhā*. In that case the interpretation would be *na santi mugdhāḥ (mūḍhāḥ) yasyāḥ sā,* i.e. , 'She whose devotees not simpleton' Mugdhā means simpleton.[1]

869. Kṣipraprasādinī

kṣīpram (= svalpadinaireva) prasīdati sā
She who is pleased in a short time (in a few days' time).[1]

870. Antarmukhasamārādhyā

antaḥ (= svatmapravaṇaṁ) mukhaṁ (= cittavṛttiḥ) yeṣāṁ taiḥ. samyagārādhyā
She who is worshipped properly by those whose minds are turned within, i.e., who is worshipped by the method of introspection.

871. Bahirmukhasudurlabhā

bahiḥ (viṣayaikapravaṇaṁ) mukhaṁ yeṣāṁ teṣāṁ suṣṭhu durlabhā
She who is extremely difficult to be known by those whose minds are devoted to outward objects.[1]

872. Trayī

(1) She is of the form of *Trayī* (the three Vedas), i.e., she who is of the form of the *Ṛgveda*, the *Yajurveda* and the *Sāmaveda*.

(2) The *Ṛgveda* begins with *a*. The *Yajurveda* begins with *i* and the *Sāmaveda* begins with *a*.

Now the sandhi of *a* + *i* will be *e*. Again *a* + *e* will be *ai*. This letter, which is *vāgbhava bīja*, is called *suci*. This forms the body of the Goddess. Hence She is called 'Trayī'. This is described in the *Nityā-Tantra*.[2]

873. Trivarganilayā

trivargasya nilayah (+ sthānaṁ) yasyām

Who is the dwelling place of the *Trivargas* (*dharma, artha* and *kāma*).

874. Tristhā

(1) ***triṣu (bhūtādikāleṣu) tiṣṭhati sā***
She who is present in all the three times, i.e., past, present and future.

(2) ***triṣu (= akarokāramakāreṣu) sthā (= sthitiḥ) yasyāḥ sā***
She who resides in the letters *a*, *u* and *ṁ* (i.e., *Praṇava*).

(3) ***triṣu (lokādibhedena) tiṣṭhati iti***
She who resides in the (groups of) three.

Here, the groups of three means the three worlds (the earth, the atmosphere and the sky), the three Vedas (*Ṛg*, *Yajus* and *Sāman*), the three fires (the sun, the moon and fire or *gārhapatya*, *āhavanīya* and *dakṣiṇā*), the three lights (day, night and twilight), the three qualities (*sattva*, *rajas* and *tamas*), the three conditions of life (boyhood, youth and old age), the three *mātrās* (*hrasva*, *dīrgha* and *pluta*), etc.[1]

875. Tripuramālinī

She who is the deity called Tripuramālinī. Tripuramālinī is a ruling deity in the *antardaśāra* of *Śrī-cakra*.

876. Nirāmayā

nirgatā āmayāḥ (= rogaḥ) yayā sā
She by whom the diseases are driven off.

877. Nirālambā

na vidyate ālambaḥ yasyāḥ sā
She who is without support. She is the support of all (*sarvadhārā*); hence there is no support for Her.

878. Svātmārāmā

(1) ***svātmanyeva ārāmaḥ (= krīḍanaṁ) yasyāḥ sā***
She who rejoices in Her own self. She divides Herself into two and each sports with the other.[1]

(2) ***svātmaiva ārāmaḥ (= kr̥trimavanarūpaṁ vicitraṁ jagat) yasyāḥ sā***

The word *ārāma* means an artificial garden. Thus the name means she herself is an artificial garden. Various worlds are nothing but her ownself as the Goddess only remains at the beginning and at the end of Her creation.[2]

(3) ***svaṁ (= ātmīyaṁ jagat) ca ātmā (= brahma) ca anayoḥ arāmaḥ (krīḍanaṁ vīharaṇaṁ vr̥ttitvaṁvā) yasyāḥ sā***

Here the word *sva* indicates the universe, as it belongs to Her only and *ātmā* means *Brahman,* i.e., 'She who moves easily between the world and *Brahman* at Her will'.[3]

879. Sudhāśrutiḥ

(1) ***sudhāyāḥ (sahasrārakarṇikācandragatāyāḥ śrutiḥ (= sravaṇaṁ) yayā (kuṇḍalinyā) sā***
She by whom the nectar of stream flows.

The nectar flows down from the moon of the pericarp of the *sahasrāra* lotus along the *yoginīs* of the six centres when *kuṇḍalinī* pierces them.

(2) ***sudhāyāḥ śrutiḥ***
She who is of the form of the stream of nectar.

(3) *sudhāśrutiḥ* also means the stream of nectar which flows from the moon's disc and imparts energy to the sun, fire, etc.[1]

(4) Sudhāśrutiḥ, according to the *Jñā* means a kind of meditation on the Goddess causing the flow of nectar and removal of the poison.[2]

880. Saṁsārapaṅkanirmagnasamuddharaṇapaṇḍitā

saṁsāra (lakṣaṇe) paṅke niḥśeṣeṇa magnānāṁ (janānām) samyaguddharaṇe paṇḍitā (kuśalā)
She who is an expert in pulling out properly those who are lost in the morass of worldly life.[1]

881. Yajñapriyā

(1) ***yajnāḥ priyāḥ yasyāḥ sā***
She who is fond of sacrifices.

(2) ***yajñasya (viṣṇoḥ) priyā***
She who is the consort of Viṣṇu. According to *śruti, yajña* is identified with Viṣṇu.[1]

882. Yajñakartrī

The wife of Yajñakartā (Śiva).

One of the eight forms of Śiva is Yajñakartā, i.e., the performers of *Somayāga.*The Goddess is Śiva's consort; therefore she is called Yajñakartrī. Her name is Dīkṣā and Her son is called Santāna.[1]

883. Yajamānasvarūpiṇī

yajamānaśca svaḥ ca = yajmānasvau, tau ātmā asyāḥ
She who is of the form of Yajamāna, i.e., Yajñakartṛ form of Śiva, and also **the** *ātmā*.

884. Dharmādhārā

(1) ***dharmasya (= vedāviruddhasya karmaṇaḥ) āsamantāt (= sarvadeśeṣu) dhārā (= nirargalapravāḥ)***
She who is the flowing stream of *dharma* in all places.

The word *dharma* here means the righteous conduct in each country based on the Vedic tradition.[1]

(2) ***dharma ādhāro yasyāḥ sā***
She whose support is *dharma*. Because the *śruti* (*MahāNāra Up*,22.1) says,'everything is established in *Dharma*'.[2]

(3) *Dharma* becomes the supporter of all things by Her.

885. Dhanādhyakṣā

dhanasya adhyakṣā
She is the ruler of wealth.

Generally, *dhanādhyakṣa* is Kubera, but here the non-difference between the Goddess (*upāsya*) and the worshippper (*upāsaka*), i.e., Kubera is shown. He gained wealth by worshipping Her.

886. Dhanadhānyavivardhinī

dhanāni dhānyāni ca viśeṣya vardhayati sā
She who increases wealth and granary (of Her true worshippers).

887. Viprapriyā

viprāḥ (= vedaśastrādividyāvantaḥ) brāhmaṇāḥ priyāḥ (= abhīṣṭā) yasyāḥ sā

She to whom brāhmaṇas are dear.

Vipraḥ means brāhmaṇas well versed in the *Vedas* and other *vidyās.*[1]

888. Viprarūpā

(1) ***viprāḥ rūpaṁ (svarūpaṁ) yasyāḥ sā***

She who has assumed the form of brāhmaṇas.[1]

(2) ***viprān rūpayati (=pūrvarūpavataḥ karoti āpyāyayati vā) sā***

She who nourishes Brāhmaṇas. By the repetition of *mantras* (of the Goddess), *homa* (oblations), etc., Brāhmaṇas are nourished.[2]

889. Viśvabhramaṇakāriṇī

(1) ***viśveṣām (= brahmāṇḍānāṁ) bhramaṇaṁ (= sṛṣṭisthitināśarūpaṁ yātāyātaṁ), kārayati sā***

She who causes the worlds to move (to go round in a cyclic motion).[1]

The word *viśva* stands for the *brahmāṇḍas* and *bhramaṇa* means the cycle of creation, preservation and destruction.

(2) ***viśvasya (= viṣṇoḥ) bhramaṇakāriṇī***

She who causes confusion for Visṇu.

Here the word *viśva* is taken to mean Viṣṇu. The story of the confusion caused by the Goddess is given in the *KālikāP.*[2]

890. Viśvagrāsā

viśvaṁ (= carācaraṁ) grasti sā

She who consumes the whole universe.

She turns the whole universe into a morsel. *Viśva* means all things animate or inanimate.[1]

891. Vidrumābhā

(1) ***vidrumāḥ (= pravālāḥ) tadvat ābhā yasyāḥ sā***

She who is of the complexion of coral.

Vidruma means coral, which is of red colour. The Goddess also is of that complexion.

(2) ***vit (=jñānaṁ) eva drumaḥ = vidrumaḥ (=puṅkhānupuṅkha-prasatatvasāmyāt, ten tattulyā)***
She who is like the tree of knowledge.

892. Vaiṣṇavī

viṣṇoḥ iyaṁ
She is the wife of Visnu.

The *DvP* says that She is called Vaiṣṇavī because (1) She bears the conch, disc and club, (2) She is the mother of Viṣṇu, (3) She is destroyer of foes (like Hari), and (4) She is Viṣnu himself.[1]

893. Viṣṇurupiṇī

viṣṇureva rūpaṁ asyāḥ
She who assumes the form of Viṣṇu.[1]

894. Ayoniḥ

(1) ***na vidyate yoniḥ (= kāraṇaṁ) yasyāḥ sā***
She who is without cause.

(2) *Yoni* also means place (abode), i.e., She who has no abode (i.e., is unlimited).

(3) ***asya (viṣṇoḥ) nilayā.***

A means Viṣṇu and *yoni* means origin (mother). Thus, the name also means the mother of Viṣṇu.

895. Yoninilayā

(1) ***nilīyate jagat asyāṁ (sā nilaya) yoniścāsau nilayā ca***
She is the *prakr̥ti* (= *yoni*) in which everything is merged (*nilayaḥ*).

(2) ***yoniḥ (= māyā) nilayaḥ (= paricchedidā) yasyā sā***

The word *yoni* also means *māyā*, i.e., She who is characterised by *māyā*.

(3) ***yoninām (=jagatkāraṇānām brahmādinām) nitarāṁ layaḥ yasyāḥ sā***

She in whom gods like Brahmā, Viṣṇu, etc.,who are the cause of the world, are merged.

(4) ***yoniḥ (tryasracakraṁ) nilayaḥ yasyāḥ sā***
Whose dwelling place is the *yoni,* the main triangle.

896. Kūṭasthā

(1) ***kūṭe (= ajñāne) tiṣṭhati sā***
She who dwells in ignorance.

The word *kūṭa* means *ajñāna.*

(2) The word, *kūṭasthā* can also be dissolved as *kūṭayati* (= *chalayati) ātmānaṁ,ānandādikaṁ āvṛta saṁsāre pātayati iti kūṭaṁ,* i.e., that which deceives the *ātmā* by throwing him in the *saṁsāra,*by veiling his bliss, etc.

(3) ***kūṭasya (= ajñānasya) sthā (sthitiḥ) yasyāṁ sā***
She in whom dwells the *ajñāna* (ignorance).

(4) ***kūṭaḥ (= giriśṛṅgaṁ), tadvat niṣkriyatayā tiṣṭhati sā***
She who is steady like the peak of a mountain.

(5) ***kūṭavat tiṣṭhati sā***
One who does not undergo any change like the *kūṭa* (an anvil).

(6) ***kūṭānāṁ (= viśvasamūhānāṁ) sthā (= sthitiḥ) yasyāṁ sā***

(7) ***kūṭe (= kūṭatraye) tiṣṭthati sā***
She who abides in three *kūṭas* (*Vāgbhava*, etc).

(8) ***kūṭe (=puradvāre, śrīcakrāntaragatatrikoṇe) tiṣṭhati sā***
She who resides in the *kūṭa,*the gate of the city, (the main triangle of *Śrī-cakra*).

897. Kularūpiṇī

kulaṁ (kaulamārgaḥ) bāhyapūja vaṁśaḥ ācārao vā, tadeva rūpaṁ yasyāḥ sā
She who assumes the form of *kula.*

Kula means (1) the Kaulamārga, (2) the external worship, (3) a family, or (4) customary religious practice transmitted through the successions of teachers. The Goddess has all these as Her forms; hence She is called Kularūpiṇī.

898. Vīragoṣṭhipriyā

vīrāṇāṁ goṣṭhī (= sabhā, sallāpo vā) priyā yasyāḥ sā
She who is fond of the assembly (or conversations) of heroic persons.

899. Vīrā

She who is supremely heroic. She is called so because she possesses the supreme valour. *Vīrā* also means a woman having husband and children.[1]

900. Naiṣkarmyā

nirgatāni karmāṇi yasmāt sā niṣkarmā, tasya bhāvo naiṣkarmyaṁtadvatī
She who has transcended the obligation to perform actions.

901. Nādarūpiṇī

(1) ***nādaḥ (praṇavaśirasthitaḥ) tadeva rūpaṁ yasyāḥ***
She who is in the form of *nāda*.[1] *Nāda* is situated above the *praṇava*.

(2) ***nāde rūpamasyāḥ***
She whose form is in *nāda*.[2]

902. Vijñānakalanā

vijñānasya(= brahmasākṣātkārasya) kalanāsvātmakṣātkāraḥ
She is the understanding of the realization of Brahmā.

903. Kalyā

(1) ***kalāsu sādhuḥ sā = kalyā***
She who is the best in arts.

(2) ***kalayituṁ arhā sā (= uṣaḥakālarūpā)***
She who is worthy of being noticed, i.e., of the form of daybreak.

(3) She is of the form of liquor[1] (*kalā* = wine).

904. Vidagdhā

She is the dextrous one.

905. Baindavāsanā

(1) ***baindavaṁ (= bhruvoparibhage vṛttasaṅniveśaḥ) eva āsanaṁ yasyāḥ sā***
She who sits on Baindava.

Baindava's is the circle above the two eyebrows. The Goddess sits on it.[1]

(2) ***bindusaṁbandhicakraṁ = baindavaṁ (= sarvānandamayākhyaṁ) tadevāsanaṁ yasyāḥ sā***
She whose seat is the *sarvānandamaya cakra.*

(3) ***bindunāṁ samūho baindavaṁ, tadeva āsanaṁ yasyāḥ sā***
'Baindava' (= the collection of *bindus)* is Her support, i.e., that which indicates the meaning of *bindus*.[2]

(4) When letter *a* is prefixed to the name it is *abaindavāsanā* and when split as *ab + aindava + āsanā,* the compound is *apsu yat aindava (= bindusamūhaḥ) tasmin (= jīvakadambabe) āste sā.*

Aindava means the multitude of moons (*jīvas*), *āste* means she who remains along by non-difference in the *jīvas* which are Her different reflections just as various reflections of one moon in different waters.[3]

906. Tattvādhikā

tattvebhyo adhikā
She who transcends the *tattvas*.

The word *tattva* means the categories constituting the world. These *tattvas* exist until the *pralaya.*[1] Hence the *tattva* does not include *ghaṭa,* etc. The Goddess transcends these thirty-six *tattvas,* because she is infinite while the *tattvas* are not eternal.

907. Tattvamayī

(1) She comprehends all the *tattvas.*

(2) In the name Tattvādhikā (no. 906), the word *tattva* means Śiva. Thus, that which transcends Śiva is referred to in that name. The name 'Tattvamayī' means that which is with the

Śiva-tattva. So these two names mean Saṁprajñātā and Asaṁprajñātā *samādhis* respectively. The former arises by transcending Śiva and the latter arises with the *Śiva-tattva.*[1]

(3) Tattvamayī means collectively in the form of three *tattvas*, viz., Ātmātattva, Vidyātattva and Śivatattva.

(4) Also means, collectively in the form of three *tattvas*[2] are as the limbs.

908. Tattvamarthasvarūpiṇī

tatpada-tvaṁpadayoh arthau (śivajīvau) svarūpa-masyāḥ

She who assumes the form of the meanings of the word *tat* (Śiva) and *tvaṁ* (*jīvā*). Thus she is both the forms — that of the *Brahman* and the soul.

909. Sāmagānapriyā

(1) ***sāmagānaṁ priyaṃ yasyāḥ sā***

She to whom the *sāma* songs are very dear.

(2) ***sāmagāḥ (= chadogāḥ) anavat (= prāṇavat) priyā yasyāḥ sā***

She to whom the singers of the *Sāmaveda* are as dear as *prāṇa* (life).

910. Saumyā

(1) ***soma yāgārhā***[1]

She who is worthy to be pleased with Soma sacrifice.

(2) ***umayā sahitaḥ = somāḥ, somaḥ avaya vaḥ aryāḥ ca***

Saumya-Soma = Śiva with Umā, these two are the limbs of the Goddess. Hence, She is called Saumyā.

(3) ***somaḥ iva āhlādikā***

She is pleasant like the moon or camphor.

911. Sadāśivakuṭumbinī

sadāśivasya kuṭuṁbinī (= bhāryā)

She who is the wife of Sadāśiva.

She is of the form of Śyāmalā, Śuddhavidyā, Aśvārūḍhā, etc.

912. Savyāpasavyamārgasthā

(1) ***savyaścāpasavyaśca mārgaśca = savyāpasavyamārgāḥ, teṣu sthitā (= adhikṛtā)***

She stands in the right and the left and the middle paths.

(2) ***savyāpsavyamārgāṇāṁ sthā (= sthitiḥ) yasyām***

She in whom the three paths, viz., *savya*, *apasavya* and *madhyamārga*, reside. These are three paths of the solar-disc distinguished as *Uttara*, *Dakṣiṇa* and *Madhyamā*. The three *Nakṣatras* beginning with Aśvinī make one *vīthi* (i.e., line) and three *vīthis* make a *mārga*. The *Vāyavīya Purāṇa* describes that "Aśvinī, Kṛttikā and Bharaṇi (*yāmyā*) form Nāgavīthi; Rohiṇī Ārdrā and Mṛgaśīrṣa form the Gajavīthi; Puṣyā, Āśleṣā and Punarvasu (Ādityā) form the Airāvatīvīthi. These three *vīthis* form *Uttarapatha*. The two Phālgunis (Pūrvā and Uttarā) and Maghā form Ṛṣativīthi; Hastā, Citrā and Svāti form Govīthi; Jyeṣṭhā, Viśākhā, and Anurādhā form Jaradagavīvīthi. These three *vīthis*, viz., Ṛṣati, Govīthi, and Jaradgavī, form *Madhyama* path; Mūlā, Pūrvāṣāḍhā, and Uttarāṣādhā form Ajavīthi; Śravaṇā, Dhaniṣṭhā and Śatabhiṣā form Mṛgavīthi. The two Bhādrapadas (Pūrva and Uttarā) and Revatī form Vaiśvānaravīthi. These three viz., Aja, Mṛga and Vaiśvānaravīthis, form the *Dakṣiṇa* path.[1] Thus here the word *savya* means the north path formed by three *vīthis*, viz., Nāga, Gaja and Airāvathī. The *apasavya* means the south path consisting of the *vīthis* viz. Aja, Mṛga and Vaiśvānara. The word *mārga* means the middle path formed by three *vīthis*, viz., Ṛṣati, Govīthi and Jāradgavī. The Goddess resides in all these three paths.

(2) The word *savya* means the way of Gods (*devayāna*), which is called the path of light and which is attained by those who are renunciated. *Apasavya* means the way of *Pitṛs* called the path of smoke (*dhūmayāna*) which is attained by worldly men. The word *mārgasthā* means that who resides in the path.

(3) *Savya* means *devayāna* or *arcirādi*, *apasavya* = *pitṛyāna* or *dhūmrādipāth*, and *mārga* means neutral position, i.e., Viṣṇuloka.

The Goddess resides in these paths.

(4) *Savya* = *vāmamārga*, *dakṣiṇa* = *dakṣiṇamārga*. The Goddess is to be propitiated by these two paths.

913. Sarvāpadvinivāriṇī

sarvā āpado visiṣya nitarām vārayati sā
She who removes all the calamities.

When her thousand names are repeated, the Goddess removes, all danger, those of who are fallen from the two paths described above. (i.e., *savya* and *apasavya*). Hence the *Chāndogyopaniṣad* says, 'Those who do not know these two paths, they become worms, birds, etc.'[1] The Goddess destroys the misfortunes, etc., of those who fix their mind on Her.[2]

914. Svasthā

(1) *svasminneva sthitā*
She who abides in Her own self.

She is devoid of agitation produced by miseries. Hence, she is self-dependent.[1]

(2) *sva (= svarga), tatra tiṣṭhati sā*
She who resides in the heaven (as the ruler).

(3) *su (= śobhanā) asthā (= sthityabhāve = gatiḥ) yayā sā*
The name when split as *su* + *asthā* means 'by whom one gets good *sthiti* (establishment in *mokṣa*)'.

915. Svabhāvamadhurā

svabhāvadeva (= upādhi samparkamantreṇa eva) madhurā (= sarvābhilaṣaṇiyā)
She who is sweet (desirable by all) by Her very true nature (which is free from any *upādhi*).

Here, the word *Svabhāvād* means without contact with limiting adjuncts such as body and *madhurā* means desired by all. In the *Viśvakośa*[1] the word *madhura* is explained to mean 'liked by all'.

(2) *sva (= ātmiyo) bhāvaḥ (= avasthānaṁ) yasyāṁ sā; ca sa asare madhurā (purī) ca*

According to this interpretation, the word *sva* = her own *bhāvaḥ*

= residence and Madhurā refers to the city of Madhura (i.e., Madurā) in which She dwells. Thus the name means She whose residence is at the Madhurā city, i.e., the Goddess Mīnākṣī in the Hālāsyakṣetra.

(3) ***sva (ātmanaḥ) bhāyāṁ (=pratibhāyāṁ) ye avamāḥ (= prathamagaṇanīyāḥ) teṣām dhureva dhurā***

Here the name is split into *sva* + *bhā* + *avama* + *dhurā*. The word *sva* means 'her', *bha* means 'light', *avama* means 'the best' and *dhura* means 'the yoke', i.e., She who is bearing the yoke of the best persons in Her light, i.e., in Her thought. She is the leader of those who know self (*ātmajñāḥ*).

(4) ***svabhāvāt (prajñānaṁ) ye vamanti (sṛjanti), teṣu dhurā (= uttamā)***

Here the name is split into *svabhā* + *vama* + *dhurā,* i.e., she is the best among those who easily get the knowledge of the Self.

(5) ***śobhanā abhāvāḥ = svabhāvāḥ taiḥ madhurā***
She who is sweet on account of good *abhāvas* (absence of bad qualities such as *rāga*, *dveṣa,* etc.).

(6) ***sveṣu (= ātmiyeṣubhakteṣu) bhāvena (= avasthānena) madhurā***
She who is sweet by dwelling in Her devotees.

(7) ***sveṣāṁ bhāvena (bhaktyā) madhu (=satphalaṁ) rātīti***
She bestows the best fruit on Her devotees who worship Her with devotion.

The word *madhu* means the best fruit[2] (knowledge).

916. Dhīrā

(1) She is the wise one.
(2) She is possessed of patience.

(3) ***dhiyaṁ (= advaitabhddhim) rāti (= datāti) sā***
She who gives the intellect (i.e., knowledge of non-duality).[1]

(4) ***dhipradā īrā (= daśamītithiḥ) yasyāṁ sā***
In whom *īrā,* the tenth *tithi* which gives intelligence, resides.

917. Dhīrasamarcitā

(1) ***dhiraiḥ (= paṇḍitaiḥ) samarcitā***

She who is worshipped by the scholars.[1]

(2) ***dhisanjñaṁ (= jñānabhinnaṁ) rasaṁ (= ānandam uddiśya) arcitā***

Here the name is split thus: *dhī* + *rasam* + *narcitā*. It means, she who is worshipped in order to get the *rasa* (bliss) which is identical with *jñāna* which is designated as *dhi*.

918. Caitanyārghyasamārādhyā

(1) ***caitanyaṁ (cidrūpaṁ), tadeva arghyaṁ (=pūjāyogaṁ jalādi), tena samyagārādhyā***

She who is worshipped well by offering (to Her) one's own self (which is not different from consciousness).

Here the method of Nirādhāra worship is described. In 'Nirādhāra worship' one meditates upon non-duality of consciousness and the triad of cognizer, cognition and the cognized merges in the Self.[1]

(2) ***caitanyasya (= ātmanaḥ) arghyeṇa (= jnānena) samārādhyā***

She is to be worshipped by self-knowledge, i.e., in one's own spiritual experience.

(3) *Caitanyārgya* means *vidyā*,[2] a *mantra* belonging to female deity or *Caitanya mantra* (Bhuvaneśvarī *mantra*). Hence the name means, She is worshipped by the Bhuvaneśvarī *mantra*.

Here in this interpretation, the word *argya* is taken to mean *vidyā*. *Vidyā* means the *mantra* belonging to female deity.[3] The *Caitanya mantra*, according to the commentator of *SuSaṁ*, means 'Bhuvaneśvarī *mantra*'.

(4) ***cetanā eva caitanyaṁ (= samvidrūporasaḥ) sa eva arghyaḥ tena samyag ārādhyā***

She who is properly worshipped by the *arghya* which is in the form of *cetanā* (the real knowledge).

919. Caitanyakusumapriyā

caitanyaṁ (= cit) eva kusumaṁ (mahāphala-prasūtitvāt), tat priyaṁ yasyāḥ sā

She to whom consciousness in the form of flower is dear.

'Caitanya' is identified with flower because it produces great fruits and it is compared to a flower by poets.[1] The word *kusuma* here stands for eight other flowers which represent the spiritual qualities of (1) *ahiṁsā,* (2) *indriyanigraḥ,* (3) *kṣānti,* (4) *dayā,* (5) *jñāna,* (6) *tapas,* (7) *satya,* and (8) *bhāva.*[2]

920. Sadoditā

(1) ***sadā (= nityaṁ) uditā (svaprakāśatvāt)***
She who is risen at all times. She is called so because she is self-luminous.

(2) ***satsu (= sajjaneṣu) ā (samantāt = atiśayena) uditā***
The name when split as *sat* + *ā* + *udita* means 'she shines fully (dwells for ever) in good men'.

921. Sadātuṣṭā

(1) ***sadā (= nityaṁ) tuṣṭā***
She is satisfied for ever.

(2) ***sadbhiḥ (= sajjanaiḥ) ā (samantāt) tuṣṭā***
She is contented by good men from all sides.

922. Taruṇādityapāṭalā

taruṇaḥ (= madhyāhnahkālikāḥ) ādityāḥ, tadvat pāṭalā (= śvetaraktā)
She who is of rosy complexion like the young sun (midday sun). She assumes different colours according to Her different functions and she is to be meditated upon as differently-coloured according to Her different activities.

923. Dakṣiṇādakṣiṇārādhyā

(1) ***dakṣiṇayā dakṣiṇaiḥ āradhyā***
She who is worshipped by offering *dakṣiṇā* by the followers of the right path.

(2) ***dakṣiṇayā dakṣiṇaiḥ (= kuśalaiḥ) ārādhyā***
She is adored by offerings (*dakṣiṇā*) given by wise men.

(3) ***dakṣiṇaiḥ (paṇḍitaiḥ) adakṣiṇaiḥaśca (= murkhaiḥ) ārādhyā***
She who is worshipped by both scholars and simpletons.

(4) ***dakṣiṇana (= dakṣiṇamārgopāsakena) adakṣiṇena (= vāmamārgopāsakena) ārādhyā***

She who is worshipped by the *dakṣiṇamārgins* and *vāmamārgins*.

(5) ***dakṣiṇāḥ (= kevalakarmajñāsvaḥ) adakṣiṇāḥ (= brahmavidāḥ) tābhyām ārādhyā***

The word *dakṣiṇāḥ* means persons desirous of knowing *karmas*[1] and *adaksiṇāḥ* means persons who realise *Brahman*. She is worshipped by both these types of persons.[2]

924. Darasmeramukhāmbujā

(1) ***daram (= iṣad) yathā tathā smeraṁ (= smitavat) mukhāmbujaṁ yasyāḥ sā***

She has a lotus-like face which is (always) with a chuckle.

(2) ***daravat (= śaṅkhavat) smeraṁ (= śobhamanaṁ) mukhāmbujaṁ yasyāḥ sā***

She whose lotus-face shines like the conch-shell. Her neck resembles, a conch-shell.

(3) ***dare (= bhayakāle) api smerameva mukhāmbujaṁ yasyāḥ sā***

She whose face shines even at the time of fear. At the time of dissolution, faces of others become pale with fear but the Goddess, face remains shining and smiling. She has an ever-smiling face.

(4) ***dare (= bhaktānāṁ ādaraviṣaya) smeraṁ (= prasannam) mukhāmbujaṁ yasyāḥ sā***

She whose face is gladdened to protect Her devotees.

925. Kaulinīkevalā

(1) ***kaulinī cāsau kevalā ca***

She is *kaulinī*, i.e., having the attributes of *kaula*s and, at the same time, having the knowledge known as *kevala*.

The word *kevala* is also explained as *sakaladharmavimuktā* or *sukhaduḥkha vimuktā*, i.e., devoid of all attributes of devoid of pleasure and pain.

(2) ***kaulinibhih kevalā (= nirṇitā)***

She who is decided as *kevalā* by the *kaulinī*s.

926. Anarghyakaivalyapadadāyinī

anarghyaṁ (= amūlyaṁ aparicchinnaṁ) yat kaivalyākhyaṁ padaṁ śilaṁ asyāḥ
She who confers the invaluable *Kaivalya-mukti*.

Kaivalyapada is the fifth state of salvation which is unlimited and, hence, is infinite. She bestows this state upon Her worthy devotees.

927. Stotrapriyā

(1) ***stotraṁ priyaṁ yasyāḥ sā***
She who is fond of praise.

Bhāskararāya explains the word *stotra* to mean worldly praise (*laukika guṇānuvādaḥ*). There are six characteristics of a *stotra,*viz., (1) obeisance, (2) blessings, (3) formulation of scriptural conclusions, (4) praising exploits, (5) expounding God's glory and power, and (6) prayer.[1]

The word *stotra* is also taken to mean *vaidika stotra*.

(2) ***stotryaśca tā āpaśca stotrapaḥ, tāḥ priyā yasyāḥ sā***
She to whom the *stotrapāḥ* are dear. Here the name is split into *stotṛ* + *ap* + *priyā*. *Stotrap*, means the waters which are worthy of praise. The 'water' here means gods, manes, human beings and demons.[2]

928. Stutimatī

(1) ***stutiḥ asyāṁ astīti***
She who possesses the hymn of praise. She is called so because she is related with *stuti* as an object.

(2) ***stutyā matiśca īśca yasyāḥ iti***
By eulogising Her, knowledge (*mati*) and property (*ī*) are to be obtained.

929. Śrutisaṁstutavaibhavā

(1) ***śrutibhiḥ samyak stutaṁ (paricitam vā), vaibhavaṁ (vibhutvaṁ) yasyāḥ sā***
She whose greatness (also the all-pervadingness) is praised well (or experienced) by the scriptures.

(2)The word *śrut* indicates four.[2] The name, according to this interpretation, means 'whose greatness is experienced in four ways' as that which resides in the body, in the metres, in the scriptures and in the great persons.[3] She is of all these forms.

930. Manasvinī

She whose mind is independent. Her mind depends upon Herself and she acts at Her own will.

931. Mānavatī

manaṁ asyām astīti
She who is conscious of her dignity.

Māna also means *pramāṇa* or measure or regard. She has all these things in Herself.

932. Maheśī

maheśasya strī
She is the wife of Maheśa.[1]

933. Maṅgalākṛtiḥ

maṅgalaṁ ākṛtiḥ sā
She who is of the form of auspiciousness.

934. Viśvamātā

(1) ***viśvasya (viṣṇorvā) mātā***
She is the mother of the universe.

(2) She is the mother of Viṣṇu.[1]

935. Jagaddhātrī

(1)***jagaddhatte sā***
She who supports the world. She in the form of the earth supports the world.

(2) *Dhātrī* also means *upamātā*. She is called so because She keeps the world in the right condition by protecting and nursing it.[1]

936. Viśālākṣī

(1) ***viśāle (vistīrṇe) akṣiṇī yasyāḥ sā***

She whose eyes are broad.

(2) 'Viśālākṣī' is the deity presiding over the holy shrine at Vārāṇasī.[1]

(3) ***viśālapīṭhaṁ eva akṣisthānaṁ yasyāḥ sā***
She whose eyes are the Viśālapīṭha.

The word *viśālapīṭha* means the Nepālapīṭha which is considered to be the eyes of the Goddess in Her universal form. In the *BrmṇḍP*, in the *pīṭhanyāsa* chapter, it is said that the Nepālapīṭha should be meditated upon as situated in the eyes of the Goddess.

937. Vīrāgiṇī

virāgaḥ (vairāgyam) asti asyāḥ
She who is dispassionate.

938. Pragalbhā

sr̥ṣṭyādikarmasu pravadhatvāt pragalbhā
She is bold because She is dextrous in the functions of creating, protecting, etc.

939. Paramodārā

(1) ***paramā ca sā udārā ca***
She is the most generous one.

(2) According to the *Amarakośa*, the word *udāra* means 'the great'.[1] Hence the name means 'She who is supremely great', i.e., great in space and time.

(3) ***paraṁ (=prakr̥ṣṭaṁ) modaṁ āsamantāt rātīti***
She who gives the highest bliss from all sides.

(4) ***parmāṇi udāni (=jalāni) yasmin sāḥ =paramodaḥ (= samudraḥ) (i.e. bhavasamudra rūpaḥ), tasya ārā (= āyudhaviśeṣaḥ) sā***
She who is the weapon (to destroy) the ocean (of worldly existence — *saṁsāra*).

The names is split as *param* + *uda* + *ārā*. The word *param* means much, *uda* means water and *ārā* means the weapon, i.e., destroyer. Thus the name means she is the destroyer of the worldly existence of her devotees.

(5) By adding letter *a* to the name (i.e., by making it *aparamadāra*) it can be dissolved into *apagatā, ramā yeṣaṁ te aparamāḥ* (= *daridrāḥ*) *tebhyaḥ udārā* (= *aiśvaryapradā*) *sā.*

She is the giver of wealth to the *daridras* (poor people).

940. Parāmodā

(1) ***paraḥ* (= *utkṛṣṭaḥ*) *āmodaḥ* (= *parimalaḥ*) *yasyāḥ sā***

She who is the most excellent fragrance. This suggests that the Goddess is the most glorious.

(2) ***paraḥ* (= *utkṛṣṭaḥ*), *ā* (= *samantāh*) *modaḥ* (= *santoṣaḥ*) *yasyāḥ sā***

Here, the word *āmodaḥ* is spit into *ā* + *modaḥ*. The word *modaḥ* means 'contentment'. Thus the name means 'she who is supremely satisfied on all sides'.

941. Manomayī

(1) ***manaḥsthānīyā***

She who is the mind.

The name indicates that She is the '*Spandaśakti*' which is one with '*śuddha* brāhmaṇa'[1] and which is to be fixed in the mind.

(2) ***manaḥ pradhānā = manomayī***

To know Her the mind is the chief instrument. She is cognized only by the mind[2] (by purified mind) or by that mind which has become one with Her.

942. Vyomakeśī

(1) ***vyomaiva keśāḥ yasyāḥ sā (= virāḍrūpāyāḥ) sā***

She who has ether as Her hair (i.e., in Her universal form).

(2) ***vyomakeśasya (= śivasya) strī***

She is the wife of Śiva.

(3) ***vyomakasya īśī***

Here, the *pratya ka* is added to the *vyoma* in the sense of *alpa*. The Goddess is greater than, *vyoma*. Thus the name means 'She is the ruler of small *vyoma*'.

(4) ***vyomakarūpasya īśvara strī (= digrūpā)***

She who is the wife of the Lord of the form of ether. She, in this case, is of the form of quarters (directions).

943. Vimānasthā

(1) *vimāne tiṣṭhati sā*

She who sits in the *vimāna*. *Vimāna* means the vehicle that flies in the sky. The Goddess is identical with the gods who reside in *vimāna*.

(2) *viśeṣeṇa māne (= ādaraṇe) sthā (= sthitiḥ) yasyāḥ sā*

Here *vi* = very much, i.e., one who commands special respect.

(3) *viśiṣṭā mā (= kāntiḥ) yasya tad vimaṁ, tādṛśam anaḥ (= śakataṁ = rathaḥ) tatra tiṣṭhati sā*

The name is split into *vi* + *ma* + *ana* + *sthā*. Here, the letter *vi* much, *mā* = radiance and *anaḥ* = the chariot (viz., the *Kiricakra*, *Geyacakra*, etc.). Thus the name means 'She who mounts a highly radiant chariot'.

(4) *vigataṁ mānaṁ (parimāṇaṁ) yasya (tad aparicchinnaṁ brahman), tannistha*

She who resides in the *Brahman* which is boundless She dwells in the unconditioned *Brahman.*

(5) *vigatā sthā (= sthitiḥ) māne (= parimāṇe) yasyāḥ sā*

She who has no limitations, i.e., She is not limited by measures.

(6) *viśiṣya māti (niṣkṛṣya pramāṁ janayati) iti vimāno vedaḥ, tatra (pratipadyatayā) tiṣṭhati sā*

Here the letter *vi* = much *mā* = measures, i.e., establishes decisions = *vimāna,* i.e., scriptures, *sthā* = remains . She is well-established and described by the Vedas.

(7) *viśiṣṭeṣu (= vedāviruddheṣu) māneṣu (= pramāṇeṣu) (dharmabrahmarūpeṇa) tiṣṭhati sā*

She who remains as Dharma or Brahmā in various means of proof which are not opposed to the Vedas.

Here, the word *māṇa* means 'the means of proof'.

(8) *viśiṣyaṁ mānaṁ yeṣāṁ teṣu tiṣṭhati iti*

Here the word *vimāna* is explained as *viśiṣyaṁ mānaṁ yeṣām* which means the fourteen *vidyās* (*purāṇa, nyāya*, etc.). The Goddess resides in all these fourteen *vidyās*.

944. Vajriṇī

(1) ***vajriṇaḥ (indrasya) strī***
She who is the wife of Indra assumes the form of Śacī.

(2) One who bears the Vajra. So also called Vajriṇī.

(3) She who is adorned by diamonds (*vajra*).

(4) As the Goddess is one with *Brahman* She is called Vajriṇī, because in the *śruti Brahman* is described as terrible *vajra*. Thus *vajra* means *Brahman.*[1]

945. Vāmakeśvarī

(1) She who assumes the form of the *VmkTan*.

(2) ***vāmamārge ratāḥ vāmāḥ, te eva pañcayajñavilopakatvāt kutsitāḥ iti vāmakāḥ teṣāṃ (= vāmakānāṁ) īśvarī***
She is the ruler of Vāmakās.

Those devoted to *Vāmācāra* or *Vāmamārga* are called *vāmāḥ*. They do not observe the rules regarding *pañcayajñas*. They are called *Vāmakās* also. They consider *VmkTan* as authoritative.

(3) ***vamanti (= jagatsṛjanti iti vāmakā (= dakṣādhāḥ), teṣāṁ īśvarī***
She is the ruler of those who emit (create) the world.

Here, Vāmakās means Dakṣa and others who create the world.

946. Pañcayajñapriyā

(1) ***pañcasaṁkhyākā yajñāḥ = pañcayajñaḥ, to priyā yasyāḥ sā***
She who is fond of five sacrifices. These *pañcayajñas* are Agnihotra, Darśapūrṇamāsa, Caturmāsya, Paṣuyāga and Somayāga. Or, the five sacrifices are Deva, Brahman, Pitṛ, Bhūta and Manuṣyayajñas described in the *Smṛtis*.

The word *pañcayajñāḥ* may mean the fivefold worship, viz., Abhigamana, Upādāna, Ijyā, Svadhyāya and Yoga.[2] The word *pañcayajña* all so means the five kinds of worship laid down by the Kaulāgama, viz., Kevala, Yāmala, Miśra, Cakrayuk and

Vīraśaṅkara.[3]

In the *NtyTan*, the fivefold adoration (worship) is described that can be a meaning of the word *pañcayajña*.

(2) The five types of worship mentioned in the *Mantramahodadhi* are (1) Āturī, (2) Sautakī, (3) Daurbodhī, (4) Trāsī, and (5) Sādhanābhāvanī.

(3) The word *pañcayajña* means the five oblations of water. In Agnihotra, the water oblations in the form of milk, etc., are offered. They are offered five *kuṇḍa*s of the form of Somaloka, Dyauḥ (sky), Earth, Man and Woman. These water oblations assume the form of the body.[1]

947. Pañcapretamañcādiśāyinī

pañca pretanāṁ mañcaḥ taṁ adhiśete sā
She who reclines upon a couch (made up) of five corpses.

She rests on the couch of which the four legs are Brahmā, Viṣṇu, Rudra and Īśvara, and Sadāśiva is the mattress.[1]

948. Pañcamī

(1) ***pañcamasya (= brahmādiṣu pañcaṣupañcamasya = sadāśivasya) strī***
She is the wife of the fifth, i.e., of Sadāśiva.

The word *pañcama* means Sadāśiva, as he is the fifth among Brahmā and others. The *Sūta-gītā* mentions that even Sadāśiva, the fifth requires the help of the Mother.[1]

(2) The word *pañcamī* means *Vārāhī*, as the word *pañcamī* is used in this sense many times in the *Śāstras*. Even in *Dakṣiṇāmūrti saṁhitā*, we get "one should adore the son of the fifth. One should meditate the *pañcamī* in his heart. *Pañcamī yantra* is very difficult to obtain in the three worlds".[2]

(3) The word *pañcamī* may also mean of the form of *maithuna* (copulation) because this is the fifth *makāra*, and because it also is *ānandamaya*. The Goddess is identified with it.

(4) ***pañcānāṁ mānāṁ (= makarāṇāṁ) samāhāraḥ iti***
She is the aggregate of the five *makāra*s.

(5) *Pañcamī* means the fifth oblation of semen in the (altar of) woman. The *pañcāhuti*s are described in the Upaniṣads.[3] Thus the Goddess is of the form of the fifth oblation.

(6) The word *pañcamī* also means fifth salvation, viz., *Kaivalyā mukti*. The Goddess is not different from it.

949. Pañcabhūteśī

(1) ***pañcasaṁkhyānāṁ bhūtānāṁ (=pṛthivyādinām) īśī***
She is the ruler of the five elements (earth, water, etc.).

(2) ***pañcabhūtā =pañcadhābhūtā (=pañcaprakārā jātā), pañcabhūtātmikā pañcaratnāmikā vā (vaijayantīmālā) tadīśī***

The word *pañcabhūtā*, according to this interpretation, means 'that which has become fivefold', i.e., the garland Vaijayantī. The Vaijayantī is described as formed of five elements or of five gems.[1] These five gems are pearls *māṇikya*, *marakata*, *indranīla* and *vajra* (diamond). The *ViṣRah* states, "From earth comes dark blue gem, from water pearls, from fire (born) the *kaustubha*, from air *vaidūryamaṇi* and from ether *puṣparāga*; thus is formed the Vaijayantī garland of Hari."[2]

950. Pañcasaṁkhyopacāriṇī

pañcasaṁkhyā upacārāhsanti asyāḥ
She who has five *upacāra*s, i.e., she is to be worshipped by five offerings. These are *gandha, puṣpa, dhūpa, dīpa* and *naivedya*.

951. Śāśvatī

(1) ***sasvat (=paunaḥ punyam), tat sambandinī***
She who is frequently worshipped.

The word *śāśvat* means frequently. As She is worshipped again and again daily by Her devotees, She is called Śāśvatī.

(2) The name also means 'eternal'. The *AmrK* says that the word *śāśvat* means eternal and infinite.[1]

952. Śāśvataiśvaryā

(1) ***śāśvataṁ (= nityaṁ) aiśvaryam yasyāḥ sā***

She whose dominion is eternal.

(2) ***īśāḥ (jagodisah =pañcapretāḥ) teṣuaśvatā (=aśvatvaṁ vāhanataṁ) yena, tādṛśam aiśvaryaṁ yasyāḥ sā***
She who rides on the (five) lords.

According to this interpretation, when the letter *ī* is affixed to the name it means she who rides on the five *īśa*s Brahmā, Viṣṇu, etc. Hence She is having five *preta*s as Her vehicle. Such is Her *aiśvarya*.

953. Śarmadā

śarma (= sukhaṁ) datte sā
She who gives happiness.

954. Śambhumohinī

śaṁ bhāvayati bhajate vā = śaṁbhu tasya mohinī
She who bewilders the lord Śaṁbhu (the consort of Śaṁbhu).

955. Dharā

(1) She is of the form of earth.

(2) ***dhārayati asau dharā***
She who holds the universe.

(3) She is of the form of syllable *la* which represents Her earthly form.[1]

956. Dharasutā

dharasya (= himavat parvatasya) sutā
She who is the daughter of the mountain Himālaya.

957. Dhanyā

(1) She who has accomplished all (*kṛtārthā*).

(2) ***dhanāya hitā***
She who is worshipped for wealth.

(3) She who possesses all the wealth.

(4) *Dhanyā* means one of the *daśā*s — Maṅgalā, Piṅgalā, etc., famous in Astrology.

(5) *Dhanyā* also means one of the mental states found in persons during the last stage of death. There are four states of mind,

viz., Ārta, Raudra, Dhanya and Śukla. There are described in the *Bhaviṣyottara Purāṇa.*[1]

958. Dharmiṇī

(1) *dharmaśīlatvāt,dharmiṇī*
She is Dharmiṇī (righteous).

(2) *dharmāḥ santi asyāḥ*
She possesses the attributes as the experience of bliss, eternity, etc.

Hence She is called Dharmiṇī.

959. Dharmavardhinī

(1) *dharmaṁ vardhayati sā*
She who increases the righteousness.[1]

(2) *dharmaṁ (dṛśyajātaṁ) vardhayati (chedayati) sā*

The word *vardhinī* means 'the destroyer' when taken from the root *vṛdh*[2] which means 'to cut'. As She destroys the objective world, She is called Dharmavardhinī.

960. Lokātītā

(1) *lokān atītya sthitā*
She who transcends all the worlds.

Here the word *loka* means *loka*s beginning with the *Indraloka* down to the *Viṣṇuloka*. She, transcending these worlds, dwells in the Mahākailāsa, the city of Paraśiva.[1]

(2) *lokān (=jīvān) atītā*
She who has transcended the *jīva*s.

961. Guṇātītā

guṇān atītā
She transcends all the attributes.

962. Sarvātītā

(1) *sarvaṁ atītā*
She who transcends all.

(2) *sarvān (śabdān) atītā*
She who transcends all the words.

963. Śamātmikā

(1) ***śamaḥ (= prapañcopaśamaḥ) eva ātmā (= svarūpaṁ) asyāḥ***
The annihilation of the *saṁsāra* is Her form.

(2) ***śaṁ (= sukhaṃ) ātmā yasyāḥ sā***
She who has bliss as Her essence (or nature).

964. Bandhūkakusumaprakhyā

bandhūkaḥ (mahāvṛkṣaḥ), tasya kusumaṁ, tasya iva prakhyā (= kāntiḥ) yasyāḥ sā
She who has lusture like that of the Bandhūka flower.

Bandhūka, the word, means a certain kind of tree found in Vaṅga country. Its flower is deep red. Similarly the goddess is also of that colour.

965. Bālā

She is of the form of the Goddess Bālā.

Or, Bālā means a girl as the *śruti* mentions, 'thou art boy or girl'.[1] The *TripSidh* explains the word as "you play like a child hence you are called Bālā".[2]

966. Līlāvinodinī

(1) ***līlā (= prapañciki krīḍā) eva vinodaḥ yasyāḥ sā***
She for whom the play related to the worlds is amusement.

The word *līlā* means the play of creation, etc., of the universe.

(2) ***līlāṁ (=padmarajasya bharyam) viśiṣya (satkarmaṣu) nodayati***
She who takes the queen Līlā to the path of right actions.

Here the word *līlā* means the wife of King Padmarāja mentioned in the *Yogavāśiṣṭha.*[1]

(3) If 'Līlā' is taken as a separate name it means Lakṣmī.[2]

967. Sumaṅgalī

(1) ***śobhanam maṅgalam asyā iti***
She who is extremely auspicious.

(2) ***śobhanam maṅgalam brahmaiva iti***
Here '*śobhanam*' means beautiful.

'Maṅgalam' means *Brahman.* Thus the name means she herself is beautiful *Brahman.*

968. Sukhakarī

sukha karoti iti
She who gives happiness.

969. Suveṣāḍhyā

śobhanena vaṣeṇa āḍhyā (= yuktā)
She who is clad in decorative garments.

970. Suvāsinī

(1) She whose husband is ever alive (immortal). Or, she is not different from the women who have their husbands alive.

(2) ***śobhanāni vāsaṁsi santi asyāḥ***
She who has good garments.

971. Suvāsinyarcanaprītā

suvāsinīnām arcanena prītā
She is pleased by the worship of 'Śuvāsinīs'.

972. Āśobhanā

a (= samantataḥ) śobhanā (= saundaryavatī)
She is beautiful from all sides.

973. Śuddhamānasā

śuddhaṁ mānasaṁ yasyāḥ sā
She whose mind is pure.

974. Bindutarpaṇasantuṣṭā

bindau tarpaṇena saṁyak tuṣṭā
She is pleased by the offerings in the *bindu* (in the *sarvānandamaya cakra*).

In *Śrīyantra,* the *bindu* is called *sarvānandamaya cakra* and the offerings to the Goddess should be placed there. The word *tarpaṇa* means offering milk, *ghī*, honey, and mead respectively by brāhmaṇa, kṣatriya, vaiśya and śūdra.[1]

The word *bindu*, by *nipāta*, means the *jñānins*. Thus the name means that the Goddess is pleased by the honour to the learned.

975. Pūrvajā

(1) ***pūrvaṁ jātā***
She is the first born.[1]

(2) *Pūrvajā* means the first creation which was without intelligence. The Goddess is of that form.

976. Tripurāmbikā

She is the mother 'Tripurā'.

(1) The Goddess is not different from the 'Tripurā' worshipped in the eighth *cakra* of the *Śrī-cakra*.[1]

(2) ***trayaṇāṁ purāṇām (avasthārūpāṇāṁ) aṁbikā***
She is the mother of the three *puras,* i.e., the three states of mind. She is called so as she creates these three states.

(3) ***trīṇī purāṇi yasya saḥ tripuraḥ (=jīvaḥ) tasya ambikā (=jananī)***
She is the mother of *jīva* (having three states).[2]

977. Daśamudrāsamārādhyā

daśmudrāḥ (saṁkṣobhinyāditrikhaṇḍāritā) tābhiḥ samyak ārādhyā
She is worshipped properly with ten *mudrās* (i.e., ten *mudrās* beginning with *saṁkṣobhiṇī* and ending with *trikhaṇḍā*).

The ten *mudrās* stand for certain signs and poses of the hand and fingers. There are ten *mudrās* by which the Goddess is to be worshipped regularly. These ten *mudrās* are Sarvasaṁkṣobhiṇī, Drāviṇī, Ākarṣiṇī, Vaśyā, Unmādiṇī, Mahaṅkuśā, Khecarī, Bījā, Yoni and Trikhaṇḍā.[1]

978. Tripurāśrīvaśaṁkarī

tripurāśrīdevī (pañcamacakrādhiṣṭhātrī) tāṁ vaśaṁ kurute sā
She who subjugates (controls) Tripurāśrī deity.

Tripurāśrī is the name of the deity presiding over the fifth circle of the *Śrī-cakra*, viz., *Sarvārthasādhaka-cakra*.

979. Jñānamudrā

(1) She is the Jñānamudrā.

Jñānamudrā is formed by joining the tip of the first finger with the thumb.

(2) ***jñānena mudaṁ rāti iti***
She who gives bliss (*mudaṁ*) by knowledge.

(3) ***jñānaṁ (= cidaṁśaṁ) mudaṁ (= ānandāṁśaṁ) drāvayati (= āvṛṇoti)***

Here, the word *jñāna* means *cit* and *mud* means bliss and *drā* means *drāvayati,* i.e., veils. Thus the name means that she veils the *cit* part and *ānanda* part.

980. Jñānagamyā

jñānena gamyā
She is attained by knowledge.

She is the object which is to be reached by knowledge only.[1]

981. Jñānajñeyasvarūpiṇī

jñānaṁ ca jñeyaṁ ca = jñānajñeya (= dṛgdṛśye) svarūpam asyāḥ
She whose forms is two-fold, knowledge and the object to be known.

982. Yonimudrā

(1) ***yonau mudaṁ rāti iti***
She who gives bliss (happiness) in the *yoni.*

(2) ***yonimudrā abhinnā***
She is of the form of the *Yonimudrā.* The *Yonimudrā* is one of the ten *mudrā*s for worship (the ninth *mudrā*).

(3) ***yoniḥ eva mudrā (= ācchādikā) yasya (= bindoḥ), tadrūpā***
She is of the form of *yoni* which veils *bindu.*

(4) The word *yoni* also means the place between the anus and the generative organ. She is of that form.

983. Trikhaṇḍeśī

(1) ***trikhaṇḍāyāḥ (mudrāyāḥ) īśī (= svāminī)***
She is the ruling deity of the *Trikhaṇḍā mudrā.*

(2) ***trayāṇāṁ (somasūryānalākhya-mantranāma)***

khaṇḍānāṁ īśī
She is the ruler of the three divisions of the *mantra* called Soma, Sūrya and Anala.

984. Triguṇā

trayo guṇāḥ santi asyāṁ
She who has three qualities (*guṇa*s).

The Goddess is here described as *prakṛti* of *Sāṁkhya* which is endowed with three qualities, viz., *sattva, rajas* and *tamas*. She is threefold by these three qualities.[1]

985. Ambā

She is the mother of the three qualities. As She is the cause of the universe, She is called mother. In *tantra*s, She is described as the soul of the *mantra*s.

Ambā also means the mother of all.

986. Trikoṇagā

trikoṇaṁ (= yonicakraṁ) gacchati sā
She who is there in the principal triangle (of *Śrī-cakra*).

In the *Śrīyantra*, the first triangle (*yonicakra*) and the *bindu* in it represent the identity of Śiva and Śakti.

987. Anaghā

na santi aghāni yasyaṁ sā
She who is devoid of distress, etc.

Agha generally means sin, but here it means miseries, distress, etc. The Goddess is devoid of them.

988. Adbhutacāritrā

(1) ***adbhutāni caritāṇi yasyāḥ sā***
She whose deeds create wonders.

Her deeds such as slaying of demons like Bhaṇḍāsura and others are marvellous and something supernatural. Therefore she is known as the creator of wonders to all.

(2) ***adbhuteṣu (= bhūkampādi utpāteṣu nimitteṣu) caranti it adbhutacāriṇi (= duṣṭaphalāni), tebhyaḥ trāyate sā***

According to this interpretation, the name is dissolved as *adbhuta* + *cāri* + *trā*. The *adbhuta* means earthquake and other calamities, the word *cāri* means that which results thereof, i.e., bad results, and *trā* means to protect. Thus the name means 'she who protects (Her devotees) from the bad results (created by *utpāta* and other calamities)'.

989. Vāñchitārthapradāyinī

vāñchitārthān pradātuṁ śilam asyāḥ
She who bestows the desired objects.

990. Abhayāsātiśayajñātā

abhyāsasya atiśayena jñātā
She who is known by continuous thinking, i.e., thinking of one's identity with *Brahman.*

991. Ṣaḍadhvātītarūpiṇī

(1) ***ṣaḍadhvānaṁ atītaṁ rūpaṁ asyāḥ***
She who is of the form that transcends the six ways (of worship).

There are six methods of worship and they are called 'Ṣaḍadhavānaḥ' here. They are Padādhvā, Bhuvanādhvā, Varṇādhvā, Tattvādhvā, Kalādhvā, and Mantrādhvā. Three out of them are part of Vimarśa and the rest are part of Prakāśa.[1]

(2) ***(śaivavaiṣṇavādayāḥ) ṣaḍupāsanāmārgāḥ tān atītaṁ, rūpam asyāḥ***
She is of the form which transcends the six ways of devotion (*śaiva, vaiṣṇava*, etc.).

They are the means to attain the Goddess.[2] Hence, they are of that form. The actual meaning is that only the person who has followed any of the six paths of devotion in his previous birth can get the knowledge of the Goddess.

992. Avyājakaruṇāmūrtiḥ

avyājā (= anaupadhikī) yā karuṇā śaiva mūrtiḥ svarūpaṁ yasyāḥ sā
She who assumes the form of compassion with art.

993. Ajñānadhvāntadīpikā

ajñānaṁ eva dhvāntaṁ (= andhakāraḥ), tasya dīpikeva
She who is the lamp to darkness in the form of ignorance.

The *BhG* says 'out of compassion I, residing in their heart, dispel the darkness of ignorance by the lamp of knowledge'.[1]

994. Ābālagopaviditā

bālām (= brahmādikān gopayatīti bālagopaḥ, bālaścāsau gopaśca bālagopaḥ, bālagopaśca bālagopaśca, bālagopau, tauabhivāpya ābālagopaṁ, tādṛśeṇa viditaṁ jñānaṁ yasyāḥ sā
Whose knowldege is obtained by Bālagopa (Śiva).

Here, the word *bālagopa* is used in two different senses, i.e., Sadāśiva and Kṛṣṇa. The other meaning of *bāla* is ignorant. Thus the name means Bālagopas beginning with Viṣṇu, Śiva and others down to the ignorant know about Her.[1]

995. Sarvānullaṅghyaśāsanā

sarvaiḥ (= brahmaviṣṇvādibhiḥ) api ullaṅghituṁ (= ativartituṁ) ayogyaṁ (= aśakyaṃ) śāsanaṁ yasyāḥ sā
She whose commands are never transgresed by all (by Brahmā, Viṣṇu and others).

She is above all. She is the protector of all (of Brahmā etc.). Hence, Brahmā and others obey Her commands.[2]

996. Śrīcakrarājanilayā

śrīcakrarājaṁ nilayo (= vāsasthānaṁ) yasyāḥ sā
She whose abode is Śrīcakrarāja (*Śrīyantra*). The *Śrīcakra* consisting of *bindu,* triangle, etc., is Her abode; there reside Śiva and Śakti.[1] Just as *jīva* resides in the body, they reside in the *Śrīyantra.*

997. Śrīmattripurasundarī

tripurasya(= paraśivasya) sundarī (= bhāryā) = tripurasundarī srīmatī ca sā tripurasundarī ca
She is the honourable 'Tripurasundarī.

Here the word *tripura* means 'Paraśiva' and *sundarī* means 'his wife', i.e., She is the wife of Paraśiva. 'Tripura' is so-called as his body consists of the three, viz., Brahmā, Viṣṇu and Rudra.[1]

998. Śrīśivā

śrīyuktā śivā

The wife of Śiva endowed with glory.

999. Śivaśaktyaikyarūpiṇī

(1) ***śivaśaktyoḥ aikyaṁ (= sāmarasyaṁ) eva rūpaṁ asyāḥ***

Her form is that of the union of Śiva and Śakti.

The word *aikya* means *sāmarasya*, i.e., union of Śiva and Śakti. Thus *sāmarasya* means total equality and identity of Śiva and Śakti.[1]

(2) ***śivacakrāṇāṁ śakticakraṇām caikyaṁ rūpaṁ yasyāḥ sā***

The unity of the *Śivacakra*s and the *Śakticakra*s is Her form.[2]

(3) ***śivaśaktyo aikyaṁ yasmin pratipādyaṁ, sa (= haṁsamantro) eva rūpam asyāḥ***

According to this interpretation, the name means 'the Haṁsa *mantra* which establishes the identity of Śiva and Śakti is Her form.[3]

(4) ***śivasya śaktayaḥ (dhūmāvatyādaya pañca), tesām aikyam (= samaṣṭiḥ) eva rūpam asyāḥ***

Here the word *śiva-śakti* means the five *śakti*s of Śiva — Dhūmāvatī etc.[4] and *aikya* means the collective form. Thus the name means She is the collective form of the *Śakti*s of Śiva.[5]

1000. Lalitāmbikā

(1) ***lalate asau lalitā, lalitā ca sā ambikā ca = lalitāmbikā***

The mother Lalitā.

The Devī is called Lalitā because she shines beyond the worlds.

(2) ***lalitaṁ asti asyāḥ***

The word *lalitā* also means one who possess fine qualities such as beauty, delicacy, etc.

At the end of the last name **Oṁkāra** may be uttered just as it was uttered in the beginning, because the uttering of Oṁkāra at both ends is believed to be most auspicious.

References

[Number mentioned in **bold letters** before new entries refers to the number of name of the Goddess.]

1 1. Cf. *yato vā imāni bhūtāni jāyante* । — ***TaiUp***, III.2.

2 1. Cf. *yena jātāni jīvanti* । — ***TaiUp***, III.2.

2. Cf. *'akāraḥ sarvavarṇāgrah prakāśaḥ parmaḥ śivaḥ* ।
hakaro'ntyaḥ kalārūpo vimarśākhyaḥ prakīrtitaḥ ।। —***Saṅketapaddhati***

3 1. Cf . *siṁhamaruhya kanyātve nihato māhiṣo'nayā* ।
mahiṣaghnī tato devī tathā siṁhāsaneśvarī ।। — ***DvP***, 37.13

2. *yatprayantyabhisaṁviśanti* — ***TaiUp***, III. 2

4 1. Cf. *antarnirantaranirindhanamedhamāne mohāndhakāra .... saṃvidagnau* ।
also *Śaktisūtra — cidvahnirvarodhapade .... puṣyatī* । — ***BhComm***

2. Cf. *uktaṁ saṁkṣepaśārīrikācāryaiḥ — citśaktiḥ parameśvarasya vimalā caitanyamevocyate* । — ***BhComm***

3. Cf. *jñānāgniḥ sarvakarmāṇi bhasmasātkurute'rjuna* । — ***BhGī***, 5.37

5 1. Cf. *devānāṁ kāryasiddhayarthamāvirbhavati sā yadā* ।
utpanneti tadā loke sa nityāpyabhidhīyate । — ***DevīBh***, 1.66

6 1. Cf. *svātmaiva devatā proktā lalitā viśvavigrahā* ।
lauhityam tadvimarśaḥ syādupāstiriti bhāvanā । — ***SvaTan***
and also, *svayaṁ tripurā devī lauhityam tadvimarśanam* । — ***VmkTan***, V.40

9 1. Cf. *Pūrvacatuḥśatīśāstram:*
pāśāṅkuśau tadīyau tu rāgadveṣātmakau smṛtau । — ***PVChShā***, V.40
and also, *manobhāvedikṣudhanuḥ pāśorāgaudīritaḥ* ।
dveṣaḥ syādaṅkuśaḥ pañcatanmātrapuṣpasāyakāḥ । — ***TanRāj***

11 1. Cf. *śabdasparśādayo bāṇāmanastasyābhavaddhanuḥ* ।। — ***VmkTan***, V.41

2. Cf. *bāṇāstu trividhāḥ proktāḥ sthūlasūkṣmaparatvataḥ* ।
sthūlapuṣpamayāḥ sūkṣmā mantrātmānaḥ samīritāḥ ।
parāścā vāsanāyāṁ tu proktā sthūlā śṛnu priye ।
kamalaṁ kairavaṁ raktaṁ kahalārendīvare tathā ।

sahakārapuṣpamityuktaṁ puṣpapañcakamīśvari ।
— ***Kādimata (TanRāj),*** V.4-8

3. Cf. *harṣaṇam rocanākhyaṁ ca mohanaṁ śoṣaṇaṁ tathā* ।
māraṇam cetyamī bāṇā munīnāmapi mohadāḥ । — ***KālikāP***

4. Cf. *kṣobhaṇam drāvaṇam devī tathā karṣaṇasaṁjñakam* ।
vaśyonmādau krameṇaiva nāmāni parameśvari । — ***Jñā,*** 45, 46, 52

5. Cf. *madanonmādanau paścāttathā mohanadīvanau*
śoṣaṇaśceti kathitā bāṇāḥ pañcapuroditāḥ । — ***TanRāj,*** VII.13

6. Cf. *haḥ śivo gaganaṁ sthāṇuḥ* । — ***Kośa***

7. Cf. *dakṣanāsādhipo manaḥ* । — ***Kośa***

8. Cf. *aṅkāraścañcukodaṇḍaḥ* । — ***Kośa***

14 1. Cf. *kāmānurāgaḥ kuruvindajeṣu śanairna tādaksphaṭikodbhaveṣu* ।
māngalyayuktā haribhaktidāśca vṛddhipradāste smaraṇādbhavanti ।
— ***GrḍP***

17 1. Cf. *cillikā bhrūlatāyām syāt* । — ***Nāmkalpadruma***

18 1. Cf. *viśvāvasoḥ sā bṛhatī tumburostu kalāvatī*
sā nāradasya mahatī sarasvatyāstu kacchapī । — ***AmrK***

2. Cf. *vipañcayā gāyantyā vividhamapadānaṁ paśupateḥ*
tvayārabdheḥ vaktuṁ calitaśirasā sādhuvacane ।
tadīyaimādhuryairapalapitatantrī kalaravāṁ ।
nijām viṇāmvāṇīm niyulayati colena nibhṛtam । — ***SauLah,*** 66

28 1. Cf. *bindurahamkārātmā raviretanmithunasamarsākāraḥ* ।
kāmaḥ kamanīyatayā kalā ca dahanenduvigrahaubinduḥ । — ***KmKl,*** V

31 1. Cf. *dadhānaṁ nāgavalaya keyūrāṅgadamudrikāḥ* । — ***Brahmottarkhaṇḍa***

2. Cf. *keyūrabhangadaṁ dorbhūṣe* । — ***AgPK***

32 1. Cf. *lolaścalasatṛṣṇayoḥ* । — ***AgPK***

44 1. Cf. *na jāto, sya patirphadre lakṣaṇaiśca vivarjitā* ।
uttānahastā satatam caraṇairvyabhicāribhiḥ ॥
svacchāyayā bhaviṣyeyaṁ kimanyadbahubhāṣyate ॥ — ***MtsyP***

2. Cf. *harṣasthāne' pi mahatī tvayā duḥkham nivedyate* ।
aparicchinnavākyārthau mohaṁ yāsi mahāgire । — ***MtsyP***

3. Explaining the meaning of '*na jāto*' etc. it is said:
yattu proktaṁ mayā pādau svacchāyā vyabhicāriṇau ।
asthāḥ śṛṇu mamātrāpi vāco'rthaṁ śaila sattama ।
caraṇau padmasaṅkāśavasyāḥ svacchanaravojjvalau ।

surāsurāṇām namatām kirīṭamaṇikātibhiḥ ||
vicitravarṇairhāsyanti svacchāyām pratibiṁbitaiḥ |
praviśya nāśayiṣyanti teṣām hārdam taṁ guṇam || —***MtsyP***

52 1. Cf. *jagatsu kāmarūpatve tvatsamo naiva vidyate* |
atastvaṁ kāmanāmnāpi khyāto bhava manobhava ||—***KālikaP***

2. Cf. *yadetahṛdayaṁ manaścaitatsaṁjñānam vijñānaṁ prajñānaṁ medhā dṛṣṭiḥ*
dhṛtirmatirmanīṣā jūtiḥ smṛtiḥ saṁkalpaḥ ṛturasuḥ kāmo vaśa
iti sarvāṇyaitāni prajñānastha nāmadheyāni bhavanti | —***AitUp,*** V.2

3. Cf. *śaṅkarākhyaṁ tu vijñānam bahudhā śabdāte budhaiḥ* |
and at the end
vaśa ityāstikāḥ kecitasarvāṇyetāni santatam |
prajñānasya śivasyāsya nāmadheyānyasaṁśayam ||
—***BrahGītā,*** IV. 3-19 to 24

4. Cf. *ātmaivedam agre āsīdeka eva so'kāmayata* etc. —***BṛUp***

53 1. Cf. *vṛtteḥ sākṣitayā vṛttiprāgabhāvasya ca sthitaḥ* |
bubhutsāyāstathā jño 'smītyāpātajñānastunaḥ ||
asatyālambanatvena satyaḥ sarvajaḍasya tu |
sādhakatvena cidrūpaḥ sadā premāspadatvataḥ ||
ānandarūpaḥ sarvārthasādhakatveta hetunā |
sarvasaṁbandhavatvena saṁpūrṇah śivasañjitaḥ |
jīveśatvādirahitaḥ kevalaḥ śiva eva saḥ |—***ŚvAg***

2. Cf. *samedhayati yaṁ nityaṁ sarvārthātāmupakramam* |
śiveti yanmanuṣyāṇām tasmādeva śivaḥ smṛtaḥ |
and also
samābhavanti ne sarve dānavāścāmarāśca ye |
śivaṁkaro'smi bhutānāṁ śivatvaṁ tena me surāḥ |—***Mbh***

3. Cf. *yo yoniṁ yonimadhitiṣṭhatyeko yasminnidam sañca vicaiti viśvam*
—***ŚveUp,*** 4 .11

4. Cf. *yathā śivastathā devi yathā devī tathā śivaḥ* |
tasmādbhedabuḍhyaiva śiveti kathayantyumām || —***LgP,*** 1.75.34

5. Cf. *umāśaṁkarayorbhedo nāstyeva parmārthataḥ* |
dvidhāsau rūpamāsthāya sthita eko na saṁśayaḥ || —***LgP,*** 1.87.14

6. Cf. *sadākārā paramānandā saṁsārocchedakāriṇī* |
sā śivā paramā devī śivābhinnā śivaṁkarī || — ***SūSaṁ***

7. Cf. *samastabhavanavyāpī bhartāsarvaśarīriṇām* |

pavanātmā budhairdeva īśāna iti kīrtyate ।
īśānasya jagatakṛturdevasya paramātmanaḥ ।
śivābhāryā budhairuktā putraścāstha manojavaḥ ॥ —***LgP***, 2.18.22
8. Cf. *īśānasya caturthī yā tanurvāyuriti smṛtā* ।
tasya patnī śivānāma putraścāsya manojavaḥ । —***BrmḍP***, 1-2-10-79
9. Cf. *śivāmuktiḥ samākhyātā yoginām mokṣadāyinī* ।
śivāya jāyate devī tato loke śivā smṛtā । —***DvP***, 37.3
10. Cf. *pāvakasyoṣṇatepeyam bhāskarasyeva dīdhitiḥ* ।
candrasya candrikopeyaṁ śivasya sahajā śivā ॥— ***Āgama***

54 1. Cf. *nityaṁ vasati tatrāpi pārvatyā saha narmakṛt* ।
madhye devīgṛhaṁ tatra tadadhīnastu śaṁkaraḥ ॥—***KālikāP***
2. Cf. *śakto yayā sa śaṁbhuḥ bhuktau muktau ca paśugaṇasyāsya* ।
tāmenāṁ cidrūpāmādyāṁ sarvātmanāsminataḥ । —***Āgama***
3. Cf. *jagatkāraṇamāpannaḥ śivo yo munisattamāḥ* ।
tasyāpi sābhavaccaktistathā hīno nirarthakaḥ ॥—***SkP***, IV.13-24
4. Cf. *śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavitum* ।
nacedevaṁ devo na khalu kuśalaḥ syanditumapi ॥ —***SauLah***, I
5. Cf. *śaraṇaṁ te jaganmātaḥ prāptasmi bhṛśaduḥkhitā* ।
rakṣame'dya satīrdharmo namāmi caraṇau tava ।
and after that it is said :
evaṁ stutā tadā devī tayotripurasundarī ।
hṛdi tasya dadau jñānaṁ yenā' dhīnaḥ patirbhavat ॥ —***DeBhP***

55 1. Cf. *sa jayati suvarṇaśailaḥ sakalajagaccakra saṁghaṭitamūrtiḥ* ।
kāñcananikuñjavāṭī kandaladabharīprapañcasaṅgītaḥ ।
harihayanairṛtamārutaharitāmanteṣpravasthiram tasya ।
vinumaḥ sānutrityam vidhiharīgaurīśaviṣṭapādhāram ।
madhyepunarmanohararatnarucistabakarañjitadigantam ।
upari catuḥ śatayojanamuttuṛaṅgam śṛṅgapugavamupāse ॥— ***LaStRtn***

56 1. Cf. *tatra catuḥ śatayojana parijāhaṁ devaśilpinā racitam* ।
nānārasālamanojñaṁ namāmyahaṁ nagaramādi vidyāyāḥ ॥
— ***LaStRtn***
2. Cf. *anekakoṭibrahmāṇḍa koṭīnaṁ bahirurdhvataḥ* ।
sahasrakoṭivistīrṇaṁ sudhā sindhostu madhyame ।
ratnadīpe jagadvīpe śatakoṭi pravistare ।

pañcaviṁśati tattvātmapañcaviṁśativaprakaiḥ ।
trilakṣayojanottuṅgaiḥ śrīvidyāyah puraṁ śubham ।। — ***RdYml***

3. Cf. *cakraṁ puraṁ ca sadanamagāraṁ nagaraṁ guhā* । — ***ViśK***

4. Cf. *naitamṛṣimaviditvā nagaraṁ praviśet* ।
devānāṁ pūrayodhyā ।
amṛtonāvṛtāṁ purīm । — ***Śruti***

57 1. Cf. *śṛṅgāravarṇavaryasyottarataḥ sakalavibudhasaṁsevyam* ।
cintāmaṇigaṇaracitaṁ cintāṁ dūrīkarotu me sadanam ।।
— ***LaStRtn,*** V.5

2. Cf. *sarveṣām cintitārthapradamantrāṇām nirmāṇa sthānaṁ, tadeva* ।
— ***GḍSūBh,*** 7

58 1. Cf. *tatra cintāmaṇimayam devyā mandiramuttamam* ।
śivātmake mahāmañce maheśānopabarhaṇe ।
atiramyatale tatra kaśipuśca sadāśivaḥ ।
bhṛtakāśca catuṣpādā mahendraśca patadgahaḥ ।।
tatrāste parameśāni mahātripurasundarī ।। — ***BhrYml***

59 1. Cf. *trilakṣayojanāyāmamahāpadmavanāvṛtam* । — ***RdYml***

2. Cf. *maṇisadana sālayoradhimadhyaṁ daśatālabhūmirūhadīrghaiḥ* ।
parṇaiḥ payodavarṇaiyuktām kāṇḍaiśca yojanottuṅgaiḥ ।
militaistālīpañcakamānairmilitām ca kesara kesara kadambaiḥ ।
saṁtatagalitamarandasrotoniryanmilindasandohām ।
pāṭīrapavana bālakaghāṭiniryatparāgapiñjaritām ।
padmāṭaviṁ bhajāmaḥ parimalakallolapakṣmalopāntām ।।
— ***LaStRtn,*** 106-108

3. Cf. *tasmādūrdhvaṁ kulaṁ padmaṁ sahasrāramadhomukham* ।
and at the end
mahāpadmavanaṁ cedaṁ samānaṁ tasya copari ।

4. It is described in detail, in the comm. on the verse: *āṇḍīmavajabhāmuhuḥ* etc. of *Aruṇopaniṣad* — (*vide* ***TaiĀr,*** I)

60 1. Cf. *bindusthānaṁ sudhāsindhuḥ pañcayonyaḥ suradrumāḥ* ।
tatraiva nipaśreṇi ca tanmadhye maṇimaṇṭayam ।
tatra cintāmaṇimayam etc. — ***RdYml***

2. Cf. *kanakarajataprākāramadhyabhūḥ saptayojanā* ।
tasmādviyojanonntāḥ kadambavṛkṣā etc. — ***DvBh,*** XII

61 1. Cf. *amṛtatenāvṛtām purīm* । — ***TaiBrā,*** I. 62

2. Cf. *piṇḍāṇḍe bindusthāne sahasrārakarṇikācandramadhye'nyaḥ* ।
aparājitā-khye saguṇabrahmopasanā prāye nagare
aranāmakaṇyanāmakau dvau sudhāhṛdau sāgarapratimau ॥
— ***ChāUp,*** VIII.5-4

3. Cf. *anāvṛttiḥ śabdāt iti*
sūtre kathitau anyau । — ***BrSū,*** 14.42

62 1. Cf. *sarvajñā sākṣibhāvena tattatkāmānapūrayat* ।
tadṛṣtvā caritaṁ devyā brahmālokapitāmahaḥ ।
kāmākṣiti tadā nāma dadau kāmeśvarīti ca ॥ — ***BrmḍP***

64 1. Cf. *yadi truṣṭāsi kalyāṇi vayaṁ daityendrapīḍitāḥ* ।
durlabhaṁ jīvitaṁ cāpi tvāṁ gatāḥ śaraṇārthinah । — ***BrmḍP,*** 3-4-13-31
Also in the same book at another place
tataḥ kadācidāgatya nārado bhavagānṛṣih ।
praṇamyaṁ paramāṁ śaktimuvāca vinayānvitaḥ । 146
ayaṁ bhaṇḍāsuro devī bādhate jagatām trayam ।
tvayaikeyaiva jetavyo na śakyastvaparaiḥ surai ॥ 49 ॥
— ***BrmḍP,*** 3,4-15, 46-49

2. Cf. *ādityaviśvāvasavastuṣitābhāsvarānilāḥ* ।
mahārājikasādhyāśca rudrāśca ganadevatāḥ । — ***AgP***

3. Cf. *anekakoṭi dikpālaiścandrārkavasukoṭibhiḥ* । — ***RdYml***

4. Cf. *svātmaiva devatā proktā lalitā viśvavigrahā* । — ***TanRāj***

65 1. Cf. *atha tadbhasma saṁvīkṣya citrakarmā gaṇeśvaraḥ* ।
tadbhasmanā tu puruṣaṁ citrakāram cakārasaḥ । — ***BrmḍP,*** 3,4,11-30

2. Cf. *etaddṛṣtvā tu caritadhatā bhaṇḍiti bhaṇḍiti* ।
yaduvāca tato nāmnā bhaṇḍo loke ca kathyate । — ***BrmḍP,*** 3-4-11-37

3. Cf. *rudra kopānalo jāto yato bhaṇḍo mahābalaḥ* ।
tasmādraudrasvabhāvaśca dānavaścābhavattataḥ । — ***BrmḍP,*** 3-4-12-1

4. Cf. *bhaṇḍāsurahananārthaṁ ekeva anekā* — ***GḍSū,*** 8

5. Cf. *satyitsukhātmāpi jaḍāsthiratvaduḥkhādibhiḥ kliśyasi bhaṇḍimāyam* ।
— ***SauBhā***

6. Cf. *udyamo bhairavaḥ śakticakrānusaṁdhāne viśvasamhāraḥ* । — ***ŚiSū,*** 1
śaktisaṁdhāne śarīotpattiḥ । — ***ŚiSū,*** 5
bhūtasaṁdhāne bhūtapṛthakatvaviśvasamghaṭṭā । — ***ŚiSū,*** 6

66 1. Cf. *sampatkarītikāpyasti vidyā sā'cintyavaibhavā* ।
ityārabhayaḥ evaṁ trivarṇā sā vidyā vidhānam cātha kathyate ॥
— ***SvaTan***

2. Cf. *lalitāparameśātyā aṅkuśāstrātsamudgatā* ।
sampatkarī nāmadevī' 'ityārabhya' raṇakolāhalaṁ
nāma sāruroha mataṁgajam । . . .
tāmanvagāyeyuḥ koṭisaṁkhyākāḥ kuñjarottamāḥ । ***LP***, XI.7-13

3. Cf. *indriyārthāngajānpūrve tannāmnaiva samarcayet* ।। ***— Kādimata***

4. For detail see ***LSNB***, 44

67 1. Cf. *atha śrī lalitedevyāḥ pāśāyudhasamudbhavā* ।
atitvarita vikrāntiraśvārūḍhā calatapuraḥ ।
ityārabhya aparājita nāmāta samāruhya hyaṁ yayau ।
bahavo vātajavanā vājinastāṁ samanvayuḥ ।
— BrmḍP, 3-4-16-14 to 16-23

and also, *turaṅgeṣu sthiratvācca sāśvārūṭheti gīyate* । ***— TriSidh***

2. Cf. *indriyāṇyaśvarūpāṇi tatra paścimato yajet* । ***— Kādimata***

68 1. Cf. *ānandadhvajasaṁyukto navabhiḥ parvabhiryutaḥ* । ***— LP***, XXV.37
daśayojanamunnamraścaturyojanavistṛtaḥ । ***— LP***, XXV.37
mahārājñāścakrarājarathendraḥ pracalanbabhau । ***— LP***, XXV.40
mantrināthā mahācakre giticakrarathottame ।
saptaparvāṇi coktāni tatra devyaśca tāḥ śṛṇu । ***LP***, XII.62
kiricakra rahtendrasya pañcaparvasamaśrayāḥ ।
devatāścaśṛuṇu prājña nāmāni śṛṇvatām jayaḥ । ***— LP***, VIII.1
cakrarājaratho yatra tatrageyarathottamaḥ ।
yatra geyarathastatra kiricakrarathottamaḥ ।
etadrathatrayaṁ tatra trailokyāmiva jaṅgamam ।। ***— LP***, XIII.84

2. Cf. *sarva karmākhilaṁ pārtha jñāne parisamāpyata* । ***— BhGī***, IV.33

3. Cf. *śuddhavidyodayācakreśatvasiddhiḥ* । ***— ŚiSū***, I.22

69 1. Cf. *vidyāśarīrasphurattā mantrarahasyam* । ***— ŚiSū***, I.23

70 1. Cf. *kolaḥ potrī kiriḥ kiṭiḥ* । ***— AmarK***

2. Cf. *sarvadā daṇḍapāṇitvāddaṇḍanātheti gīyate* । ***— TripSidh***

3. Cf. *tatpravṛttāvapyanirāsaḥ svasaṁvetṛbhāvāt* । ***— ŚiSū***, III.33

71 1. Cf. *vatse tvam vahnirūpāsi jvālāmālāmayākṛtiḥ* ।
tvayā vidhīyatāṁ rakṣā bālasyāsya mahīyasaḥ ।
śatayojanavistāraṁ parivṛtya mahītalam ।
triṁśadyojanamunnamrajvālāprākāratām vrajeta ।।
— BrmḍP, 3,4-26-29-30

2. Cf. *avasthāyugalaṁ cātra kāryakartṛtvam śabditam* ।

kāryatā kṣayiṇī tatra kartṛtvam punarakṣayam ।
kāryonmukhaprayatno yaḥ kevalam so'tra lupyate ।
tasmiṁllupte'pi lupto'smītyabudhaḥ pratipadyate ।
na tu yo'natarmukhobhāvaḥ sarvajñatvaguṇāspadaḥ ।
tasya lopaḥ kadācitsyādanyasyānupalambhanāt ।
— ***Spandahśāstra,*** 14

3. Cf. *tacchaktipañcakaṁ sṛṣṭayā layenāgnicatuṣṭayam* ।
pañcaśakticaturvahnisaṁyogāccakrasaṁbhavaḥ । — ***YogHṛ***

72 1. Cf. *tadaparijñāne svaśaktivyāmohitā saṁsāritvam* ।— ***ŚaktiSū, LSNB***, p.47

73 1. Cf. *sarvā eva kalā jantoranabhyāsena naśyati* ।
iyaṁ jñānakalā tvantaḥ sakṛjjātāpi vardhate । — ***Yogavāśiṣṭha***

74 1. Cf. *tābhirnirvedyamānāni sā devī lalitāmbikā* ।
putrayā bhujāpadānāni śṛṁtvā prītiṁ samāyayau ।।
— ***BrmḍP***, 3-4-26-116

75 1. Cf. *purā bhaṇḍāsuro nāma sarvadaityaśikhāmaṇiḥ* ।
pūrvadevānbahuvidhānyaḥ sraṣṭum svecchayā paṭuḥ ।
viśukram nāma daiteyavargasaṁrakṣaṇakṣamam ।
śukratulyavicārajñaṁ dakṣāṁsena sasarja saḥ ।
vāmāṁsena visaṁgaṁ ca sṛṣṭavānbhrātarāvubhau ।
— ***BrmḍP,*** 3-4-10-79-80

76 1. Cf. *varāhānandanāthasya prasannatvānmaheśvarī* ।
vārāhīti prasiddheyaṁ varāhavadanena cet । — ***TripSidh***

2. Cf. *yo viṣastho jñānśaktihetuścet* । — ***ŚiSū,*** III.30

3. For detail see ***LSNB,*** NSP, p.4.

77 1. Cf. *tataḥ sā lalitādevī kāmeśvaraṁukhaṁ prati* ।
dattā pāṅgā samahasannātivyaktaradāvaliḥ ।
tasyā mandasmitarucaḥ kuñjarākṛtimānmukhe ।
kaṭakroḍagaladdānaḥ kaściddevo vyajṛmbhate । — ***BrmḍP,*** 3-4-27-67

78 1. This story as described will in *Lalitopākhyāna* । — ***LP,*** XXIII

79 1. Cf. *dhṛtvā praharaṇaṁ śastraṁ muktvā tvastramitīritam* । — ***Dhanurveda***

80 1. Cf. *dakṣahastāṅguṣṭhanakhānmahārajñyāḥ samutthitaḥ* ।
mahātatsyakṛtiḥ śrīmānādinārāyaṇo vibhu ityārambhya ....
daśāvatāranāthāste kṛtvatthaṁ karma duṣkaram ।
lalitāmbāṁ namaskṛtya baddhāñjalipuṭāḥ sthitāḥ । — ***LP,*** XXVI. 31-76

82 1. Cf. *ātmanaḥ kāmāya sarvam priyam bhavati* । — ***BṛUp,*** II.4-5

83 1. Cf. *asminnavasare devā bhaṇḍasaṁhāra toṣitāḥ* ।
sarve'pi sevituṁ prāptā brahmaviṣṇupurogamāḥ । — ***BrmḍP***, 3-4-307

84 1. Cf. *pitrā nirbhitsito bālo mātraivāśvāsye kila* । — ***BrmḍP***

86 1. Cf. *kāmaste hṛdi vasatīti kāmarājaṁ*
straṣṭutvāttadanu tavāmba śakti kūṭam । — ***LSNB***, NSP, p.52

88 1. Cf. *pūrṇāhaṁtānusaṁdhyātmā sphūrjanmananadharmataḥ* ।
saṁsārakṣayakṛtprāṇadharmato mantra ucyate । — ***LSNB***, NSP, p.52

90 1. That Kuṇḍalinī in three and half coils lies in *Mūlādhāra* when it rises, it pierces through the six *cakra*s as well as the three knots (*granthis*) viz., Brahmā, Viṣṇu and Rudra.

2. Cf. *meyamātṛmitilakṣaṇaṁ kulam prāntato vrajati yatra viśramam*
— ***Chidgaganachandrika***

3. In *Setubandha* the same commentator describes 22 lotuses with their names and proper places.

4. Cf. *śarīraṁ kulamityuktam* । — ***SvchSh***

91 1. A. Cf. *kulapustakāni ca gopāyeta* । —***PrKlSū***
B. *darśanāni tu sarvāṇi kulameva viśanti hi* । — ***Āgama***

2. Cf. *na kulaṁ kulamityāhurācāraḥ kulamucyate* । — ***BhaviṣyottaraP***

3. Cf. *cakrasaṁketako mantrapūjāsaṁketakāviti* ।
trividhastripurādevyāḥ saṁketaḥ parameśvarī । — ***Āgama***

92 1. Cf. *anyāstu sakalā vidyā prakaṭā gaṇikā iva* ।
iyam tu śāṁbhavī vidyā guptā kulavadhūriva । — ***Kulārṇava***
anyā vidyā veśyā ivātiprakaṭā । — ***PrKlSū***, I.30

94 1. Cf. *kulaṁ śaktiriti proktamakulaṁ śiva ucyate* ।
kule'kulasya saṁbandhaḥ kaulamityabhidhīyate ।
— ***Tan, LSNB***, NSP, p.53

96 1. Cf. *adhaścordhvaṁ suṣumnāyāḥ sahasradalasaṁyutam . . .*
ityārabhya . . . paṅkajadvayamiśāni kulākulamayaṁ śubham ।
— ***SvchSh***

97 1. This is explained in detail by Lolla in his commentary on the *Vāsanāsubhagodaya.*

104 1. All these four are referred to in names 85 to 90.

2. Cf. *mūlādhārādikaṁ cakraṣaṭkaṁ kulamiti smṛtam* ।
granthitrayam tantradevīcakratritayagarbhitam ।
pṛthvyāpyacakradvitayaṁ brahmagranthipadoditam ।
vahnisūryamayam cakradvayaṁ tejobhayaṁ mahat ।
viṣṇugranthipadenoktaṁ taijasaṁ sarvasiddhidam ।

vāyvākāśadvayīrūpaṁ vakradvitayamuttamam ।
rudragranthipadenoktaṁ maṅgalāyatanam mahat । — ***DattSaṁ***
106 1. Cf. *amṛtasya dhārā bahudhā dohamānaṁ* ।
caraṇaṁ no loke sudhitāndadhātu ।— ***TaiBrā,*** III.12-3
107 1. Cf. *vidyullekheva bhāsvarā* । — ***TaiĀr,*** X.13-2
109 1. Cf. *maha utsava tejasaḥ* । — ***ViśK***
110 1. Cf. *mūlādhārasthavahanyātmatejomadhye vyavasthitā* ।
jīvaśaktiḥ kuṇḍalākhyā prāṇākārātha taijasī ।
prasuptabhujagākārā trirāvarta mahādhyutiḥ ।
māyāśīrṣā nadantīm tāmuccaratyaniśaṁ khage ।
suṣumṇāmadhyadeśe sā yadā karṇadvayasya tu ।
vidhāya na śṛṇotyenaṁ dhvaniṁ tasya tadā mṛtiḥ । — ***TanRāj***
111 1. Cf. *nīvāraśūkavattanvī pītā bhāsvatyaṇūpamā* । — ***TaiĀr,*** X.13-2
2. Cf. *bhujaṅgākārarūpeṇa mūlādhāraṁ samāśritā* ।
śaktiḥ kuṇḍalinīnāma bisatantunibhāśubhā ।
mūlakandaṁ phaṇāgreṇa daṁṣṭrākamalakandavat — ***VmkTan***
112 1. Cf. *rudro bhavo bhavaḥ kāmo bhavaḥ saṁsārasāgaraḥ* ।
tatprāṇanādiyaṁ devī bhavānī parikīrtitā ।— ***DvP, Nirvacanādhyāya***
2. Cf. *bhava ityucyate devairbhagavānvedavādibhiḥ* ।
saṁjīvanena lokānāṁ bhavasya paramātmanaḥ ।
uṣā saṁkīrtitā bhāryā sutaḥ śukraśca sūribhiḥ । — ***LgP,*** 2.13-5
bhavasya yā dvitīyā tu tunūrāpaḥ smṛteti vai ।
tasyoṣānāmikā patnī putraścāpyuśanā smṛta ।— ***VāyP,*** 27.50
3. Cf. *sthāneśvare bhavānvyākhyā bilvake nāmapatrake* ।— ***PdmP***
113 1. Cf. *trividhāṁ bhāvanāṁ brahmanprocyamānāṁ nibodha me* ।
ekā madviṣayā tatra dvitīyā 'vyaktasaṁśrayā ।
antyā tu suguṇā brāhmī vijñeyā triguṇā tridhā । — ***KūrmaP,*** 1.89
2. Cf. *ājñāntaṁ sakalaṁ proktaṁ tataḥ sakalaniśkalam* ।
unmanyante pare sthāne niṣkalaṁ ca tridhā sthitam ।— ***YoHṛ***
117 1. Cf. *bhagaḥ śrīkāmamāhātmyavīryayatnārkakīrtiṣu* ।— ***AgP***
i.e. fortune, desire, magnanimity, strength, effort, sun and fame are the meanings of *Bhagaḥ.*
2. Cf. *ikṣavastarurājaśca niṣpāvājīradhānyake* ।
vikāravacca gokṣīraṁ kausumbhaṁ kusumaṁ tathā ।
lavaṇaṁ cāṣṭamaṁ tadvatsaubhāgyāṣṭakamucyate । —***PadmP,*** सृ 29.10

118 1. Cf. *sā paśanuraktirīśvare* । — ***ŚānSū,*** I.2

2. Cf. *gauṇyā samādhisiddhiḥ* ।— ***ŚānSū,*** I.20

3. Cf. *bhaja ityeṣaṁ vai dhātuḥ sevāyāṁ parikīrtitaḥ* ।
tasmātsevā budaiḥ 'proktā bhaktisādhanabhūyasī — ***GrḍP***

4. Cf. *bhaktirnavavidhā rājan* ।
bhaktirdaśavidyā jñeyā pāpāraṇyadavopamā । — ***BṛNādP***

119 1. Cf. *bhaktyā tvananyayā śakya ahamevaṁ vidho' rjuna* ।
jñātuṁ dṛṣṭum ca tatvena praveṣṭum ca paraṁtapa । — ***BhGī,*** XI.54

2. Cf. *lakṣyārthā lakṣaṇāgamyā* । — ***Triśatī,*** 73

120 1. Cf. *svatantrāpi śivabhaktipāratantrayatvamaśnuṣe* । — ***Śṛuti***

121 1. Cf. *ānandam brahmaṇovidvānna bibheti kutaścana* । — ***TaiUp,*** 11.9-1
also in *Vāyu Purāṇa*
araṇye prāntare vāpi jale vāpi sthale'pi vā ।
vyāghrakuṁbhīracorebhyo bhayasthāne viśeṣataḥ ।
adhiṣvapi ca sarveṣu devīnāmāni kīrtayet ।

122 1. Cf. *antarlakṣyaṁ bahirdṛṣṭirnimeṣonmeṣavarjitā* ।
eṣā sā śāṁbhavī mudrā sarvatantreṣu gopitā ।
— ***Yogaśāstra,*** IV.36, ***Haṭha Prakaraṇa***

2. There are three *dīkṣās* viz., *śakti, śāṁbhavi* and *mantri* — for detail see ***PrKlSū,*** I.32.

3. Cf. *aṣṭavarṣā ca sāṁbhavī* । — ***DvBh***

123 1. Cf. *śaratkāle mahāpūjā kriyate yā ca vārṣikī* । — ***MārkḍP***
and also
vāsante navarātre tu pūjayedraktadantikāma । — ***RdYml***

124 1. Cf. *sarvasya yā tṛtīyā tu nāma bhūmitanuḥ smṛtā* ।
patnī tasya sukeśīti putraścāṅgārako mataḥ । — ***VāyP,*** 27.51

125 1. Cf. *śarmaśātasukhāni cet* । — ***AgPK***

2. Cf. *sukhaṁ dadāti bhaktebhyastenaiṣā śarmadāyinī* । — ***DvBh***

126 1. Cf. *śāṁkarīti stuvisyanti rudrāṇīti divaukasaḥ* । — ***KālikāP***

127 1. Cf. *śrīdharaḥ śrīkaraḥ śrīmān* । — ***Viṣṇusahasrānāma***

128 1. Cf. *satī sādhvī pativratā* । — ***AmrK***

2. Cf. *sādhvītyananyasāmānyapātivratyena gīyase* । — ***DvBh***

132 1. Cf. *pūjāśakteḥ parāyāstu dvividhā saṁprakīrtitā* । — ***SūSaṁ,*** I.5-3
This is explained in *Setubandha.*

134 1. Cf. *na māṁ karmāṇi limpanti* । — ***BhGī,*** IV.14

2. Cf. *karmabhiḥ sakalairapi lipyate brahmavitpravaraśca na sarvathā* ।
padmapatramivādbhiraho parabrahmavitpravarasya tu vaibhavam ।
— ***SūSaṁ***, IV.25-25
and also in *Bhagavad Gītā*—
lipyate na sa pāpena padmapatramivāmbhasā । — ***BhGī,*** V.10

136 1. Cf. *avināśī vā are'yamātmā* । — ***BṛUp,*** IV. 5-14

139 1. Cf. *sākṣī cetā kevalo nirguṇaśca* । — ***ŚveUp,*** 6-11

140 1. Cf. *aṁśo nānātyapadeśāt* । — ***BrSū,*** II.3-43
and also *Gītā*
mamaivāṁśo jīvaloke jīvabhūto sanātanaḥ । — ***BhGī,*** XV.7

2. Cf. *dhyānaṁ yā niṣkalā cintā nirādhārā nirāśrayā*
na tu dhyānaṁ śarīrasya mukhahastādikalpanā । — ***VjBhBhaṭṭ***

141 1. Cf. *niṣkalaṁ niṣkriyaṁ śāntam* । — ***TriUp*** also ***ŚveUp,*** 6-19

143 1. The affix *nir* is used in the sense of 'much' in the word *nirbandha*, etc.

2. Cf. *nirbandhādipadeṣpatiśayādyarthe niraḥ prayogāt* । — ***LSNB,*** NSP, 62

3. Cf. *āplavasya praplavasya āṇḍibhavaja mā muhuḥ* । — ***TaiĀr,*** I

145 1. Cf. *mūla prakṛtiravikṛtirmahadādyāḥ prakṛti vikṛtayaḥ sapta* ।
ṣoḍaśakastu vikāro na prakṛtirna vikṛtiḥ puruṣaḥ— ***Sāṅkhyakārika,*** III

146 1. Cf. *prapañcaḥ sañcaye prokto vistāre ca pratāraṇe* । — ***ViśK***

2. Cf. *prapañcopaśamaṁ śivabhadvaitaṁ caturtham manyante* ।
— ***MānUp,*** 7

148 1. Cf. *asparśaśca mahāñśuciḥ* । *śrutiḥ* — ***LSNB,*** NSP, p.63
and also in *Smṛti*
atyantamalino deho dehī cātyantanirmalaḥ ।

149 1. Cf. *na hi vijñāturvijñāterviparilopo vidyate* । — ***BṛUp,*** 4-3-30

2. *Tārā, a deity* of Jaina.

150 1. Cf. *niravadyaṁ nirañjanam* — ***ŚveUp,*** 6-19

2. Cf. *tasmādaharniśam devīm saṁsmaretpuruṣoyadi* ।
na yātyavadyaṁ narakaṁ saṁkṣiṇāśeṣapātakaḥ । — ***KūrmP***
and also
māyāntāścaivadhorādyā aṣṭāviṁśatikoṭayaḥ ।
narakāṇāmavadyānāṁ pacyante tāsu pāpinaḥ ।
anāśritā bhavānīśam śaṁkaraṁ nīlalohitam । — ***LgP***

151 1. Cf. *antarabhavakāśāvadhiparidhānāntardhibhedatādarthye* ।
chidrāmityavinābahiravasaramadhye'ntarātmani cet । — ***AmarK,*** 46

152 1. Cf. *sa kāraṇam karaṇādipādhipo* *na cāsya kaścijjanitā na cādhipaḥ* । — ***ŚveUp,*** 6-9

153 1. Cf. *śuddhamapāpaviddham* । — ***ĪśaUp,*** 8

156 1. Cf. *dveṣapratipakṣabhāvādrasaśabdācca rāga* । — ***ŚāndSū,*** I.6

160 1. Cf. *cintā chale cullikāyām* । — ***ViśK***

163 1. Cf. *tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ* । — ***ĪśaUp,*** 7

167 1. Cf. *yatheṣīkātūlamagnau protaṁ pradūyetaivamevāsya pāpmanaḥ pradūyante* । — ***ChāUp,*** V. 24.3

even in

chitvā bhitvā ca bhūtāni hatvā sarvamidaṁ jagat ।
praṇamya śirasā devīṁ na sa pāpairvilipyate ।
sarvāvasthāgato vāpi yukto vā sarvapātakaiḥ ।
durgāṁ dṛṣṭvā naraḥ pūtaḥ pradāti paramaṁ padam । — ***DvBh***

168 1. Cf. *na me dveṣyo'sti na priyaḥ* । — ***BhGī,*** 9.29

169 1. Cf. *krodhayukto yadyajati yañjuhoti yadarcati* ।
sa tasya haste sarvamāmakumbho yathodakam । — ***Āpastamba Smṛti***

171 1. Cf. *lobhaḥ sarvaguṇānhanti* । — ***LSNB,*** NSP, p.65

172 1. Cf. *asaṁśayaḥ saṁśayacchinnirapekṣo gururmata* । — ***TanRāj***

173 1. Cf. *chidyante sarvasaṁśayāḥ* । — ***MunUp,*** II 2.8

174 1. Cf. *anādimatparam brahma* । etc., — ***BhGī,*** 13-12

175 1. Cf. *navamyāṁ śuklapakṣe tu vidhivaccaṇḍikām nṛpa* ।
dhṛtena snāpayedyastu tasya puṇyaphalam śṛṇu ।
daśapūrvāndaśa parānātmānaṁ ca viśeṣataḥ ।
bhavārṇavāsamuddhṛtya durgāloke mahīyate । — ***ŚaRh***

also in *Kūrmapurāṇam*

saiṣā dhātri vidhātrī ca paramānandavicchatām ।
saṁsāratāpānnikhilānnihantiīśvarasañjayā । — ***KūrmaP,*** 12.38

and in *Devībhāgavat*

ahaṁ vai matparānbhaktānaiśvaraṁ yogamāśritān ।
saṁsārasāgarādasmāduddharāmyacireṇa tu ।

2. Cf. *bhavanāśini taṭam nṛsiṁhamagamat* । — ***JbUp,*** 26

176 1. Cf. *śabdamātrānupāti vastuśūnyo vikalpaḥ* । — ***YoSū,*** I.9

and also in *Khaṇḍanakhaṇḍakhādya*

atyantāsatyapi hyarthe jñānam śabdaḥ karoti hī ।

178 1. Cf. *tvaṁ hi sā paramāśaktiranantā parameṣṭhinī* ।
śarvabheda vinirmuktā sarvabhedavināśinī । — ***KūrmaP,*** XII.208

2. Cf. *śaktiśaktimattorbhedaṁ vadantyaparamārthataḥ* ।
abhedaṁ cānupaśyanti yoginastatvacintikā । — ***KūrmaP*, XII.28**

180 1. Cf. *śruti — satyaṁ jñānamanantam* । — ***TaiUp*, 2-11**

181 1. Cf. *atha kasmāducyatemamṛtādityamṛtatvaṁ*
prāpnotītyakṣayatvaṁ prāpnoti svayaṁ rudrobhavati । — ***TriUp*, 82**

182 1. Cf. *aśarīraṁ vāva santaṁ na priyāpriye spṛśataḥ* । — ***ChāUp*, 8-12-1**

183 1. Cf. *parigrahaḥ parijane patnyāṁ svikāramūlayoḥ* । — ***MedK***

184 1. Cf. *hetudrṣṭāntavarjitam* ।— ***TriUp*,82**

187 1. Cf. *atyayo'tikrame daṇḍe vināśe doṣakṛcchayoh* । — ***VişK***

190 1. Cf. *tatraiva ca vadhiṣyāmi durgamākhya mahāsuram* ।
durgādevīti vikhyātaṁ tanme nāma bhaviṣyati । — ***MārkḍP DMh*, II.50**

2. Cf. *subalādibhaye durge tāritā ripusaṁkaṭe* ।
devāḥ śakrādayo yena tena durgā prakīrtitā । — ***DvP***

This *devī* solicited King Subāha who begged a boon of her, established herself under this name at Benares. This story occurred in ***DvBhP***.

190 1. Cf. *navavarṣā bhaveddurgā* ।— ***DvBhP***

191 1. Cf. *duḥkhenātyanta vimuktaścaranti* ।— *Śruti*
also
tadatyantavimoko'pavarga ।— ***GḍSū*, I. 22**

192 1. Cf. *rasaṁhyevāyam labdhvānandī bhavati* ।— ***TaiUp*, II.7**

194 1. Cf. *nityakarmānuṣṭhānānniṣiddhakaraṇādapi* ।
yatpāpaṁ jāyate puṁsāṁ tatsarvaṁ naśyati drutam ।— ***LS Phalaśruti***

196 1. Cf. *yaḥ sarvajña sarvavit* ।— ***MunUp*, I.I.9**
Cf. also
sarvajñā sarvanettṛtvat । — ***DvP*, 16.25**

198 1. Cf. *na tatsamaścābhyadhikaśca dṛśyate* । — ***ŚveUp*, 6.8**

199 1. Cf. *mahālakṣmīraham śakra punaḥ svāyambhuve 'ntare* ।
hitāya sarvadevānāṁ jātā mahiṣamardinī ।
madīyāḥ śaktileśā ye tataddevaśarīragāḥ ।
saṁbhūya te mamābhūvanrūpaṁ paramaśobhanam ।
āyudhāni ca devānāṁ yāni yāni sureśvara ।
macchaktayastadākarā āyudhāni tadābhavan ।— ***LakṣmīTan***

200 1. Cf. *sarvāṇi hṛdayasthāni maṅgalāni śubhāni ca* ।
īpsitāni dadātīti tena sā sarvamaṅgalā ।
śobhanāni ca śreṣthāni yā devī dadate hare ।

bhaktānāmātirharaṇi teneyam sarvamaṅgalā । — ***DvP***, 37.1-2

201 1. Cf. *trikālam pūjayedhyastu caturdaśyām narādhipa* ।
sa gacchati paraṁ sthānaṁ yatra devī vyavasthite ।
ityārabhya — durgāpūjopakaraṇaṁ svalpaṁ vā yadi vā bahu ।
kṛtvā vittānusāreṇa rudraloke mahīyate । — ***PdmP***

203 1. Cf. *caturviṁśapyuttaraṁ yadbhuvanānām śatadvayam* ।
bhuvanādhvā sa saṁcintayo romavṛndātmano vibhoḥ ।
pañcāśadvarṇarūpeṇa stuvancarṇādhvakalpanā ।
asau tvagātmanā cintyo devadevasya śūlinaḥ ।
saptakoṭimahāmantrairmūla vidhyāsamudbhavaiḥ ।
maṁtrādhvā saṅdhirātmāsau vicintyaḥ pārvatīpateḥ ।
anekabhedasaṁbhinnā mantrāṇāṁ padasaṁhatiḥ ।
padādhvetyucyate saumyā śiramāṁsa tathā sthitah ।
pṛthivyādīni ṣaṭviṁśattattvānyāgamavedibhiḥ ।
tattvadhvetyuditānyeṣa śuklamajjāsthirūpadhṛg । — ***Kāmikāgama***

204 1. Cf. *pūrvottarābhyām vidyāyā anekāḥ pariklṛptā* । — ***SunTaiUp***
cf. *vidhāyāḥ. pūrvottarābhyāmanekā jātā* । — ***GḍSū*** (3 to 9)

206 1. Cf. *kāmikaṁ pādakamalaṁ yogajaṁ gulphyoryugam* ।
pādadvayāṅgulīrūpe kāraṇaprasṛtāhvaye ।
ajitā janunoryugmaṁ dīptabhūrudvayam vibhoḥ ।
pṛṣthabhāge 'śumānasya nābhiḥ śrīsuprabhedakam ।
vijayaṁ jaṭharam prāhurniḥśvāsaṁ hṛdayātmakam ।
svāyambhuvaṁ stanadvandvamanalaṁ llocanatrayam ।
vīrāgamaḥ kaṇṭhadeśorurutantram śrutidvayam ।
mukuṭaṁ mukuṭaṁ tantraṁ bāhavo vimalāgamāḥ ।
candrajñānamuraḥ proktaṁ bimbaṁ vadanapaṅkajam ।
prodgatitantraṁ rasanā lalitaṁ gaṇḍayoryugam ।
siddhaṁ lalāṭaphalakaṁ santānaṁ kuṇḍaladvayam ।
kiraṇam ratnabhūṣā syādvātulam vasanātmakam ।
aṅgopāṅgāni romāṇi tantrāṇyanyāni kṛtsnaṁśaḥ ।
evaṁ tattvātmakaṁ rūpaṁ mahādevyā vicintayet । — ***Kāmikāgama***

2. Cf. *bahudhāpyāgamairbhinnāḥ panthānaḥ siddhahetavaḥ* ।
tvayyeva nipatantyete stotrasvinya ivārṇave । — ***LSNB***, NSP, p. 68

207 1. Manonmani is otherwise called as Rudravakra, a seat of Śakti below Mahabindu in *Sahasrāra*.

207 2. Cf. *yā śaktiḥ kārantvena tadūrdhvaṁ conmanī smṛtā* ।

nātrakālakalāmānaṁ na tattvam na ca devatā ।

sunirvāṇaṁ param śuddhaṁ rudravaktraṁ taducyate ।

śivaśaktiritikhyātā nirvikalpā nirañjanā । — ***SvchSh***

3. The eight places as described in *Yoginī Hṛdaya* are (1) *Indu*, (2) *Rodhinī*, (3) *Nāda*, (4) *Nādānta*, (5) *Śakti*, (6) *Vyāpinī* , (7) *Samānā*, (8) *Unmani* (or *Manonmani*). The ninth is called *Mahābindu*. Each succeeding one is subtler than preceding one. Its characteristics are described thus

netre yayonmeṣa nimeṣamukte vāuyuryayā varjitarecapūraḥ ।

manaśca saṁkalpavikalpaśūnyaṁ manonmanī sā mayi sanidhattā ।

4. Cf. *dhyānadhātṛdhyeyabhāvo yadā pasyati nirbharam* ।

tadonmanatvaṁ bhavati jñānāmṛtaniṣevaṇāt । — ***BruhnP***

208 1. Cf. *tamasā kālarudrākhyo rajasā kanakāṇḍajaḥ* ।

sattvena sarvatro viṣṇunairguṇyena maheśvaraḥ । — ***LgP***, 1.6.30 also 2.5.8

209 1. Cf. *aṇoraṇiyāna mahato mahīyān* । — ***MunUp***

and also

bṛhadasya śarīraṁ yadaprameyaṁ pramāṇataḥ ।

dhāturmaheti pūjāyāṁ mahādevī tataḥ smṛtā । — ***DvP***

2. Cf. also *nāmnādevasya mahataścandramāstaruraṣṭamī* ।

patnī tu rohiṇī tasya putraścāsya budhaḥ smṛtaḥ । — ***VāyP***

Cf. also

samastasaumyavastūnāṁ prakṛtitvena viśrutaḥ ।

somātmako budhairdevo mahādeva iti smṛtaḥ ।

somātmākasya devasya mahādevasya sūribhiḥ ।

dayitā rohiṇī proktā budhaścaivaśarīraja । — ***LgP***, 2.13.15-16

3. *Cakratīrtha* is situated on the bank of river Gaṇḍakī, the *PdmP* says while describing the *Devi tīrthas* Cf. *śālagrāme mahādevī* । — ***PdmP Puṣkarakhaṇḍa.***

210 1. Cf. *mahālanāmakaṁ daityaṁ syati kṣapayatīti ca* ।

mahālasā mahālakṣmīriti ca khyātimāgatā ।

upatyakāyāṁ sahyādreḥ paścimodadhīrodhasi । — ***MairālTantra***

2. Cf. *trayodaśī mahālakṣmīḥ* । — ***Dhaumya***

211 1. Cf. *janasukhakṛte satvodriktau mṛḍaya namo namaḥ* । — ***Mahimna*** 30

212 1. It is otherwise named as Avyakta

Cf. *parasya brahmaṇo rūpaṁ puruṣah prathamaṁ dvijaḥ* ।

vyaktāvyakte tathaivānye rūpe kālastathā param ।
pradhānapuruṣavyaktakālānām paramaṁ hi yat ।
paśyanti sūryaḥ śuddhaṁ tadviṣṇoḥ paramam padam ।
pradhānapuruṣavyaktakālāstu pravibhāgaśaḥ ।
rūpāṇi sthitisargānta vyakti sadbhāva hetavaḥ । — ***ViṣP***, 1.2.15

214 1. According to *Ratnāvalī Mahāpataka* means staying of the Bold men.

2. Cf. *kṛtsyākhila pāpasya jñānato'jñānato' pi vā* ।
prāyaścitaṁ paraṁ proktaṁ parāśakteḥ padasmṛtiḥ । — ***BrhP***

215 1. Cf. *jñānināmapi cetāṁsi devī bhagabatī hi sā*
balādākṛṣya mohāya mahāmāyā prayacchati । — ***MārkḍP, Devi Mh,*** 1.55

and

garbhāntajñānajñānasaṁpanna preritaṁ sūtimārutaiḥ ।
utpannaṁ jñānarahitam kurute yā nirantaram ।
pūrvātipurvasaṁghātasaṁskāreṇa niyojya ca ।
āhārādau tato mohamamatvājñānasaṁśayam ।

215 1. Cf. *krodhoparodhalobheṣu kṣiptvā kṣiptvā punaḥ punaḥ* ।
paścātkāmena yojyāsu cintāyuktamaharniśam ।
āmodayuktaṁ vyasanāsaktaṁ jantuṁ karoti yā ।
mahāmāyeti saṁproktā tena sā jagadīśavarī । — ***KālikāP***

2. Cf. *māyā dambhe kṛṣāyāṁ cet* । —***Kośa***

217 1. Cf. *śaktirbale ca sāmarthye tathā praharaṇāntare* । — ***YāK***

221 1. Cf. *vīryaṁ śukre prabhāve ca tejaḥ sāmarthyayorapi* । — ***ViśK***

222 1. Cf. *balaṁ gandhe rase rūpe sthāmani sthaulyasenayoḥ* ।
balo halāyudhe daityabhede balini vāyasaḥ ।— ***ViśK***

223 1. Cf. *yasminvijñāte sarvamidaṁ vijñātaṁ syāt* । — ***ChāUp***, 6.1

224 1. Cf. *rasānāṁ svata ullāsaḥ prathamā siddhiritā* ।
dvandvairanabhibhūmiśca dvitīyā siddhirucyate ।
adhamottamatābhāvastṛtīyā siddhiruttamā ।
caturthī tulyatā teṣāmāyuṣaḥ sukhaduḥkhayoḥ ।
kānterbalasya bāhulyaṁ viśokānāma pañcamī ।
paramātvaparatvena tapodhyānādiniṣṭhatā ।
saṣṭhī nikāmacāritvam saptamī siddhirucyate ।
aṣṭamī ca tathā proktā yatra kvacanaśāyitā । — ***SkP***

226 1. Cf. *catuḥṣaṣṭayā tantraiḥ sakalamabhisandhāya bhuvanam* ।

sthitastattatsiddhiprasavaparatantraḥ paśupatiḥ ।
punastvaṁ nirbandhādakhila puruṣārthaikaghaṭanā ।
svatantraṁ te tantraṁ kṣititalabhavātītaradidam । — ***SauLah,*** 31

227 1. The *Śrīvidydāmantra* is fifteen syllabaled *mantra* viz.

auṁ ka e ī la hṛīṁ ha sakalahrīṁśakala hṛīṁ iti ।

This *mantra* is considered to be the best among all the *mantras*. Greatness of this *mantra* is described so many times in *Kulārṇava*, *Śaktirahasya* and other Tāntric texts.

228 1. Cf. *lalitā vidhyayā vidyāṁ yantreṇa vāmunā* ।
yantramatyatsamam vetti yo sau syānmūḍhacetanaḥ । — ***NtyTan***

229 1. Cf. *eṣā bhagavatī sarvatatvānyāśritya ṭiṣthati* । — ***DvBh***

230 1. Cf. The detail of this *mantra* is given in the commentary on *Bhāvanopaniṣadbhāṣya* and *Prayogavidhi* written by Bhāskararāya.

231 1. Cf. *saṁbhuḥ pūjayate devīṁ mantraśaktimayīṁ śubhām* ।
akṣamālāṁ kare kṛtvā nyāsenaiva bhavodbhavaḥ । — ***PdmP***

232 1. Cf. *kalpopasaṁharaṇakalpitatāṇḍavasya*
devasya khaṇḍaparaśoḥ parabhairavasya ।
pāśāṅkuśaikṣavaśarāsanapuṣpabāṇaiḥ ।
sā sākṣinī vijayate tava mūrtirekā । — ***Pañcadaśīstava***

and

2. Cf. *eṣā saṁhṛtya sakalaṁ viśva krīḍati saṁkṣaye* ।
liṅgāni sarvajīvānāṁ svaśarīre niveśya cet । — ***DvBh,*** 3.3.54

235 1. The 64 *upacāras* are described by Paraśurāma Vide. *PrKlSū*, 4-5.

2. The *Varivasyā rahasya* describes 72 *upacāras* in *Pūjā Prakaraṇa*.

236 1. Cf. Some of the texts viz., *Śāraṅgadharīya* Śrīdhara's *Kathākośa Lakṣmiṭikā* enumarate them differently. The sixtyfour *kalās* as enumerated by Bhāskararāya are — (1) The knowledge of the eighteen *lipis*, (2) power of writing them quickly, (3) power of reading them quickly, (4) composing verses in all those languages, (5) the knowledge of different languages, (6) gambling, (7) to (14) four Vedas and four Upavedas, (15) to (26) two groups of six auxiliary sciences, (27) Tantra, (28) Purāṇa, (29) *Smṛti*, (30) Poetry, (31) Rhetoric, (32) Drama, (33) to (38) the six *śānti, vaśya, ākarṣana, vidveṣaṇa* (enmity) *uccāṭana* (ruining) and *māraṇa* (killing), (39) to (45) the art of controlling (i.e., opposing) the effect of motion (*gati*), water (*jalastaṁbhana*), sight (*dṛṣṭistaṁbhana*), fire (*agnistaṁbhana*), weapons (*āyudhastambhaḥ*), speech (*vākstaṁbhana*), and semen (*retastaṁbhana*), (46) to (49) the art of training elephants (*gajaśikṣā*), horses (*hayaśikṣā*) chariots and men, (50) to (53) the knowledge of divination by bodily marks (*sāmudrika*), zymnastics, cooking and the power over snakes (*gāruḍvidyā*), (54) art of playing *suśira*, (55) art of playing *ānaddha* instruments, (56) art of *ghana*, (57) knowledge of illusion (i.e. *Indra-jāla*), (58) dancing, (59) singing, (60) alchemy, (61) knowledge of testing jewel, (62) thieving, (63) knowledge of the pulse, (64) art of disappearance.

237 1. Cf. *lalitācakranavake pratyekaṁ śaktayaḥ priye* ।
catuḥ ṣaṣṭi mitāḥ koṭayaḥ । ***—TanRāj***

2. According to Bhāskararāya — Amongst nine *cakras* from *Trailokya Mahana*, in each *cakra* separately there are sixtyfour crores of *yoginīs* and thus the total number comes to 5 *abja*, 7 *arbuda*, 6 crores of *śaktis*, 5,7,600,00000.

238 1. *manuścandraḥ kuberaśca lopāmudrā ca manmathaḥ* ।
agastiragniḥ sūryaśca indraḥ skandaḥ śivastathā ।
krodhabhaṭṭārako devyā dvādaśāmi upāsakāḥ । — for detail see ***Jñā***

240 1. The *Phalaśruti* of *LS* says *candrabimbedhyātvā* etc., and —
ahamagniśironiṣṭhastvaṁ somaśirasi sthitā ।
agniṣomātmakaṁ viśvamāvābhyāṁ samadhiṣṭhitam ।
—ŚivP* in *DeviBh

243 1. The story of Candrakalā is
svapne tasyāḥ samāgatya jagadambā niśāntare ।
uvāca vacanaṁ cedaṁ samāścārasya sukham sthitā ।
varaṁ varaya suśreṇi mama bhaktaṁ sudarśanam ।
sarvakāmapradaṁ te'stu vacanānmama bhāmini । — ***DeBhP***, 3.17.49

248 1. Cf. *trāyasva kuṇḍalinī kuṁkumapaṅkatāmre* । — ***Kalayāṇācārya***

249 1. Cf. *pañcapretānmaheśāna brūhiḥ teṣām tu kāraṇam* ।
nirjivā avināśāste nityarūpāḥ kathaṁ vadet । ***—Jñā***, IV.12

250 1. Cf. *nirviśeṣamapi brahmasvasminmāyāvilāsataḥ* ।
brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ ।
ityākhyāvaśataḥ pañca brahmarūpeṇa saṁsthitam — ***TripSidh***

2. Cf. *kṣetrajñaprakṛti budhyahaṁkāramanāṁsi śrotratvakcakṣurjihvopasthāni śabdādipañcatanmātrāni*
ca pañca brahmarūpāṇi । — ***LgP***, 1.70.41

3. Cf. and *eka eva śivaḥ sākṣātsatyajñānādilakṣaṇaḥ* ।
vikārarahitaḥ śuddhaḥ svaśaktyā pañcadhāsthitaḥ । — ***SūSaṁ***, IV.14-2

252 1. Cf. *yo vai bhūmā tatsukham* । — ***ChāUp***, VII.23

253 1. Cf. *vijñānadhana evaitebhyo bhūtebhyaḥ samutthāya* । — ***BṛUp***, II.4-12

2. Cf. *yo vijñāne tiṣṭhanvijñānamantaro yamayati* । — ***BṛUp***, III.4-2

254 1. Cf. *dhyai cintāyām* ।

2. Cf. *pratyayaikatānatā dhyāna* । — ***YoSū***, III.2

255 1. Cf. *dharmeti dhāraṇe dhāturmahatve vai prapadyate* ।

dhāraṇena mahatvena dharma eva nirucyate ।
teneṣṭaprāpako dharma ācāryairūpadiśyate ।
itarau'niṣṭhaphaladastvācāryaiśvadiśyate । — ***MtsyP***

and cf.

codanālakṣano'rtho dharmaḥ । — ***JaiSū,*** I.I.2

255 1. She is said to be free from these.

2. Cf. *na nirodho na cotpattirnabandho na ca sādhakaḥ* ।
na mumukṣurna vai muktirityeṣā paramārthatā — ***TriUp***

260 1. Cf. *aviveko māyā sauṣuptam* । — ***ŚiSū,*** I.10

262 1. Cf. *sivamadvaitaṁ caturtham manyate* । — ***MānUp***

and

turīyā kāpi tvaṁ duradhigamaniḥsīma mahimā । — ***SauLah,*** 97

263 1. Cf. I — *śarīravṛttivratam* । II — *kathājapaḥ* । III — *dānamātmajñānam* ।
— ***ŚiSū,*** III. 27-29

265 1. Cf. *brahmaviṣṇuśivā brahmanpradhānā brahmaśaktayaḥ* । — ***ViṣP,*** 1.22.58

267 1. Cf. *prakṛtyāḥ prathamo bhāga umā devī yaśasvinī* ।
vyaktaḥ sarvamayo viṣṇuḥ strīsaṁjño lokabhāvana ।
— ***HariP (Nārada says)***

2. Cf. *govindo vāsudeve syādgavādhyakṣe bṛhaspatau* । — ***ViśK***

269 1. Cf. *rujam drāvayate tasmādrudaḥ paśupatiḥ smṛtaḥ* । — ***ŚivRah***

2. Cf. *so'rodidyadaroditadrudrasya rudratvam* । — ***TaiSaṁ***

3. Cf. *prāṇā vāva rudrā ete hidaṁ sarvaṁ rodayanti* । — ***ChāUp,*** 3-16-3

270 1. Cf. *abhaktānāṁ ca sarveṣāṁ tirodhānakarī yataḥ* ।
śrīstiraskāriṇī tasmātproktā satyam varānane । — ***TriSidh***

271 1. Cf. *īśvaratā kartṛtvam svatantratā citsvarūpatā ceti* ।
ete cāhantāyāḥ paryāyāḥ sadhbirucyante ।
— ***Viśvaśarīraskandham*** of ***Virupākṣapañcāśikā***

274 1. Cf. *tathāpi tadvatpañcavidhakṛtyāni karoti* । — ***ŚiSū***

2. Cf. *parāyaṇamabhīṣṭaṁ syāttatparāśrayayorapi* । — ***ViśK***

275 1. Cf. *ya eṣo'ntarāditye hiraṇmayaḥ puruṣo dṛśyate* । — ***ChāUp,*** I.I.6

and

2. Cf. *aśeṣavedātmakamekavedyaṁ rucatejasā pūritalokabhedam* ।
trilokahetu parameṣṭhisañjaṁ namāmi rūpaṁ ravimaṇḍalastham ।
— ***KūrmaP,*** 12.233

276 1. Cf. *strīliṅgaśabdavācyā yāḥ sarvā gauryā vibhūtayaḥ* । — ***LgP***

2. Cf. *dvādaśabdā tu bhairavī* । (***Dhaumyaḥ***)

277 1. Cf. *eśvaryasāya samagrasya dharmasya yaśasaḥ śriyaḥ* ।
jñānavijñānyoścaiva ṣaṇṇāṁ bhaga itirane । — ***KālikāP***

278 1. Cf. *padmam syādambujavyūhanidhisaṁkhyāhibinduṣu* ।
— ***RabhasaK, LSNB,*** NSP, p. 82

279 1. Cf. see footnote 277- 1.
and
bhagamaiśvaryamāhātmyajñāvavairāgya yoniṣu ।
Cf. *yaśovīryaprayatnecchā dharmaśrī ravibhuktisu* । — ***KālikāP***
2. Cf. *pūjyate yā suraiḥ sarvaistāṁścaiva bhajate yataḥ* ।
sevāyāṁ bhajatirdhāturbhagavatyeva sā smṛtā । — ***SkRh***

280 1. Cf. *kāñcikṣetre purā dhātā sarvalokapitāmahaḥ* ।
śrīdevīdarśanārthāya tapastepe sudāruṇam ।
ātmaikya dhyānayuktasya tasya pratapato muneḥ ।
prādurbabhūva tripurā padmahastā sasodarā ।
padmāsane ca tiṣṭhantī viṣṇunā jiṣṇunā saha । — ***LSNB,*** NSP, p. 82

281 1. Cf. *icchayaiva jagatsarvam nigiratyudgiratyapi* ।
icchāmātra prabhoḥ sṛṣṭiḥ । — ***LSNB,*** NSP, p. 82

282 1. Cf. *sahastraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapād* । — ***Śruti***

284 1. Cf. *sahasranayanārāmā sahasrakarasaṁyutā* ।
sahasraśīrṣacaraṇā bhāti dūradasaṁśayaṁ । — ***DvBh,*** III, 3.48

286 1. Cf. *śrutismṛtibhyāmudito dharmo yajñādiko mataḥ* ।
nānyato jñāyate dharmo vedāddharmo hi nirṣabhau । — XII.251 B
tasmādmumukṣurdharmārthaṁ madrūpaṁ vedamāśrayet ।
madājñayaiva guptyarthaṁ vedānāṁ bhagavānajaḥ । —XII.252-54
brāhmaṇādīnsasarjātha sve sve karmaṇyayojayet । — ***KūrmaP***

287 1. Cf. *mamaiveṣā parā śaktirveda saṁjñā purātnaī* ।
ṛgyajuḥ sāmarūpeṇa sargādau saṁpravartata । — ***KūrmaP,*** XIII.253
the word *nigama* is explained
nirgataṁ girījāvaktrād . . . etc.
2. Cf. *sadyojātamukhājjātā pañcādhāḥ kāmikādayaḥ* ।
vāmadevamukhājjātā dīptādhāḥ pañca saṁhitāḥ ।
aghoravakrādudbhūtā pañcāptivijayādayaḥ ।
puvakrādapi saṁbhūtāḥ pañca vairocanādayaḥ ।
īśānavadanājjātāḥ prodgītādyaṣṭasaṁhitāḥ ।
ūrdhvastrotobhavā ete nābhyadhaḥ strotasaḥ pare । — ***DvBh***

288 1. Cf. *ye na kurvanti taddharmaṁ tadarthaṁ brahmaṇā kṛtāḥ* ।
nirayāsteṣu śamanaḥ pātayettānamadājñayā ।
dharmaṁkurvanti vedoktaṁ ye madbhaktiparāyaṇāḥ ।
svargādiṣu śacīśādyāstānnayanti madājñayā ।— ***KūrmaP***, 12.256
and
kratau supte jāgratvamasi phalayoge kratumatā । —***Mahimna***, 21

2. Cf. *eṣa eva sādhukarma kārayati* ।
yamebhyo lokebhya unninīṣayatyeṣa evā sādhu karma kārayati yamadhoninīṣati । — ***SNRah***

289 1. Cf. *sarvajñaḥ śrutayo'pi yāḥ paraśiva tvatprāṇarūpāḥ* ।
priyāḥ śṛṅgagrāhikayā trapābhṛta iva tvāṁ na prajalpanti tāḥ ।
anyāneva tu neti neti bahuśo vācā niṣedhanti ।
cetko'nyastvāmidamithamityanuvadettatrapimādṛgjanaḥ ।
—***LSNB***, NSP, p. 85

290 1. *Arundhati* is a very small star and by locating the surrounding big stars, one at least perceives it.

2. Cf. *yato vāco nivartante aprāpyamanasā saha* । —***TaiUp***, II.9

291 1. Cf. *ye 'caryanti parāśaktiṁ vidhinā'vidhināpi vā* ।
na te saṁsāriṇo nūnaṁ muktā eva na saṁśayaḥ ।
tasmādaśeṣavarṇānām tripurārādhanaṁ vinā ।
na sto bhogāpavargau tu yogapadyena kutracit । — ***BrmḍP***, 3-4-5-29-31

2. Cf. *puruṣo vai rudraḥ* ।— ***SauBhā***, (NSP) p. 85

292 1. Cf. *pūrṇamadaḥ pūrṇamidaṁ purṇāt-pūrṇamudacyate* ।
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyata ।— ***BrhUp***,V.11

2. Cf. *pañcamī daśamī pañcadaśītithisvarupā vā* ।
śuklapakṣacaturdaśīrātrisvarupā vā ।
nadīṣiśeṣarūpā vā ।—***LSNB***, NSP, p. 85

294 1. Cf. *bhuvanānandanāthasyaprasannatvānmaheśvari* ।
bhuvaneṣvativikhyātā śāṁbhavī bhuvaneśvarī ।—***TripSidh***

2. Cf. *ekākṣare'pi deveśī satyatra bhuvanāni tu* ।—etc. ***Dakṣiṇāmūrtisaṁhitā***

295 1. Cf. *ambikā kaitave siddhe nidrāyā niśi kīrtyata* । — ***ViśK***

2. Cf. *viśveśvarīṁ 'jagaddhātrī' sthiti saṁhārakāriṇīm* ।
nidrām bhagavatīṁ viṣṇortulāṁ tejasaḥ prabhuḥ ।
—***MārkḍP(Devi Mh)***, I.71

296 1. Cf. *ahaṁkṛtā ahaṁmānā aṣṭāviṁśaddadhātmikā* । —***ViṣP***

2. Cf. *dvāpañcāśadamī pāsā avidhyāparvasaṁbhavā* । —***LgP***

297 1. Cf. *brahmā viṣṇustathā śaṁbhurvāsavo varuṇoyamaḥ* ।
vāyuragniḥ kuberaśca tvaṣṭā pūṣā 'śvinau bhagaḥ ।
ādityā vasavo rudrā viśvedevā marudgaṇāḥ ।
sarve dhyāyanti tvāṁ devīṁ sṛṣṭisthityantakāriṇīm । —***DvBh***, 1.11.39

298 1. Cf. *narāṇāmayanam yasmāttasmānnārāyaṇa smṛtaḥ* । —***BrhVV***
2. Cf. as it is said — *nārāyaṇī sahacarāya namaḥ śivāya* । —***NB***
3. Cf. *ahaṁ nārāyaṇo gaurī jaganmātā sanātanī* ।
vibhajya saṁsthito devaḥ svātmānam parameśvaraḥ ।
na me viduḥ paraṁ tatvaṁ devādyā na maharṣayaḥ ।
eko'haṁ veda viśvātmā bhavānī vi'ṣṇureva ca । —***KūrmaP***, 2.3
4. Cf. *nārāyaṇī supārśve tu trikūṭe bhadrasundarī* । —***PdmP***

300 1. Cf. *ākāśo ha vai nāma nāmarūpayornirbarhitā* ।
te yadantarā tadbrahma । —***ChāUp***, VIII.14

301 1. Cf. *tvaṁkāmñānapraśavyo nānasagnimātvagrāro-*
mayiyokārvirśatānantaphādulannānnibim । —***LSNB***, NSP, p. 88

302 1. Cf. *lajjāmatī tuṣṭiriṣta ca puṣṭā* । —***Śruti, LSNB***, NSP, p. 86

308 1. Cf. *rājīvākhyā mṛge matsye padme rājopajīvinī* । —***ViśK***

311 1. Cf. *raso vai saḥ* । —***TaiUp***, II.61

313 1. Cf. *lakṣmīrvāgādirūpeṇa nartakīva vibhāti yā* । —***SauSaṁ***, IV.66

324 1. Cf. *kalāhīne sānumatiḥ pūrṇe rākā niśākare* । —***AgP***

318 1. She in the present context has look birth to kill the demon called Bhaṇḍāsura
— *devakāryasamudyatā* ।

319 1. Cf. *strīliṅgamakhilaṁ gaurī* । — ***LgP***
and
strīliṅgaśabdavācyā yāḥ sarvā guaryā vibhūtayaḥ ।

321 1. Cf. *kṛṣṇapakṣadvādaśīrātrirūpā vā* । —***LSNB***, NSP, p. 90

322 1. The real nature of Kāmakalā is described in *Kāmakalāvilāsa* —
sphuṭaśivaśakti samāgamabījāṅkurarūpiṇī parāśakti
..... *kāmaḥ kamanīyatayā kalā ca duhanendu vagrahau bindū* ।

322 1. Cf. *kāmārthamāgatā yasyānmayā sārdhaṁ mahāgirau* ।
kāmākhyā procyate devī nīlakūṭe rahogatā ।
kāmadākāminī kāmyā kāntā kāmāṅgadāyinī ।
kāmāṅganāśinī yasmātkāmākhyā tena kathyate । —***KālikāP***

328 1. Cf. *dhvanau tu madhurāsphuṭe kalaḥ* । —***AmarK***

330 1. Cf. *paristrutaṁ jhaṣamādyaṁ palaṁ ca bhaktāni yoniḥ supariṣkṛtāni* ।

nivedayandevatāyai mahatyai svāmīkṛtya sukṛti siddhimeti । —***TriUp***

331 1. Cf. *yaccāhamuktavānasyā ucānakaratāṁ sadā* ।
uttānovaradaḥ pāṇireṣa devyāḥ sadaiva tu ।
surāsuramunivrātavaradeyaṁ bhaviṣyati । —***MtsyP***

331 1. Cf. *varārthibhyaḥ surādibhyaḥ kāmānpūrayatiśvarī*
dhāturvṛñca varaṇe proktastena sā varadā smṛtā । —***DvBh***

332 1. Because the word is thus expressed in *ChāUp*, IV.15-2-3 — *eṣa u eva vamani*.

333 1. Varuṇa is said to be very fond of date wine hence it is called Vāruṇi.
2. Sesa is said to be Vārunimān because he belongs to *Varuṇa loka* (watery world).
3. Cf. *upāsyate svayaṁ kāntyā yo vārunyā ca mūrtaye* । —***ViṣP***
4. Cf. *adhaścordhvaṁ sthitā nāḍī vāruṇī sarvagāmini* ।
pūṣā digdevatā proktā vāruṇī vāyudevatā । —***Yogaśāstra***

334 1. Cf. *viśvādhiko rudro maharṣiḥ* । —***LSNB***, NSP, p. 91

335 1. Cf. *vedaiśca sarvairahameva vedhyaḥ* ।
—***KaiUp***, II.3; ***BhGī***, 15.15 *Śruti* and *Smṛti*
2. Cf. *ṛcā prācī mahatī digucyate* ।
dakṣiṇāmāhuryajuṣāmapārām ।
atharvaṇāmaṅgirasāṁ pratīcī
sāmnāmudīcī mahatī digucyate । —***TaiBrā***
3. Cf. *śuddhavidyādibhiḥ* etc. ***SauBhā***, p. 91 while enumarating *Devīksetras*

336 1. Cf. *trikūṭe ca tathā sītā vindhye vindhyādhivāsinī* । —***PdmP***

337 1. Cf. *dhātrī mata samākhyātā dhāraṇādyopagīyata* । —***DvP***

338 1. Cf. *asya mahato bhūtasya niḥśvasitametadyadṛgvedoyajurvedaḥ* ।
—***MunUp***, 1.1.5
2. Cf. *ṛcaḥ sāmāni jajñire* ।

339 1. Cf. *devī hyeṣā guṇamayī mama māyāṁ duratyayā* । — ***BhGī***, 7.14
2. Cf. *avyaktavyaktarūpeṇa rajaḥsatvatamoguṇaiḥ* ।
vibhajya yārthaṁ kurute viṣṇumāyeti socyate । —***KālikāP***

340 1. Cf. *tatra brahmavilaṁ jñeyaṁ rudrakoṭyarbudairvṛtam* ।
and
brahmāṇītyaparāśaktirbrahmaṇotsaṅgagāminī ।
dvāraṁsā mokṣamārgasya rodhayitvo vyavasthitā । —***SvchTan***

341 1. Kāmarūpa is Assam.

343 1. Cf. *idaṁ śarīraṁ kaunteya kṣetramityabhidhīyate* ।
etadyo vetti taṁ prāhuḥ kṣetrajña iti tadvidaḥ । —***BhGī***, XIII.12

and

caturviṁśatitattvāni kṣetraśabdena sūrayaḥ ।
āhuḥ kṣetrajñaśabdena bhoktāraṁ puruṣam tathā । — ***LgP***

and

yo'syātmanaḥ kārayitā tam kṣetrajñam paracakṣate ।
yaḥ karoti tu karmāṇi bhūtātmocyate budhaiḥ ।
jīvasaṁjño'ntarātmānyaḥ sahajaḥ sarvadehinām ।
yena vedayatesarvaṁ sukhaṁ duḥkhaṁ ca janmasu ।
tāvubhau bhūtasampṛktau mahān kṣetrajña eva ca । — ***Manu,*** 12.12.15

344 1. Cf. *nainaṁ chindanti śastrāṇi* । — ***BhGī,*** II.23

2. Cf. *eṣa nityo mahimā brāhmaṇasya*
na karmaṇā vardhate na kanīyān । — ***BṛUp,*** IV.4.22

and

sa na sādhunā karmaṇā bhūyānno evāsādhunā-kanīyān ।

345 1. The story of this incarnation occurs in *Liṅga* and other *Purāṇas*. The story runs like This given in *SauBhā*, p. 92 (NSP Edition).

Kālī was created by Śiva to slay *daitya* Dāruka. Even after killing him the fire of her wrath was not calmed seeing this harassment of the world, Śiva in order to dispel her anger, assumed the form of a small child and started crying . Looking this scene she sucked the child from her bossom. That child form drunk up the fire of her wrath with milk. This incarnation of lord Śiva in the form of child is well-known as *Kṣetrapāla.*

346 1. Cf. *vijayaṁ caiva kāśmīra* — ***DvP***

2. Cf. *vijitya padmanāmānam daityarājaṁ mahābalam* ।
triṣu lokeṣu vikhyātā vijayā cāparājitā । — ***DvP,*** 37.12

3. Cf. *āśvinasya site pakṣe daśamyāṁ tārakodaye* ।
sa kālo vijayo jñeyaḥ sarvakāryārtha siddhidaḥ । — ***Muhūrtacintāmaṇi***

347 1. Cf. *vimalā puruṣottame*

2. *Viśvakarmaśāstra* mentions various houses as follow:

Cf. *dhruvaṁ dhānyaṁ jayam kāntaṁ vipulaṁ vijayaṁ tathā* ।
sumukhuṁ vimalaṁ nandaṁ nidhanaṁ ca manoramā ।

349 1. According to the grammatical rule *'śṛnvadhyośaruḥ'* the *āru* is affixed to the root *vand*, hence *vandāruḥ.*

350 1. Cf. *sarveṣāṁ ca svabhaktānāṁ vādarūpeṇa sarvadā* ।
sthiratvādvāco vikhyātā loke vāgvādinīti sā । — ***TripSidh***

and

śabdānāṁ jananī tvameva bhuvane vāgvādinīty[illegible]vasa । — ***LghSt,*** 15

352 1. As there are three kinds of Agni viz., *āhavanīya, dakṣiṇāgni* and *gārhaspatya.*

353 1. *Kalpa* is used to denote little and imperfect —
iṣada samāptau kalpapratyayaḥ ।
2. Cf. *akrameṇārdhabhaktyā vā bhavonyāḥ kṛtamarcanam* ।
janmāntare kramaprāptyai pūrnabhktyai ca kalpata । — ***ShRh***

354 1. Cf. *yo 'nyāṁ devatāmupāste 'nyo 'sāvanyo 'hamasmīti na sa veda yathā paśuḥ* ।
— ***BṛUp,*** I.4-10
2. Cf. *athetaresāṁ paśūnāmaśanāpipāse evābhijñānaṁ na vijñātam vadanti*
na vijñātaṁ paśyanti na viduḥśvastanaṁ na lokālokau
— ***LSNB,*** NSP, p. 94
3. Cf. *lodhaṁ naśyanti paśumanyamānāḥ* — ***Śruti LSNB,*** NSP, p. 94
Here the word *paśu* means *saṁyak* (complete).
4. Cf. *sarvādhāratayādhāraḥ pāśo bandhasya hetuta* । — ***SutSaṁ***
5. Cf. *brahmādyāḥ sthāvarāntāśca devadevasya śūlinaḥ* ।
paśavaḥ parikīrtantye samastāḥ paśuvartiṇaḥ ।
caturviṁśati tattvāni māyākarmagunā iti ।
viṣayā api kīrtyante pāśajīvanibhandhanāt ।
tairbaddhāḥ śivabhaktyaiva mucyante sarvadehinaḥ । — ***LgP,*** 1.9.60

355 1. Cf. *vedabāhyavratācārāḥ śrautasmārtabahiṣkṛtāḥ* ।
pākhaṇḍina iti khyātā na saṁbhāvyā dvijātibhiḥ । — ***LgP,*** 1.78.21
2. Cf. *purāṇanyāyamīmāṁsā dharmaśāstrāṅgamiśritāḥ* ।
vedāḥ sthānāni vidhānāṁ dharmasya ca caturdaśe ।— ***BrhVV***

356 1. Cf. *aṣṭādaśa purāṇāni vyāsena kathitāni tu* ।
niyogādbrahmaṇo rājaṁsteṣu dharmaḥ pratiṣṭhitaḥ ।
anyānyupapurāṇāni tacchiṣyairvayākṛtāni tu ।
yuge yuge tu sarveṣāṁ kartā vai dharmaśāstravit ।
śikṣākalpovyākaraṇaṁ niruktaṁ chanda eva ca ।
jyotiḥ śāstram nyāyavidyā sarveṣāmupabṛṁhaṇam ।
evaṁ caturdaśaitāni vidyāsthānāni sattama ।
caturavedaiḥ sahoktāni dharmo nānyatra vidyate । 264-268
evaṁ paitāmahaṁ dharma manuvyāsādayaḥ parama ।
sthāpayanti mamādeśādyāvadābhūtasaplavam । — ***KūrmaP,*** 12.272

358 1. Cf. *ajaro'mṛtaḥ* — ***BṛUp,*** VI. 4-25

360 1. Cf. *māṁ pātu nivāyāstīre nivasantī* ।
bilveśvarakāntā devī tanumadhyamā । — ***LSNB,*** NSP, p. 97
2. It is defined as if there is '*ta*' *guṇa* and '*ya*' *guṇa* in each foot. It is called *Tanumadhya Piṅgalā Sūtra*.

361 1. Cf. *andhatamaḥ praviśanti ye 'vidyāmupāsate* । — ***ĪśaUp***, 9

362 1. Cf. *citiḥ svatantrā viśvasiddhihetuḥ* । — ***SktSū***

2. Cf. *saiṣā citiriti proktā jīvanānjīvitaiṣiṇām* । — ***Mahavasista***

364 1. Cf. *ānando viṣayānubhavo nityatvaṁ ceti santi* ।
dharmā apṛthakatve 'pi caitanyātpṛthagivāvabhāsanta ।

366 1. Cf. *śriparānandanāthasya prasannatvātpareti sā* ।
parānandābhidhe tantre prasiddhatvācca sā parā ।
prāsādarūpiṇi ceti parā sā śaṁbhavī parā । — ***TripSidh***

368 1. Cf. *paśyati sarvaṁ svātmani karaṇānāṁ saraṇimapi yaduttirṇā* ।
teneyaṁ paśyantītyuttīrṇetyapyudīryate mātā
— ***Saubhāgyasuddhodaya,*** I.8

370 1. It is said
Cf. *paśyantīva na kevalamuttīrṇā nāpivaikharīva bahiḥ* ।
sphuṭataranikhilāvayavā vāgrūpā madhyamā tayorasmāt ।
— ***LNSB,*** NSP, p.100

371 1. This interpretation is given in ***Saubhāgyasuddhodaya*** I.9

2. Cf. *prāṇena vikharākhyena preritā vaikharī punaḥ* । — ***Yoga***

373 1. Cf. *karālaṁ yatkṣvelaṁ kavalitavataḥ kālakalanā* ।
na śaṁbhostanmūlaṁ tava janani tāṭaṅkamahimā ॥

374 1. It is said
Cf. *sūryaḥ somo yamaḥ kālo mahābhūtāni pañca ca* ।
ete śubhāśubhasyeha karmaṇo nava sākṣiṇaḥ । — ***LSNB,*** NSP, p. 100

2. According to the science of dice there are four which are called *kṛta*, *tretā*, *dvāpara* and *kali* and numbered respectively four, three, two and one because in the higher number the lower ones are included. So those who win *kṛta* know or win all of them.
te vā ete pañcānye pañcānye daśa saṁtastatkṛtam ।
As *Aruṇopaniṣad* says : — ***ChāUp,*** IV.3.8

375 1. Cf. *putro nirṛtyā vaidehe acetā yaśca cetanaḥ* ।
sa taṁ maṇimavindat । — ***TaiĀr,*** I.11

376 1. As there are six famous tastes *kaṭutikṣṇa*, etc.

2. As there are two horns.

3. According to the *Tantras* the well-known four centres in the elements.

377 1. Cf. *jayāvarāha śailetu* । — ***PdmP***

378 1. Cf. *jālandhare viṣṇumukhī* । — ***PdmP***

381 1. For detail vide ***SauLah.Sl.***9

386 1. Cf. *athāṅgāvaraṇaṁ kuryācchrīvidyāmanusaṁbhavam* ।

ṣadaṅgāvaraṇādbāhya samīpe kramato'rcayate ।
parivārārcanaṁ paścādādāvaṅgāvrttiḥ priye । —***Jñā***

2. These *aṅgas* are explained in ***DBhP***.

3. Cf. *sarvajñatā tṛptiranādibodhaḥ svatantratā nityamaluptaśaktiḥ*
anantatā ceti vidhervidhijñāḥ ṣaḍāhuraṅgani maheśvarasya ।

387 1. Cf. *saṅdhivigrahayānāsandvaidhībhāvasamāśrayāṇāṁ kāmāndakoktānām* ।
—***LSNB***, NSP, p.102

388 1. The same deity is mentioned in *Garuḍa Purāṇa* —
nityaklinnnāmatho vakṣye tripurāṁ bhuktimuktidām ।

389 1. Cf. *na tasya pratimā asti* । — ***ŚveUp***, 4-19

390 1. Cf. *śarīre bāṇamudgalau* । —***AmrK***

2. Cf. *māmanādatya paramaṁ nirvāṇamamalaṁ padam* ।
prāpyate na hi śailendra tato māṁ śaraṇaṁ vraja ।
ekatvena pṛthaktvena tathācobhayato'pi vā ।
māmupāsya mahārāja tato yāsyasi tatpadam । —***KrmP***, XIII 282-283

391 1. There are sixteen deities of the *tithis* of the lunar half month. They are Kāmeśvarī, Bhagamālinī, Nityaklinnā, Bherundā, Vahnivāsinī, Mahāvajreśvarī, Śivadāti, Tvaritā , Kulasundarī, Nityā, Nīlapatākinī, Vijayā Sarvamangalā, Jvālāmālinī, Citrā and Tripurāsundarī. The companions of Ādya Lalitā. These are mentioned by Bh. in *Prayogavidhi*.

2. Cf. *ādyāyā lalitāyāḥ syuranyāḥ pañcadaśāṅgagāḥ* ।
lalitāṅgitvarūpeṇa sarvāsāmātmavigrahā । —***TanRāj***

392 1. Cf. *ātmaivedamagra āsīt ityārabhya sa — imamevātmānaṁ dvedhā' 'pātyattattaḥ patiśca patnī cābhavatām* —***BṛUp***, 14-1to 3

2. Cf. *tatra yā sā mahābhāgā śaṇkarasyārdhadāyinī* ।
kāyārdhaṁ dakṣiṇaṁ tasyāḥ śuklaṁ vāmaṁ tathā sitam ।
ātmānam vibhajasveti proktā devī savayam bhuvā ।
tadaiva dvividhā bhūtā gaurī kālīti sā dvijā । —***VāyP***, 9.77

3. Cf. *aḥ śrīkaṇṭhaḥ sureśaśca lalāṭaṁ keśavo'mṛtam* । —***MāK***

4. Cf. *akāro vai sarvā vāksaiṣā sparśoṣmabhirvyajyamānā vavahnī nānārūpā bhavati* । —***Śruti, LSNB,*** NSP, p.103

5. Cf. *vāgudyutā parāśaktiryā cidrūpā parābhidhā* ।
vandetāmniśaṁ bhaktyā śrīkaṇṭhārdhaśarīriṇīm ।

6. Cf. *icchāsaṁjñā ca yā śaktiḥ paripūrṇā śivodarā* । — ***SuSaṁ***

393 1. Cf. *aṇimādibhirāvṛtāṁ mayūreteḥ* । —***LSNB,*** NSP, p. 103
These eight *āvaraṇa devatās* are *Aṇima, Mahimā, Laghimā, Garimā, Prāpti, Īsitra, Vaśitrā, Kāmavasayitā*.

394 1. Cf. *manomayobhārūpaḥ* । — ***ChāUp,*** 3-14-2

395 1. Cf. *tāmahaṁpratyayavyājātsarve jānanti jantavaḥ* । — ***DvBh***
and
sarvaiścavedhairahameva vedyaḥ । — ***BhGī***

397 1. Cf. *mūlaprakṛtivikṛtirmahadādyāḥ prakṛtivikṛtayaḥ saptaḥ* ।
ṣoḍaśakastu vikāro na prakṛtirnavikṛtiḥ puruṣaḥ । — ***Īśvarakārikā,*** III

2. Cf. *mahadādisaptakarūpasuṣumṇāceṣṭitā kuṇḍalinyevāṣṭa prakṛti rupāmūlaprakṛtirucyate* । — ***MṛgSaṁ***

3. Cf. *ātman ākāśaḥ saṁbhūtaḥ* । — ***TaiUp,*** II.1

4. Cf. *prādurāsījjaganmātā vedamātā sarasvati* ।
yasyā na prakṛtiḥ seyaṁ mūlaprakṛtisaṁjñitā ।
tasyāmahaṁ samutpannastattvaistairmahadādibhiḥ ।
— ***Pañcarātrāgamaḥ***

398 1. Cf. *sūkṣmamaliṅgamacetanamanādinidhanaṁ tathā prasavadarmi* । *niravayavamekameva hi sādhāraṇametadavyaktam* । — ***Sāṅkhyasaptati***
and
anādimadhyaṁ mahataḥ paraṁ dhruvaṁ pradhānamavyaktamuśanti sūraya । — ***Pañcaśikhācārya***

2. Cf. *tadavyaktamāha hi* । — ***BrSū,*** III. 2.23
and
na cakṣuṣā gṛhyate nāpi vācā nānyairdevaistapasā karmaṇā vā ।
— ***ManUp,*** 8

3. Cf. *pradhānamavyayaṁ yoniravyaktaṁ prakṛtistamaḥ* ।
viṣṇoretāni nāmāni nityaṁ prabhavabharamiṇa । — ***LgP***

399 1. Cf. *bhūtābhāvavikāreṇa dvitīyena saducyate* ।
vyaktaṁ tena vihīnatvādavyaktamasadityapi । — ***LgP,*** 2.15.4

2. Cf. *uktamakṣaramavyaktaṁ vyaktaṁ kṣaramudāhṛtaṁ* । — ***MtsyP***

3 Cf. *samaṣṭiṁ viduravyaktaṁ vyaktaṁ vyaṣṭim munīśvarā* । — ***NṛP***

4. Cf. *trayoviṁśatitatvāni vyakta śabdena sūrayaḥ* ।
vadantyavyakta śabdena prakṛtiṁ ca parāṁ tathā । — ***BrmḍP,*** 2.74.113

5. Cf. *vyāpinī paramāśaktiḥ patitecyucyate katham* ।
ūrdhvādadhogatiḥ pāto mūrtasyāsarvagasya ca ।
satyaṁ sā vyāpinī nityā sahajā śivavatsthitā ।
kimalakarmādipāśabaddheṣu saṁvṛttā ।
pakvādoṣeṣu suvyaktā patitetyupacaryate । — ***ShRh***

402 1. Cf. *tasya śaktiḥ parā viṣṇorjagatkāryaparikṣamā* ।

bhāvābhāvasvarūpā sā vidyāvidyeti gīyate । — ***BrmḍP***

and

brahmaiva sati duṣprāpā vidyāvidyāsvarūpiṇi । — ***DvBh,*** 3.18.36

in another place it is said —

vidyā vidyeti devyā dve rūpe jānīhi pārthiva ।
ekayā mucyate janturanyayā badhyate punaḥ । — ***DvBh***

2. Cf. *svo jñātāvātmani* । — ***Kośa***

3. Cf. *bhrāntirvidhā paraṁ ceti śivarūpamidaṁ trayam* ।
artheṣu bhinnarūpeṣu vijñānaṁ bhrāntirucyate ।
ātmakāreṇa saṁvittirbudhairvidyet kathyate ।
vikalparahitam tattvam paramityabhidhīyate । — ***LgP,*** 2.15.22

403 1. Cf. *kumudaṁkairave raktapaṅkaje kumudaḥ kapau* ।
kaumudaḥ kārtike māsi candrikāyāṁ ca kaumudī । — ***YāK***

2. Cf. *kṛpaṇe kumude kumuda* । — ***Śāśvatakoṣa***

and

syātkumutkṛpaṇe'nyavad । — ***ViśK***

and

hṛdayasya hṛllekhayadaṇlāsepuṣpiti hṛdādeśaḥ ।
tatra bhavaḥ ityaṇ ।

405 1. Cf. *yato niyukto dautyena tayā devyā śivaḥ svayam* ।
śivadūtīti loke'smiṁstataḥ sā khyātimāgatā । — ***MrkḍP,*** 85.27

Śiva became a messanger when he was sent to the demons Śuṁbha and Niśuṁbha before her battle with them.

2. Cf. *atha t'nyāḥ pravakṣyāmi puṣkare yā vyavasthitā* ।
ityārabhya śivadūtī tathā vedī kṣemā kṣemaṁkarī sadet ।
— ***PdmP,*** सृ. 15.275

406 1. Cf. *śivo'pi yāṁ samārādhya dhyānayogabalena ca* ।
īśvaraḥ sarvasiddhīnāmardhanarīśvaro'bhavat ।
— ***Puṣkarakhaṇḍa, BrmḍP***

406 2. Cf. *śaṁkaropāsitacatuṣkūṭavidyāsvarūpā vā* । — ***LSNB,*** NSP, p.107

407 1. Cf. *eko rudraḥ sarvabhūteṣu gūḍho māyā rudraḥ sakalo niṣkalaśca* ।
sa eva devī na ca tadvibhinnā hyetajjñātvaivāmṛtatvaṁ vrajanti ।
— ***Śve Up,*** 4

411 1. Cf. *na pāṇipādacapalo na netracapalo bhavet* ।
na ca vāgaṅgacapala iti śiṣṭasya gocaraḥ ।
pāraṁparyāgato yeṣām vedaḥ saparibṛṁhaṇaḥ ।

te śiṣṭa brāhmaṇā jñeyā śruti pratyakṣa hetavaḥ — ***VaSū***

412. See the footnote number 411 for the word *śiṣṭā*.

413 1. Cf. *mama yonirapsvantaḥ samudra śruti.* — ***BhComm***, p. 108.

414 1. Cf. *atrāyaṁ puruṣaḥ svayaṁ jyotiḥ* — ***BṛUp***, 4.3.9

415 1. Cf. *yato vāco nivartante aprāpya manasā saha* । — ***TaiUp***, 2.9.2
and
yātītagocarā vācāṁ manasāṁ cātiśaṣenā ।
jñātijñānaparicchedā vande tamīśvarim parām । — ***ViṣP***, 1.19.77

416 1. Cf. *vartate sarvabhūteṣu śaktiḥ sarvātmanā nṛpa* ।
śavavacchakti hīnastu prāṇī bhavati sarvathā ।
cicchaktiḥ sarvabhūteṣu rūpaṁ tasyāstadeva hi । — ***DvBh***, 5.33.56

417 1. Cf. *cicchaktiḥ parameśvarasya vimalā caitanyamevocyate* ।
Saṁkṣepaśārīrikācārya and
caitanyasvarūpā śaktiḥ — ***GḍSū***, III
and
sarvacaitanyarūpāṁ tāmādyāṁ vidyāṁ ca dhīmahi ।
buddhiṁ yā naḥ pracodayāt । — ***DvBh***, 1.1.1

420 1. Cf. *gāyatrī chandasāmaham* । — ***BhGī***, 10-35
and
gāyatrī chandasāmasi । — ***KūrmaP***

2. This story occurs in the *Padma Purāṇa*.

3. Cf. *viśeṣātpuṣkare snātvā japenmāṁ vedamātaram* । — ***PdmP***, सृ. 17.272
Gāyatrī is called so because she protects (Fra) the singer (*gā*).
gāyantaṁ trāyate yasmādgāyatrī tena kathyate । — ***BhrdSmṛ***

421 1. Cf. *mayābhivyāhṛtaṁ yasmātvaṁ caiva samupasthitā* ।
tena vyāhṛtirityevaṁ nāma te siddhimeṣyati । — ***VāyP***, 25.48
and also she is invoked by seven *vyāhṛti* — *Bhūr*, *Bhuvaḥ*, *Svaḥ*, *Mahaḥ*, *Janaḥ*, *Japaḥ* and *Satyam*.

422 1. Cf. *sandhyeti sūryagaṁ brahma saṁdhyānādavibhāgataḥ* ।
brahmādyaiḥ sakalairbhūtaistadaṁśaiḥ saccidātmanaḥ ।
tasya dāso'hamasmīti so'hamasmīti yā matiḥ ।
bhavedupāsakasyeti hyevaṁ vedavido viduḥ । — ***Mbh***

2. Cf. *brahmādyākārabhedena yā bhinnā karmasākṣiṇī* ।
bhāsvatīśvaraśaktiḥ sā sandhyetyabhihitā budhaiḥ । — ***BhrdSmṛ***

3. Cf. *tadā tanmaso jātā cārurūpā varāṅganā* ।
nāmnā sandhyeti vikhyātā sāyaṁ sandhyā jayantikā ।

brahmaṇo dhyāyato yasmātsamyagjātā varāṅganā ।
ataḥ sandhyeti loke'sminnasyāḥ khyātirbhaviṣyati । — ***KālikāP***

4. Cf. *iḍaikāsya mahākāli mahālakṣmīstu piṅgalā* ।
ekavīrā suṣumṇeyamevaṁ sandyā travātmikā । — ***RnkP***

5. Cf. *ekavarṣābhavetsandhyā* । — ***Dhaumya***

423 1. Cf. *sandhyaikā sarvadā devairdvijairvandyā mahātmabhiḥ* ।
āsane śayane yāne bhojane reṇukaiva hi । — ***RnkP***

2. Cf. *tadyāsminnākāśe śyeno vā suparṇo vā viparipatya śrāntaḥ saṁhatya pakṣau saṁllayāyaiva dhriyata evamevāyaṁ puruṣa etasmā antāya dhāvati yatra supto na kañcana kāmam kāmayate na kañcana svapnaṁ paśyati* ।
— ***BṛUp,*** 4.3.19

428 1. Cf. *śrī vidyā ca paraṁ yotiḥ parāniṣkala śāṁbhavī* ।
ajapā mātṛkā ceti pañcakośāḥ prakīrtitāḥ । — ***Jñā***

2. Cf. *anyo'ntara ātmānandamaya* etc. by the *Vṛttikāra* it is explained that *Ānandamaya* is *Brahman*. — ***BrSū,*** 1.1.12 to 19

3. Cf. As we see ***TaiUp***, II.7.1. *yadayāmāmākāśa ānando na syāt* । This ether is *Ānanda* (*Brahman*).

4. Same thing is described: *Brahmagītā* 3.45 and 46
Cf. *tathānandamayaścāpi brāhmaṇānyena sākṣiṇā* ।
sarvottareṇa saṁpūrṇo brahma nānyena kenacit ।
yadidaṁ brahmapucchākhyaṁ satyajñānādvayātmakan ।
sarasaḥ sarvadā sākṣānnānyathā surapuṅgavāḥ । — ***SūSaṁ,*** III 45-46

433 1. Cf. *medoretasi kastūryāṁ garve harṣe bhadānayoḥ* ।
madhye'pi mada ākhyāta । — ***ViśK***

436 1. Cf. *śalaṁ tu śallakilomni śalo bhṛṅgigaṇe vidhau* । — ***ViśK***

438 1. Cf. *kuruvindataraṇinilayāṁ kulācalaspardhikucanamanmadhyām* ।
kuṅkumaviliptagātrīṁ kurukullāṁ manasi kurmahe satatam ।
— ***LaStRtn,*** 97

440 1. Cf. *avāpya svāṁ bhūmiṁ bhujaganibhamadhyuṣṭavalayam*
svamātmānam kṛtvā svapiṣi kulakuṇḍe kuhariṇi — ***SauLah,*** 10

442 1. Cf. *puruṣo viṣṇurityuktaḥ śivo vā nāma nāmataḥ* ।
avyaktaṁ tu umā devī śrīvī padmanibhekṣaṇā ।
tatsaṁyogādahaṁkāraḥ sa ca senāpatirguhaḥ । — ***VrhP***

443 1. Cf. *yādevī sarvabhūteṣu tuṣṭirūpeṇa saṁsthitā* । — ***MārkḍP*** (***Devi Mh***)***V***
and also
yo devaḥ sarvabhūteṣu toṣarūpeṇa saṁsthitaḥ । — ***MallariMh***

2. Cf. *buddhiḥ kīrtirdhṛtirlakṣmīḥ śaktiḥ śraddhāmatiḥ smṛtiḥ* ।

sarveṣāṁ prāṇināṁ sāmnā pratyakṣaṁ tannidarśanam ।
- ***DvBh***, III. 18.31

3. Cf. *tuṣṭiḥ vastreśvare tathā* । — ***PdmP***

444 1. Cf. *devadāruvane puṣṭiḥ* । — ***PdmP***

445 1 Cf. *bibhartimānaṁ manute vibhāgaṁ manyate'pi ca* ।
puruṣo bhogasaṁbaddhastena cāsau matiḥ smṛtā । — ***VāyP***, 4.28

2. Cf. *yānubhūtiruditā matiḥ parā vedamānaniratā śubhavahā* ।
tāmatīva sukhadāṁ vayaṁ śivāṁ keśavadijanasevitāmnumā
— ***SūtGī***, VIII.8A

446 1. Cf. *dhṛtiḥ piṇḍārakakṣetre* । — ***PdmP***

447 1. Cf. *malāmāyā vikāraudhaśāntiḥ puṁsa punaryayā* ।
sā kalāśāntirityuktā sādhikāspadaṁ padam । — ***ŚvĀg***

448 1. Cf. *svastyāśīḥ kṣemaniṣpāpapuṇyamaṅgalvācakah* । — ***RatK***
2. Cf. *svastītyavināśīnāma* — ***Yāska***

452 1. Cf. *etasmin khalvakṣare gārgī sūryācandramasau vidhṛtau tiṣṭhate* ।
— ***BṛUp***, VI.8.11

453 1. Cf. *trīṇi eṣām netrāṇi śabdaliṅgākṣabhedādrudravat* । — ***ŚānSū***, 99
2. Cf. *dākṣiṇaṁ cottaraṁ loka tathā brahmāyanaṁ param* ।
nayaṁ sanmārgavargaṁ ca netrī trinayanā matā । — ***DvP***

454 1. The *Varata Purāṇa* describes the various deities of *Kāma* etc.
Cf. *kāmaḥ krodhastathā lobho .... kāmaṁ yogeśvarīṁ viddhiṁ*
krodhaṁ māheśvarīṁ tathā । etc. — ***VrhP***

455 1. Cf. *mālinī śaṁkaram prāha matsakhyai dehi śaṁkara* ।
— ***Pārvatī Vivāha prakaraṇa*** —***VmnP***, 27-52
2. Cf. *mālinīvṛttabhedaṁ gauryāṁ ca mandākinyāṁ ca mālinī* । — ***ViśK***
3. Cf. *saptarbhimālinī sā syāt* । — ***Dhaumya***

456 1. *Soham Hamsa* is the *Ajapā* and it reverberates in the inhalation and exhalation.

457 1. Cf. *mantrāṇāṁ mātṛbhūtā ca mātṛkā parameśvarī* । — ***SkP***
2. Cf. *mātākāyāvarohaṇe* । — ***PdmP***
3. Cf. *śrīrmā ramā ca kamalā mātā lakṣmīsca maṅgalā* । — ***ViśK***

459 1. Cf. *brahmavidaḥ ivate saumya sukhamābhāti* । — ***ChāUp***, 4.14.2

463 1. Cf. *mahattarā mahimā devatānām* । — ***Śruti***

464 1. Cf. *paśyatāṁ devasaṁdhānāṁ piśācoragakṣasām* ।
dhṛtaṁ kaṇṭhe viṣaṁ ghoraṁ kālakaṇṭhaḥ tato'ham । — ***VāyP***
2. Cf. *sasarja kālīṁ kāmāriḥ kālakaṇṭhīṁ kapardinīṁ* । — ***LgP***
This story is narrated in detail in *Liṅga Purāṇa*.

467 1. Cf. *anoraṇiyān mahato mahiyān* । — ***KenUp*, **16

also

sūkṣmātsūkṣmataram । — ***KaṭhaUp*,** 2-20

468 1. Cf. ***LaSt Rtn***, 44-45.

2. Cf. *tajjalādutthitā devi vajraṁ datvā baladviṣe* ।

punarantardadhe so 'pi kṛtārthaḥ svargameyivān । — ***Brmḍ P*,** 3.33.33

468 1. Cf. *taṁ devā abruvannayaṁ vai naḥ sarveṣāṁ vāma iti tasmādvāmadeva* ।
— ***AitUp***

2. Cf. *kuṁkumakṣodasaṁkāśam vāṁ ākhyam vanaveṣadhṛt* ।

vakramuttaramīśasya pratiṣṭhāyām pratiṣṭhitaṁ । — ***ŚivP***

3. Cf. *pūjako'pi bhavedvāmaḥ tanmārge satataṁ rataḥ* । — ***KalikāP***

4. Cf. *vāmaṁ viruddharūpaṁ tu viparītaṁ ca gīyate* ।

vāmena sukhadā devi vāmadevī tataḥ smṛtā । — ***DvP*,** 37.35

472 1. Cf. *nityānāṁ siddhamantratvānnāvekṣayāstvaṁśakādayaḥ* । — ***Kādimata***

474 1. Cf. *tasyanāma mahadyaśaḥ* । — ***MhNaUp***

475 1. Names are sixty only and not sixty-two.

2. The meditation of *Ḍākinī.*

grīvākūpe viśuddhau nṛpadalakamale śvetaraktāṁ trinetram ।

hastaiḥ khaṭvāṅgakhaṅgau triśikhamapi mahācarma saṁdhārayantīm ।

vakreṇaikena yuktāṁ paśujanabhayadāṁ pāyasānnaikasaktāṁ

tvaksthām vande 'mṛtādhaiḥ parivṛtavapuṣaṁ ḍākinīm vīravandyām ।

Viśuddhi cakra is located in the religion at the base of the throat, it is a luminous lotus. Perceptible to the *yogīs*, it has sixteen petals exposing vowels with their *bindus*, one in each petal.

482 1. Cf. *yo 'nyāṁ devatāmupāste 'nyo sāvanyo 'hamasmīti na sa veda yathā paśuḥ* ।
— ***BṛUp*,** I 4.10

aslo

dvitīyādvai bhayaṁ bhavati । — ***BṛUp*,** I.4.2

483 1. Cf. *tasmādekāṅgulādūrdhvaṁ viśuddhaṁ ṣoḍaśākṣaram* ।

madhyagā ḍākinī bāhyapatreṣu parameśvarī ।

amṛtādyakṣarāntāḥ syuścandrabimbaṁ tadūrdhvataḥ । — ***SvaTan***

2. These sixteen great *śaktis* are 1. Amṛtā , 2. Ākarśiṇi, 3. Indrāṇī, 4. Īśānī, 5. Umā, 6. Ūrdhvakeśī, 7. Rudrā, 8. Rinkārā, 9. Linkārā, 10. Lukarā, 11. Ekapadā, 12. Aiśvaryātmikā, 13. Oṁkārā, 14. Auṣadhī, 15. Ambikā, and 16. Aksạrā.

491 1. Cf. *yā sā nīlagiriṁ yātā tapase dhṛta mānasā* ।

raudrī taporatādevī tāmasī śaktiruttamā ।

saṁhārakāriṇī nāmnā kālarātrīti tām viduḥ । — ***VarāhaP***

2. These deities are Kālarātrī, Khaṇḍitā, Gāyatrī, Ghatākarśiṇī, Candā, Chāyā, Jayā, Jankarinī, Jhanarūpā, Jankahastā, Ṭhankāriṇī.

493 1. Cf. *mahāviraṁ tuvibādhamṛjiṣām* । etc. — ***Śruti***

2. Cf. *idamadarśamidamadarśamiti tasmādindronāma* । — ***Śruti***

3. Cf. *tritayābhoktā vireṣaḥ* । — ***ŚiSū***, I.11

4. This is described in IVth *Skanda* of *Devī Bhāgavat Purāṇa.*

494 1. Cf. *hṛtpadme bhānupatre dvivadanalasitām draṁṣṭriṇī śyāma varṇākṣam*
śūlaṁ kapālaṁ ḍamarumapi bhujairdhārayantīṁ trinetrām ।
raktasthāṁ kālarātriprabhṛtiparivṛtāṁ snigdhabhaktaikasaktāṁ
śrīmadvīrendravandyāmabhimataphaladāṁ rākinīm bhāvayām ।
— ***LSNB***, NSP, p.117

495 1. *Maṇipūra* centre is located at the navel, which is having ten petals, where Yoginī caused Lākinī resides.

498 1. These ten Saktis are — Ḍāmarī, Dhankarinī, Nārṇa, Tāmasī, Sthānvi, Dākṣāyanī, Dhātrī, Nārī, Pārvatī, Phaṭkarinī.

503 1. Cf. *dikpatre nābhipadme trivadanavilasadadaṁṣṭriṇī raktavarṇāṁ śaktiṁ*
daṁbholidaṇḍāvabhayamapi bhujairdhārayantī mahogrām ḍāmaryādyaiḥ
pcrītāṁ paśujanabhyadāṁ māṁsadhātvekā niṣṭhāṁ gauḍāsanna-
sakticittāṁ sakala sukhakarīm — lākinīṁ bhāvayām ।

504 1. This centre called *svādhiṣṭhāna* is located at the base of the sexual-organ above *mūlādhāra* and below the navel, with six-petalled lotus with six syllables from *ba* to *la* with *bindu* on each petal.

510 1. Cf. *yanmadhunā juhoti mahatīmeva taddvetāṁ prīṇāti* ।
— ***LSNB***, NSP, p.119

511 1. These six Śaktis are Bandhinī, Bhadrakālī, Mahāmāyā, Yaśasvinī, Rākā and Lambosthī.

513 1. *Dhyāna* of Kālinī is as follows :

Cf. *svādhiṣṭhānākhyapadme rasadalalasite vedavakrāṁ trinetrām*
hastābhyāṁdhārayantīṁ triśikhaguṇakapālābhayānyāttagarvām ।
medodhātupratiṣṭhāmalimadamuditām bandhinī mukhyayuktām pītāṁ
dadhyodaneṣṭāmabhimataphaladāṁ kākinīm bhāvayām
— ***LSNB***, NSP, p.119

514 1. *Mūlādhāra* lotus of four petals is situated in the region between the sexual organ and the anus,the four petals of which expose four syllables from *va* to *sa* with *Bindu.*

520 1. *Dhyāna* of Sākinī is as follows:

Cf. *mūlādhārasthapadme śrutidalalasite pañcavaktrām trinetrāṁ*
dhūmrābhāmasthisaṁsthāṁ sṛṇimapi kamalaṁ pustakam jñānmudrām ।
bibhrāṇāṁ bāhudaṇḍaiḥ sulalitavaradāpūrvaśaktyā vṛttāṁ tāṁ
mudgānnāsaktacittāṁ madhumadamuditāṁ sākinīṁ bhāvayāmaḥ ।
— ***LSNB***, NSP,.p.119

521 1. *Ājñā Cakra* is located bwtween two eyebrows. It has two petals exposing two syllables *ha* and *kṣa*

527 1. *Dhyāna* of *Kākinī* is as follows:
Cf. *bhrūmadhye bindupadme dalayugakalite śuklavarṇāṁ karābjai*
bibhrāṇāṁ jñānamudrāṁ ḍamarukamamalāmakṣamālāṁ kapālam ।
ṣaṭcakrādhāramadhyāṁ trinayanalasitāṁ haṁsavatyādiyuktāṁ
hāridrānnaikasaktāṁ sakalasukhakarīṁ hākinīm bhāvayāmaḥ ।
— ***LSNB***, NSP, pp.119-20

530 1. Cf. *sahastrāṇī sahastradhā vāhavostava hetaya* ।
— ***Śruti, LSNB***, NSP, p.120

532 1. Cf. *sarvatokṣiśiromukham* । — ***BhGī***, 13-13

534 1. *Dhyāna* of *Yākinī* is as follows:
Cf. *muṇḍavomasthapadme daśaśatadalake karṇikācandrasaṁsthāṁ*
retoniṣṭhāṁsarastyāudhakalitakarāṁ sarvatovakrapadmām ।
ādikṣāntārṇaśaktiprakaṭaparivṛtāṁ sarvavarṇāṁ bhavānīṁ
sarvānnāsaktacittāṁ paraśivarasikāṁ yākinīṁ bhāvayāmaḥ
— ***LSNB***, NSP, p.120

535 1. Cf. *svāhā davehavirdāne śrauṣaṭvauṣaḍvaṣaṭsvadhā* । — ***Kośa***

538 1. Cf. *medhāsi devi viditākhilaśāstrasārā* । — ***DeviMh***, IV.11

539 1. Cf. *ṛco yajūṣi sāmāni taṭhaivātharvarṇāni ca* ।
brahmaṇaḥ sahajaṁ rūpaṁ nityaiṣā śaktikhyayā । — ***KūrmaP***, II. 27

540 1. Cf. *vartamānānyatītāni tathaiṣānāgatānyapi* ।
smarate sarvakāryāṇi tenāsau smṛtirucyate । — ***VāyP***, 4.36
and also
smṛtiḥ saṁsamaraṇādevī । — ***DvP***

540 1. Cf. *na tvatsamaścābhyadhikaśca dṛśyate* । — ***Śruti***
and also
na tatsamo'styabhyadhikaḥ kuto'nyaḥ । — ***BhGī***, 11.83

545 1. This story is narrated in ***DvBh*** (VI *khaṇḍa*)
Cf. *ityuktā sā tadā tena śakrapatnī sumānasā* ।
jagrāha mantraṁ vidhivadgurordevyāḥ susādhanam ।
vidyāṁ prāpya gurordevī devīṁ tripurasundarīm ।
samyagārādhyāmāsa balipuṣpārcanaiḥ śubhaiḥ । — ***DevīBh***

546 1. In *Harivaṁśa Purāṇa* Aniruddha says
ebhirnāmabhiranyaiśca kīrtitā hyasi śaṁkari ।
ityārabhya
evaṁ stutā tadā devī durgā durgaparākramā ।

baddham bāṇapure vīramaniruddhaṁ vyamocayat ॥

548 1. Cf. *svābhāvikī sphurattā vimarśarūpāsya vidyate śaktiḥ* ।
— ***Saubhāgyasuddhodaya***, I.2

2. Cf. *vācakena vimarśena vinā kiṁvā prakāśyate* ।
vācyenāpi prakāśena vinā kiṁ vā vimṛśyate ।
tasmādvimarśo visphūrto prakāśaṁ samapekṣate ।
prakāśaścātmano jñāne vimarśaṁ samapekṣate । — ***Mātṛkā, Viveka***

549 1. Cf. *vidyāsi sā bhagavatī paramā hi devī* । — ***DevīBh***
and also
saiva vidyā — ***GḍSū***

2. Cf. *māyā kārya vivekena vetti vidyā padam yayā* ।
sā kalā paramā jñeyā vidyā jñānakriyātmakā । — ***ŚaivaTan***

550 1. Cf. *ātmana ākāśaḥ sambhūtaḥ* । — ***TaiUp***, II.2

552 1. Cf. *jñātvā devaṁ mṛtyumukhātpramucyate* । — ***ŚveUp***, 4.15

555 1. Cf. *śamāyālaṁ jalaṁ vahnestamaso bhāskarodayaḥ* ।
śāntyaiya kaleradhandhasya devī nāmānukīrtanam । — ***KūrmaP***
and also
kṛtasyākhilapāpasya jñānato'jñānato 'pi vā ।
prāyaścitaṁ paraṁ proktaṁ parāśakteḥ padasmṛtiḥ ।
— ***BrmḍP***, 3. 4-7-75

556 1. Cf. *taccāpi tejo varamuttamaṁ mahannāmnā pṛthivyāmabhavatprasiddham* ।
kātyāyanītyeva tadā babhau sā nāmnā ca tenaivajagatprasiddhā
— ***VmnP***, pp. 19-13

556 2. Cf. *kātyāyanī coḍḍiyāne kāmākhyā kāmarūpake*
pūrṇeśvarī pūrṇagirau caṇḍī jālandhare smṛtā । — ***KālikāP***

3. Cf. *kaṁ brahma kaṁ śīraḥ proktamaśmasāram ca kaṁ matam* ।
dhāraṇādvāsanādvāpi tena kātyāyanī matā । — ***DvP***

557 1. Cf. *jñaḥ kālakālo guṇī sarvavidaḥ* — ***Śruti***

558 1. Cf. *indranīlamayīṁ devīṁ viṣṇurarcayate sadā* ।
viṣṇutvaṁ prāptavāṁstena । — ***PdmP***

562 1. Cf. *yasmādidaṁ jagatsarvaṁ tvayā sundarimohitam* ।
mohinītyeva te nāma svaguṇotthaṁ bhaviṣyati । — ***LaghuNārP***

2. Cf. *adau prādurabhūcchaktirbrahmaṇo dhyānayogataḥ* ।
prakṛtirnāma sā khyātā devānāmiṣṭasiddhidā ।
dvitīyamudabhūdrūpaṁ pravṛtte 'mṛtamanthane ।
sarvasaṁmohajanakamavā 'manasagocaram ।

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
12528

yaddarśanādabhūdīśaḥ sarvajño'pi vimohitā । — ***BṛmḍP***, 3-4-6-6-7

563 1. Cf. *ahamasmi prathamajā ṛtasya* । — ***TaiUp,*** 3-10-6

564 1. Cf. *janasukhakṛte sattvodriktau mṛḍāya namonamaḥ* । — ***Mahimna,*** 30

570 1. Cf. The *BhāgPurāṇa* explains : one who desires to purity the mind should have friendship with happy, compassion towards the miserable, complancency with the virtuous and indifference to the sinful, and also

maitrīkaruṇāmuditopekṣāṇām sukhaduḥkhapuṇyāpuṇyaviṣayiṇau bhāvanātaścitaprasādanam । — ***YoSū,*** 1.33

571 1. Cf. *surendrarudrapadmajācyutādayo'pi ye mṛtevaṁśavadā na tatstriyaḥ suvāsinīpadaspṛśaḥ* ।

maheśvarasya mṛtyughasmarasya sākṣiṇī tu yā sumaṅgalīriyaṁ vadhūrimām sameta paśyate । — ***Gurukalā***

572 1. These nine ingredients are skin, blood, flesh, fat, bones, marrows, semen, breath and life. Among these first five are derived form Śakti and rest four from Śiva and the tenth substance alone is called *Parāśakti*. This is explained in the *Kāmikāgama*.

tvagasṛ'māṁsamedosthidhātavaḥ śaktimūlakāḥ ।
majjaśuklaprāṇajīvadhātavaḥ śivamūlakāḥ ।
navadhāturayaṁ deho navayonisamaudbhavaḥ ।
daśamī dhāturekaiva parāśaktiritiritā । — ***Kālikāgama***

and also

parāsya śaktirvividhaiva śruyate । — ***ŚveUp***

and also

yasya yasya padārthasya yā yā śaktirudahṛtā ।
sā sā viśveśvarī devī śaktaḥ sarvo maheśvaraḥ ।
śaktimantaḥ padārthā ye te vai sarvavibhūtayaḥ ।
padārthāśaktayo yāyāstāstā gaurīm vidurbudhāḥ । — ***LgP***

573 1. Cf. *sarvaṁ karmākhilam pārtha jñāne parisamāpyate* । — ***BhGī***

2. Cf. *śāstrācāryopadeśena tarkaiḥ śāstrānusāribhiḥ* ।
sarvasākṣitayātamānaṁ samyagniścitya susthiraḥ ।
svātmano 'nyatayābhātaṁ samastamaviśeṣataḥ ।
svātmamātratayā buddhavā punaḥ svātmāmanadvayam ।
śuddham brahmeti niścitya svayaṁ svānubhavena ca ।
niścayaṁ ca svacinmātre vilākhyāvikriye'ndaye ।
vilāpanaṁ ca cidrūpam buddhavā kevala rūpataḥ ।
svayam tiṣṭhedayam sākṣādbrahmavitpravaro muniḥ ।
īdṛśīyam parā niṣṭhā śrautī svānubhavātmikā । — ***SūGī,*** IV.50-54

574 1. Cf. *sa yathā saindhavaghano 'nanataro 'bāhyaḥ kṛtsno rasaghana evaivam*
vā are 'yamātmānantaro 'bāhyaḥ kṛtsnaḥ prajñānaghana eva ।
— ***BṛUp***, 4-5-13

577 1. Cf. *akārādyāḥ svarādhūmrāḥ sindūrābhāstukādayaḥ* ।
ḍādikāntā gauravarṇā aruṇāḥ pañca vādayaḥ ।
lakārādyāḥ kāñcanābhā hakārāntyau taṭinnibhau ।
— ***SanatkumarSaṁ***

Other *Tantras* described in different ways. Some says all the letters are white coloured. Some described independent colours of each letter.

2. Cf. *yathā paratarah śaṁbhurdvidhā śaktiśivātmanā* ।
tathaiva mātṛkā devī dvidhābhūtā satī svayam ।
ekākāreṇa śaktistu vācikā cetareṇa tu ।
śivasya vācikā sākṣādvidhyeyam padagāminī । — ***SūSaṁ***, 4-21 to 22

3. Cf. *akāraḥ pratamo devī kṣakāro'ntyastataḥ param* ।
akṣamāleti vikhyātā mātṛkāvarṇarūpiṇī ।
śabdabrahmasvarūpeyaṁ śabdātīta tu japyate । — ***Jñā***, I.8

578 1. These are three *Prastāras* viz. Meru, Kailāsa and Bhū *Prastāras* the 1st is to identify with the sixteen Nityā deities, the 2nd with the Mātṛkās (letters) and 3rd is with the eight *vaśinīs*.

2. Cf. *etatkailāsasamjñaṁ padamakalapadaṁ bindurūpī svarūpī yatrāste devadevaḥ* । — ***Tripurāsāra***

586 1. Cf. *putro nirtyā vaidehaḥ* ।
acetāyaśca cetanaḥ ।
sataṁ maṇimavindat ।
so 'naṅgulirāvayat ।
so 'grīvaḥ pratyamuñcat ।
so 'jihvo asaścata ।
nainamṛṣibhaviditvā nagaraṁ praviśet ।
yadi praviśet mitho caritvā praviśeta ।
tatsaṁbhavasya vrata । — ***TaiĀr***, I.11

594 1. Cf. *dīpākāro'rdhamātraśca lalāṭe vṛtta iṣyate* ।
ardhaścandrastathākāraḥ pādamātrastadūrdhvata । —***YoHṛ***, I.28

595 1. Cf. *yathā nyagrodhabījasthaḥ śaktirūpo mahādrumaḥ* ।
tathā hṛdayabījastham jagadetaccarācaraṁ । — ***Anuttaratriṁśikā***

597 1. Cf. *nityānityodite mūlādhāramadhye 'sti pāvakaḥ* ।
sarveṣāṁ prāṇināṁ tadvaddhadaye ca prabhākaraḥ ।

mūrdhani brahmarandhrādhaścandramāśca vyavasthitaḥ ।
tatrapātmakamevasyādādhānityātrikhaṇḍakam । —***TanRāj***

598 1. Cf. *dākṣāyaṇī tvaparṇāyāṁ rohiṇyāṁ tārakāsu cet* । —***ViśK***

600 1. Cf. *abhivyāhṛtyā saptarṣīn dakṣaṁ so 'bhyaśapatpunah* ।
bhavitā mānuṣo rājā cākṣuṣasya tvamanvaye ।
prācīnabarhiṣaḥ pautraḥ putraścaiva pracetasaḥ ।
dakṣa ityeva nāmnā tvaṁ māriṣāyām janiṣyasi ।
kanyāyāṁ śākhināṁ ścaiva prāpte vai cākṣuṣāntare ।
ahaṁ tatrāpi te yajñam hanmi devyāh priyepsaye ।
—***BrhP***, 1.37.24 and ***VāyP***, II.2.24

2. Story of *Dakṣa*.

603 1. Cf. *yathā ghaṭaśca kalaśaḥ kumbhaścaikārthavācakāḥ* ।
tathā mantro devatā ca guruścaikārthavācakāḥ । —***SunTapUp***

2. Cf. *gukārastvandhakāraḥ syadrukārastannivartaka* । —***ŚaRh***

3. Cf. *gukāraḥsaditi prokto rukāro jñānvācakaḥ* ।
brahmajñānaikarūpatvādgururityabhidhīyate । —***LSNB***, NSP, p.129

4. Cf. *tāmicchāvigrahāṁ devīṁ gururūpāṁ vibhāvayaet* । —***Nityahṛdaya***

604 1. Cf. *laghutvādidharmairanyonyaṁ sādharmayaṁ vaidharmyaṁ ca guṇānām* ।
—***Sāṇkha Sū***, II.128

2. Cf. *navavyūhātmako devaḥ paramānanda parātmaka* ।
kālavyūhaḥ kulavyūho nāmavyūhastathaiva ca ।
jñānavyūhastathā cittavyūhaḥ syāttadanantaram ।
nādavyūhastathā binduvyūhaḥ syāttadanantaram ।
kalpavyūhasthathā jīvavyūhaḥ syāt । —***LSNB***, NSP, p.129

The commentator Lolla give characteristics in the commentary on ***SauLah***, 10-34.

3. The story occurs in the *Matsya* and *Kālikā Purāṇas*. At that time of dissolution all seeds and *ṛṣi*s entered the boat at the command of Manu, who was directed by Lord and the boat was tied to the horn of the fish incarnation that rope became firm when Devī held it.

4. Cf. *navayojanadīrghāṁ tu yāmatrayasuvistṛtām* ।
kuruṣva carmaṇā tūrṇaṁ bṛhatīṁ tu vaṭīrikām ।
jagaddhātrī mahāmāyā lokamātā jaganmayī ।
dṛdhayiṣyati tāṁ rajjuṁ na truṭayati yathā tathā ।।

605 1. Cf. *gauḥ svarge vṛṣabhe raśmau vajre candramasi smṛtaḥ* ।
añjanīnetradigbāṇabhūvāgvāriṣu gauramato । —***ViśK***

606 1. Cf. *yathāgneḥ kṣudrā visphuliṅgā vyuccaranti* । — ***BṛUp***, 2, 1-20

608 1. Cf. *nayānayagatāṁllokānavikalpe niyojanāt* ।
daṇḍanāddamanādvāpi daṇḍanītiriti smṛtā । — ***DvP***

609 1. Cf. *atha yadasminbrahmapure daharaṁ puṇḍarīkaṁ veśmadaharo'smin nantarākāśastasminyadantastadanveṣṭavyam* । — ***ChāUp***, VIII.1.1

610 1. Agni, Aśvins, Gaurī, Gaṇeśa, Śeṣa, Kārttikeya, Sun, Mātṛs, Durgā, Dikdevatās, Dhanada, Kubera, Viṣṇu, Yama, Śiva and Pitṛs respectively preside over the fifteen *tithis*.

2. Cf. *kathamagneḥ samutpattiraścinorvā mahāmune* ।
gauryā gaṇapatervāpi nāgānāṁ vā gunhasya ca ।
ādityasya ca mātṛṇāṁ durgāyā vā diśāṁ tathā ।
dhanadasya ca viṣṇorvā dharmasya parameṣṭinaḥ ।
śāṁbhorvāpi pitṛṇām vā tahtā candramaso mune ।
śarīre devatāścaitāḥ kathaṁ mūrtitvamāgatāḥ ।
kiṁ ca tāsāṁ mune bhojyaṁ kāśca saṁjñā tithiśca kā । — ***VrhP***

611 1. Cf. *utpattirjāgaro bodho vyāvṛttirmanasah sadā* ।
kalācatuṣṭayam jāgradavasthāyāṁ vyavasthitam ।
jāgratsarvagunaiḥ proktā kevalaṁ śaktirupiṇī ।
maraṇaṁ vismṛtirmūrcchā nidrā ca tamasā vṛtā ।
suṣupteṣu jñeyāstāḥ sarvāḥ śrī kalātmikāḥ । — ***LSNB***, NSP, p.130

2. Cf. *dūtīyāgaprakaraṇe ṣodaśa kāmakalā uktāh* ।
antaradūtīpraṇe śrīvidyāyāḥ ṣoḍaśakalā uktāh ।
evaṁ bindvardhacandrarodhinyādīnāṁ pārthakyena kāścana kalāḥ ।
— ***SvacBh***

616 1. Cf. *svargapātālalokāntabrahmāṇḍāvaraṇāṣṭake* ।
meyaṁ sarvamumārūpaṁ mātā devo maheśvaraḥ । — ***LgP***, 2.11.33

617 1. Cf. *ātmā tasyāṣṭami mūrtiḥ śivasya paramā tanuḥ* ।
vyāpiketaramūrtīnāṁ viśvaṁ tasmācchivātmakaṁ — ***ŚivP***

2. Cf. *yaccāpnoti yayādatte yaccātti viṣayāniha* ।
yaccāsya satato bhavastasmādātmeti kīrtyate । — ***LSNB***, NSP, p.131

3. Cf. *gaurīrūpāṇi sarvāṇi śarīrāṇi śarīriṇām* ।
śarīriṇastathā sarve śaṁkarāṁśā vyavasthita । — ***LgP***, 2.11.24

4. Cf. *ātmādehamano brahmasvabhāvadhṛtibuddhiṣu* । — ***ViśK***
Hence is said — *yā devī sarvabhūteṣu buddhirūpeṇa saṁsthitā* ।

618 1. The four forms of *parabrahma* are 1. *puruṣa*, 2. *vyakta*, 3. *avyakta*, 4. *kāla*.
Cf. *parasya brahmaṇo rūpaṁ puruṣaḥ prathamam dvijāḥ* ।

vyaktāvyakte tathaivānye rūpe kālastathā param । — ***ViṣP,*** 1.2.15

619 1. Cf. *bhūtātmanastapovidhe budherjñānaṁ viśodhanam* ।
kṣetrajñasyeśvarajñānādviśuddhiḥ paramā matā ।
— ***Yājñavalkya,*** III.34

620 1. Cf. *prādhānyena virāḍātmā brahmāṇḍamabhimanyate* ।
svarāṭsvarūpamubhayaṁ samrādityabravīt । — ***LSNB,*** NSP, p.131

621 1. Cf. *vigrahaḥ samare dehe vistārapravibhāgayoḥ* । — ***MedK***

2. Cf. *tatrāpi sā nirādhārā yuyudhe tena caṇḍikā* । — ***MrkḍP***

623 1. Cf. *tadvimukastu kevalī* । — ***ŚiSū,*** III.35

2. Cf. *kevalaṁ jñānabhedesyāt kevalaścaikakṛtsnayoḥ* ।
nirṇīte kevalaṁ proktaṁ kevalaḥ kuhane kvacit । — ***ViśK***

3. Cf. *yadīṁ śṛṇotyalakaṁ śṛṇoti nahi praveda sukṛtasya panthām* । — ***Śruti***

625 1. Cf. *pratiṣṭhā citiśakteḥ* । — ***YoSū,*** IV.33

626 1. Cf. *mūrtirtrayasyāpi purātanatvāttdambikāyāstripureti nāma* ।
— ***LSNB,*** NSP, p.133

2. Cf. *nāḍitrayaṁ tu tripurā suṣumṇā piṅgalā iḍā* ।
mano buddhistathā cittaṁ puratraya mudāhṛtam ।
tatra tatra vasatyeṣā tasmāttu tripurā matā । — ***Tripurārṇava***

3. Cf. As it is said —
sarvaṁ trayaṁ trayaṁ yasmāttasmāttu tripurā matā । — ***KalikāP***
and also
devānāṁ tritayaṁ trayī hutabhujāṁ śaktitrayaṁ trisvarāstrailokyaṁ tripurī tripuṣkaramatha tribrahmavarṇāstraya ।
yatkiñcijjagati tridhā niyamitaṁ vastu trivargātmakam ।
tatsarvaṁ tripureti nāma ghagavatyanveti te tatvattaḥ ।
— ***LSNB,*** NSP, p.133 and also ***LghSt,*** Ślo.16

628 1. Cf. *evamuktvā svayaṁ brahmā vīkṣāṁcakre pinākinam* ।
nārāyanaṁ ca manasā sasmari parameśvaraḥ ।
tato nārāyaṇo devī dvābhyāṁ madhye vyavasthitaḥ ।
ekībhūya tataste tu brahmaviṣṇu maheśvarāḥ ।
parasparaṁ sūkṣmadṛṣṭayā vīkṣāṁcakrurmudānvitāḥ ।
tatasteṣāṁ tridhā dṛṣṭirbhūtā vai samajāyat ।
tasyāṁdṛṣṭyāṁ samutpannā kumārī divyarūpiṇī ।
trivarṇa ca kumārī sā śuklā kṛṣṇā ca pītikā । — ***VrhP***

2. Cf. *eṣā trimūrtirrudiṣṭā nayasiddhāntagāminī* ।
eṣā śvetā parā śaktiḥ sātvikī brahmasaṁsthitiḥ ।

eṣaiva raktā rajasi vaiṣṇavī parikīrtitā ।
eṣaiva kṛṣṇā tamasi raudrī devī prakīrtitā ।
paramātmā yathā deva ekeva tridhā sthitaḥ ।
prayojanavaśācchaktirekaiva trividhā bhavet । — ***LNSB***, NSP, p.133

3. Cf. *trimūrtistu trivarṣā syāt* । — ***Dhaumya***

630 1. Cf. *vāgīśvarī jñānaśaktirvāgbhave mokṣarūpiṇī* ।
kāmarāje kriyāśaktiḥ kāmeśī kāmarūpiṇī ।
śaktibīje parāśaktiricchaiva śivarūpiṇī ।
evaṁ devī trayakṣarī tu mahātripurasundarī । — ***VmkTan,*** IV.17-18

2. Cf. *trayakṣarī śuddhavidyā kumārī cet* । — ***Gauḍapāda***

3. Cf. *tadetatrayakṣaram hṛdayaṁ* । — ***BṛUp,*** 5.3.1
tadetatrayakṣaram satyam । — ***BṛUp,*** 5.5.1

4. Cf. *āīpallavitaiḥ parasparayutai dvitrikakramādyakṣaraiḥ* ।
kādyaiḥ kṣāntagataiḥ svarādhibhiratha kṣāntaśca taih sasvaraiḥ ।
nāmāni tripure bhavanti khalu yānyatyanta guhyāni te
tebhyobhairavapatnīviṁśatisahastrebhyaḥparebhyonamaḥ । — ***LghSt,*** 20

632 1. Cf. *tilakaṁ citrake prāhurlalāme tilakālake* ।
sindūratilake nāgaṁ sindūratilakāstriyām । — ***ViśK***
and also
sinūratilako hastī sindūratilakāṅganā । — ***Hemacandra***

2. Cf. *duḥsahapreṣṭhavirahatīvratāpadhutāśubhāḥ* ।
ityārabhya —
kātyāyani mahāmāye mahāyoginyadhīśvarī ।
nandagopasutaṁdevi pati me kuru te namaḥ ।
iti mantraṁ japantyastāḥ pūjāṁ cakruḥ kumārikā । — ***ViṣṇuBh***

633 1. Cf. *umātasīhai bhavatīharidrākīrtikāntisu* । — ***ViśK***

2. Cf. *yā devī sarvabhūteṣu kāntirūpeṇa* । — ***Makḍ P*** (***DevīMh***), V.53

3. Cf. *yato nirastā tapase vanaṁ gantuṁ tu menayā* ।
umeti tena someti nāma prāpa tadā sati । — ***KalikāP***
also
arpaṇā tu nirāhārā tāṁ mātā pratyabhāṣata ।
umā iti niṣedhanti umetyeva tadā bhavat ।
sā tathoktvā tayā mātrā devī duścaracāriṇī ।
tenaiva nāmnā lokeṣu vikhyātā sūrapūjitā । — ***BrhP,*** 2.10.13
also

tato 'ntarikṣādivyā vāgabravīdbhuvanatraye ।

umeti tu tvayā mene yaduktaṁ tanayāṁ prati ।

umeti nāma tenāsthā bhuvaneṣu bhaviṣyati । —***PdmP***

4. Cf. *parānubhūtiṁ bhavapāśanāśinīṁ sadāśivasyāpyatiśobhanāyyam* ।

umābhidhāmuttamacittavṛttiṁ namāmi nānāvidhalokavaibhavām ।

—***SūSaṁ***

5. Cf. *oṁkārasāraśaktitvādubheti parikīrtitā* ।—***Māhāvāśiṣṭha***

and also

akārokāramakārā madīye praṇave sthitāḥ ।

ukāraṁ ca makāraṁ ca akāraṁ ca krameritam ।

tvadīyaṁ praṇavaṁ viddhi trimātraṁ plutamuttamam ।— ***LgP***, 1.85.45

6. Cf. *icchāśaktirumākumārī* । —***ŚiSū***, I.13

7. Cf. *umādevī vināyake* ।

umā sindhuvane nāmnā । —***PdmP***

8. Cf. *umā sanguārṣikī matā* ।—***Dhaumya***

634 1. Cf. *jātā śailendragehe sā śailarājasutā tataḥ* ।—***DvP***

635 1. Cf. *gaurī gaurāṅgadehatvāt* ।—***Mahāvāśiṣṭha***

2. Cf. *varuṇasya priyā gaurī* ।—***PdmP***

3. Cf. *nadībhede 'pi gaurī syāddaśābdāyā ca yoṣiti* ।—***Kośa***

4. Cf. *yogāgninā tu yā dagdhā punarjātā himālayāt* ।

śaṅkhakundenduvarṇā cetyato gaurīti sā smṛtā ।—***DvP***, 37.7

5. Cf. *kānyakubje tathā gaurī* ।—***PdmP***

638 1. Cf. *hiraṇyamasyā garbho'bhūddhiraṇyasyāpi garbhajaḥ* ।

yasmāddhiraṇyagarbhaḥ sa purāṇe 'sminnirucyate ।— ***VāyP***, 642

641 1. Cf. *tedhyāna yogānugatā apaśyan*

devātmaśaktiṁ svaguṇairnirgūḍham ।—***ŚveUp***, 1-3

643 1. Cf. *tasminnākāśe striyamājamāga bhauśobhamānāmubhāṁ*

haimavatīṁ tāṁ hovāca kimetadyakṣamiti brahmeti hovāca ।

—***KenUp***, 25

or

īdṛśī paramāvidyā śāṁkarī bhavanāśinī ।

prasādādeva jantūnāṁ śaktereva hi jāyate ।— ***SūSaṁ***, 4-47-58

2. Cf. *jñānaṁ bandha* ।—***ŚiSū***, I.2

644 1. Cf. *jñānameva param brahma jñānaṁ bandhāya ceṣyate* ।

jñānātmakamidaṁ viśvaṁ na jñānādividyate param ।

vidyāvidyeti maitreya jñānamevopadhārayet ।— ***ViṣP***, 9.6.50

645 1. Cf. *eṣā triśaktirudiṣṭā nayasiddhāntagāminī*
eṣā jñānātmikā śaktih sarvavedāntagāminī । — ***VrhP***

646 1. Cf. *saditi prāṇastītyannamayanityasāvādıtyaḥ* । — ***Śruti***
or
saccatyaccābhavat । — ***TaiUp,*** 2.6.1

647 1. Cf. *patnyasya lopāmudrākhyā māmupāsteti bhaktitaḥ* । — ***BrhP***
2. Cf. *agastyapatnyā lopākhyamudrāyāḥ parameśvarī* ।
prasannatvādiyaṁ devī lopāmudreti gīyate । — ***TripSidh***
3. Śrīvidyā of twelve kinds is differentiated according to the twelve devotees Lopāmudrā is one of them.

648 1. Cf. *vidhiviṣṇumukhāmarodayasthiti nāśeṣu śivo 'pyanīśvaraḥ* ।
jagadamaba tava tvayaṁ kramah ksaṇamuddālaka puṣpabhañjikā
— ***Devīstava***

and also
svecchayāsvabhittau viśvamunmīlayati । — ***ŚiSū***

649 1. Cf. *na drsṭerdṛṣṭāraṁ paśyeḥ* । — ***BṛUp,*** 3.4.2
and also
nirguṇasyamunerūpaṁ na bhaveddṛṣṭigocaram । — ***DeBh P,*** III *Skandha*

651 1. Cf. *vijñātāramare kena vijānīyāt* । — ***BṛUp,*** 2-4.14

654 1. Cf. *jñānendriyāṇi sarvāṇi nigṛhya manasāṁ saha* ।
ekatvabhāvanāyogaḥ kṣetrajñaparamātmano । — ***ViṣP***

655 1. Cf. *yogaścitavṛttinirodhaḥ* । — ***YoSū***
Yoga is of four types — *Mantra Yoga, Laya Yoga, Haṭha Yoga* and *Rāja Yoga.*
2. Cf. *bhoktā bhogyaṁ preritāraṁ ca matvā* ।
sarvaṁ proktaṁ trividhaṁ brahmacaitada । — ***ŚveUp,*** 1-12
3. Cf. *rajastamaścābhibhūya satvaṁ bhavati bhārata* ।
rajaḥ satvaṁ tamaścaiva tamaḥ satvaṁ rajastathā । — ***BhGī***

656 1. Cf. *yāpyānandaghanā yoganidreti jagati sthitā* । — ***HariP***
2. Cf. *asaṅgo nahi sajjate* । — ***BṛUp,*** 3.9.26
3. Cf. *nandā bhagavatīnāma yā bhaviṣyati nandajā* । — ***MrkḍP***
4. Cf. *nandā himavataḥ pṛṣṭhe* । — ***PdmP***
5. Cf. *puṇyāpuṇyajalopetā nadīyaṁ brahamaṇaḥ sutā* ।
nandānāmnīti vipulā pravṛttā dakṣiṇāmukhī ।
agacchannapi yastasyā nāma gṛhṇāti mānavaḥ ।
sa jīvansukhamāpnoti mṛto bhavati khecaraḥ ।
— ***PdmP,*** सृ. 18.465 सृ. 32.85

657 1. Cf. *yugaṁ haste catuṣke 'pi rathasīrāṅgayoryugaḥ* ।
yugaṁ kṛtātau yugale vṛddhināmauṣadhe'pi ceta ।
— Viśvaprakāśabhakti

658 1. Cf. *icchā śiraḥpradeśaśca jñānā ca tadadhogatā* ।
kriyāpadagatā hyasyā evaṁ śaktitrayaṁ vapuḥ । ***— Sanketapaddhati***

2. Cf. *tripurā trividhā devī brahmaviṣṇavīśarūpiṇī* ।
jñānaśaktiḥ kriyāśaktiḥricchāśaktyātmikā priyā ।
— VmkTan, IV.1

3. Cf. *yā sā śaktirjagaddhātuḥ kathitā brahmaṇaḥ parā* ।
icchātvaṁ tasya sā devī sisṛkṣoḥ pratipadyate ।
evametaditi jñeyaṁ nānyayeti suniścitam ।
jñāpayantī jhaḍityantarjñānaśaktirnigadyate ।
evaṁbhūtamidaṁ tastu bhavatviti yadā punaḥ ।
jñātva tadeva tadvastu kurvantyatra kriyocyate ।
— MalinījayaTan, III.5 to 8

659 1. Cf. *ye'rthā nityā ye vinaśyanti cānye ye 'rthāḥ sthūlā ye ca sūkṣmāśca sūkṣmāḥ* ।
yaccāmūrtaṁ yacca mūrtaṁ samastaṁ yaddadbhūteṣvekamekaṁ ca kiñcit ।
ye'rthā bhūmau ye'ntarikṣe'nyato vā teṣām devi tvatta evopalabdhiḥ ।
— MrkḍP

662 1. Cf. *lakṣmīrmedhā dharā puṣṭigaurī tṛṣṭiḥ prabhādhṛtiḥ* ।
etabhiḥ pāhi tanubhiraṣṭārbhirmāṁ sarasvati । ***— MtsyP***

2. Cf. *guṇabhedādātmamūrtiraṣṭadhā parikīrtitā* ।
jīvātmā cāntarātmā ca paramātmā ca nirmalaḥ ।
śuddhātmā jñānarūpātmā mahātmā saptamaḥ smṛtaḥ ।
aṣṭamasteṣu bhūtātmetyaṣṭātmānaḥ prakīrtitā । ***— Yogaśāstra***

3. Because the *Śakti Rahasya* says —
bhūtañi puṣpavantau svarīti devyaṣṭamūrtayaḥ ।

4. Cf. *sūryo jalaṁ mahī vahnirvāyurākāśa eva ca* ।
dīkṣito brāhmaṇaḥ soma ityaṣṭau mūrtayo matāḥ । ***— ViṣP***

5. Cf. *bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca* ।
ahaṁkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā । ***— BhGī,*** 7.4

6. Cf. *gaṇikā śauṇḍikī caiva kaivartī rajakī tathā* ।
tantrakārī carmakārī mātaṅgī puṁścalī tathā । ***— Samayācāra***

663 1. Cf. *ajāmekā lohita śuklakṛṣṇāmī* । ***— ŚveUp,*** 4.5

665 1. Cf. *so'bibhettasmādekākī bibheti sahāyamīkṣāṁcakre yanmadanyannāsti kasmānnu bibhemīti tata evāsya bhayaṁvīyāya* । ***— BṛUp,*** I.42

2. Cf. *ekaiva lokān grasati ekaiva sthāpayatyapi* ।
ekaiva sṛjateviśvaṁ tasmādekākinī matā । — ***DvP***

666 1. *Vedāntasūtra*, I.3.8 established that *Bhūmā* means *Brahman*.
or
yatra nānyatpaśyati nānyacchṛṇoti ।
ityādinā yo vai bhūmā tatsukham । — ***ChāUp***, VII.23
2. Cf. *ekāpyupādhito bhūmā śivā sarvatra viśrutā* ।
. . . . . bhūmānāmeti varṇyate ।
ekatvena ca bhūmnā ca proktā devī nidarśanaiḥ । — ***DvP***

667 1. Cf. *'yatra nānyatpaśyati' ityādinā yadalpaṁ tanmartyam* । — ***ChāUp***, VII.23

670 1. Cf. *savāeṣa mahānaja ātmānnādo vasudāno vindate vasu ya evaṁ vadet* ।
— ***BṛUp***, 4.4. 24

671 1. Cf. *tvaṁ jīrṇā daṇḍena vañcasi* । — ***ŚveUp***, 4.3
athavā —
jīvamantro'yaṁ jīvātmapratipādakaḥ ।
ahaṁ śabdasya ruḍhatvālloke jīvātmavastūni ।
śaktimantraḥ sakārākhyaḥ parameśvaravācakaḥ ।
prakṛtārthe prasiddhatvātprasiddhiḥ parameśvaraḥ ।

672 1. Cf. *mahadādyaṇuparyantaṁ jagatsarvaṁ carācarācaram*
jāyate vartate caiva līyate parameśvare ।
saṁsāritvena bhāto'haṁ sa eva parameśvaraḥ ।
so'hameva na saṁdehaḥ svānubhūti pramāṇataḥ । — ***SūSaṁ***, IV. 7.9 to 12

674 1. Cf. *brāhmaṇī śvetapuṣpāḍhayā saṁvitsādevatātmikā* । — ***SmayacāraSmṛ***
2. Cf. *tvaṁ deveṣu brāhmaṇo 'syahaṁ manuṣyeṣu*
brāhmaṇamupadhāvatyupa tvā dhāvāmi । — ***Chā Up***, 8.14.1
also *Kūrma*, *Liṅga*, etc. *Purāṇas* describe —
brāhmaṇo bhagavansaṁbo brāhmaṇānāṁ hi daivatam ।
viśeṣādbrāhmaṇo rudramīśānaṁ śaraṇaṁ vrajet ।

678 1. Cf. *saṁskṛtenaiva kepyāhuḥ ke 'cinmlecchādibhāṣayā* ।
sādhāraṇyenake'pitvāṁ prākṛtenaiva kecan । — ***LSNB***, NSP, p. 142

681 1. Cf. *aśakto yadi māṁ dhyātumaiśvaraṁ rūpamavyayam* । — ***KūrmaP***, 12.281
and after that easy way is described.

686 1. Cf. *madhyakṣoṇyāmamuyormahendranīlātmakāni ca carāṁsi* ।
sātodarī sahāyānbhūpālānapi punaḥ punaḥ praṇumaḥ ।
— ***LaStRtn***, ***śloka*** 49

692 1. Cf. *yaneṣṭam rājasūyena maṇḍalasyeśvaraścayaḥ* ।
śāsti yaścājñayā rājñaḥ sa samrāṭ । —***AgPK***

695 1. Cf. *athāto dīkṣā kasya sviddhetordīkṣita ityācakṣata*
ityārabhya —
taṁ vā etaaṁ dhīkṣitaṁ santaṁ dīkṣita ityācakṣate । —***AthBrā***

2. Cf. *dīyate kṛpayā śiṣye kṣīyate pāpasaṁcayaḥ* ।
tena dīkṣeti kathitā । —***ParānandaTan***

698 1. Cf. *dharmādīṁścintitānarthānsarvalokeṣu yacchati* ।
ato devī samākhyātā sarvaiḥ sarvārthasādhinī । —***DvP***, 37.4

699 1. Cf. *prajānāṁ ca prasavanātsaviteti nigadyataḥ* । —***ViṣDharP***

2. Cf. *sāvitrī prasasthitā* । —***Vāsiṣṭha Ramāyaṇa***
and also
savitṛprakāśakaraṇātsāvitrītyabhidhā bhavet ।
jagataḥ prasavitrīti hetunānena vāpicet । —***BhrdSmṛ***

701 1. Cf. *sa pūrveṣāmapi guruḥ kālenānavacchedāt* । —***YoSū***, I.26
and also
pumānākāśavadyāpi svātiriktaṁ mṛṣāyataḥ ।
deśataḥ kālavaścāpi hyananto vastutaḥ smṛtaḥ । —***SurSaṁ***

702 1. Cf. *bhagavannekadeśe haṁ notsahe sthātumañjasā* ।
ato'rthaṁ tvāṁ varaṁ yāce sarvagatvamabhīpsati ।
evamuktastadā brahmā sṛṣṭaye devyai prajāpatiḥ ।
uvāca sarvarūpe tvaṁ sarvagāsi bhaviṣyasi । —***VrhP***

2. Cf. *devyā vā eṣa siddhāntaḥ paramārtho mahāmate* ।
eṣā vedāśca yajñāśca svargaścaiva na saṁśayaḥ ।
devyā vyāptamidaṁ sarvaṁ jagatsthāvarajaṁgamam ।
iḍayate pūjyate devī annapānātmikā ca sā ।
sarvatra śāṁkarī devī tanubhirnāmabhiśca sā ।
vṛkṣepūrvyaṁ tathā vāyau vyomnyapsvagnau ca sarvagā ।
evaṁvidhā hyasau devī sadā pūjyā vidhānataḥ ।
īdṛśaṁ vetti yastvenīṁ sa tasyāmeva līyate । —***DvP***, 37.98-101

703 1. Cf. *iyaṁ sā paramāśaktirmanmayī brahmarūpiṇī* ।
māyāmama priyānantā yayedaṁ mohitaṁ jagat ।
anayaitajjagatsarvaṁ sadevāsuramānuṣam ।
mohayāmi dvijaśreṣṭhāḥ sṛjāmi visṛjāmi । —***KūrmaP***, 1.34
and also there

yāni śāstrāṇi dṛśyante loke'sminvividhāni tu
śruti smṛti viruddhāni dvaitavādaratāni ca ।
kāpālaṁ bhairavaṁ caiva śākalaṁ gotamaṁ matam ।
evaṁvidhāni cānyāni mohanārthāni tāni tu ।
ye kuśāstrābhiyogena mohayantīva mānavān ।
mayā sṛṣṭāni śāstrāṇi mohāyaiṣāṁ bhavāntaraḥ । — ***KurmP***, 12.261

and also

prasādahīnāḥ pāpiṣṭhāḥ mohitā māyayā janāḥ ।
naiva jānanti deveśaṁ janmanāśādipīḍitāḥ । — ***SūSaṁ***

704 1. Cf. *dvi varṣā tu sarasvatī* । — ***Dhaumya***

2. Cf. *yā vasetprāṇirjihvasu sadā vāgupavartanāt* ।
sarasvatīti nāmneyaṁ samākhyātā maharṣibhiḥ । — ***BhrdSmṛ***

705 1. Cf. *sarvaṁ khalvidam brahma* । — ***ChāUp***, 3.14.1

2. Cf. *niśvāsamārutaiṣedānṛcam sāma yajustathā* ।
ātharvaṇamahāmantrānabhimāneva cāsṛjat ।
kāvyanāṭyādyalaṅkārānasṛjanmadhuroktibhiḥ ।
sarasvatī ca jihvāyāḥ sasarja sakalaprasūḥ ।
culukena cakorākṣī vedāṇgāni sasarja ṣaṭ ।
mīmāṁsā nyāyaśāstraṁ ca purāṇaṁ dharmasaṁhitām ।
kaṇṭhordhvarekhātantreṇa sasarja sakalāmbikā ।
āyurvedaṁ dhanurvedaṁ kaṇṭhamadhyastharekhayā ।
catuḥṣaṣṭiṁ ca vidhānāṁ kaṇṭhakūpabhuvāsṛjat ।
tantrāṇi nikhilāṅgebhyo dormūlānmadanāgamam । — ***BrhP***

706 1. Cf. *ṛtaṁ pibantau sukṛtasya loke gṛhāṁ praviṣṭau parame parārdhe* ।
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ
— ***KaṭhaUp***, III.1

2. The story of the birth of ' Skanda' occurs at so many places. According to which 'to destroy demon Tārkāsura' at the request of Devas the conjunction of Śiva and Śakti took place. Experiencing obstructions seed fell into river and into seeds then Skanda was born.

707 1. Cf. *gurumūrtidharāṁ guhyāṁ guhyavijñānarūpiṇīm* ।
guhyabhaktajanaprītāṁ guhāyām nihitāṁ numa । — ***SūSaṁ***

2. For it is said — *sarveopniṣadāṁ devi guhyāpaniṣaducyase* । — ***KūrmaP***

711 1. Cf. *sūnyākārā dvisargāntādbinduprasyandasaṁvidaḥ* । — ***YoHṛ***

2. Cf. *ikārādviśvakartrīyaṁ māyā turyātmikā priyā* । — ***Jñā***, X.34

3. Cf. *mukhaṁ binduṁ kṛtvā* । — ***SauLah***, 19

713 1. Cf. *karṇātkaṇepideśena saṁprāptamavanītale* । — ***YoHṛ,*** I.3

715 1. Or the vowel *e* is a combination of *a* and *i*. The *a* denoting Śiva and *i* Śakti. Therefore *e* stands for Śiva and Śakti combined. Hence she is to be worshipped by syllable *e*.

2. Cf. *yadekādaśamādhāram bījam koṇatrayātmakam* । — ***SetBan,*** I.6

716 1. Here marvellous actions are described.

vicitrakāryakaraṇā aṁcintitaphalapradā ।
svapnendrajālavalloke māyā tena prakīrtitā । — ***DvP***

and also

parjanyo varṣate tatra jalapūraśca jāyate ।
diśo nirjalatāṁ yānti saiṣā māyā mama priye ।
somo'pakṣīyate pakse pakṣe cāpi vivardhate ।
amāyāṁ dṛśyate naiva māmeyaṁ mama sundari ।
ityārabhya —
mama māyābalaṁ hyetadhyena tiṣṭhāmyahaṁ jale ।
prajāpatiṁ ca rudra ca sṛjāmi ca harāmi ca । — ***VrhP***

717 1. Cf. *mahatyai vā evaddevatāyai rūpaṁ yanmadhu* । — ***BhComm,*** p.149

2. Cf. *āditya vai devamadhu* । — ***ChāUp,*** 3.1.1

3. Cf. *tārakaṁ sarvaviṣyaṁ sarvathā viṣayakramaṁceti vivekajam jñānam* ।
— ***YoSū,*** III. 54

718 1. Cf. *mahadvyāpya sthitā sarva ṁahīti prakṛtirmatā* । — ***DvP***

2. *Guhyaka* means the attendants of Kubera.

3. Cf. *nityam vasati tatrāpi pārvatyā sahanarmabhiḥ* ।
madhye devīgṛhaṁ tatra tadadhīnastu śaṁkaraḥ ।
īśānyāṁ nāṭake śaile śaṁkarasya sadāśrayam ।
nityaṁ vasati tatreśastadadhīnā tu pārvatī । —***KālikāP***

726 1. Cf. *tvamevānādirakhilā kāryakāraṇarūpiṇī* ।
tvāmeva hi vicinvanti yoginaḥ sanakādayaḥ । — ***BrmḍP,*** 3.4.15.8

727 1. Cf. *spandena labhyate vāyurvahnirauṣaṇyena labhyate* ।
cinmātramamalaṁ śāntam śiva ityuditaṁ tu yat ।
yatspandamayaśaktyaiva lakṣayate nānyathā kila ।
— ***Vāśiṣṭha Mahārāmāyaṇa***

2. Cf. *etāstistro'pi siddhyanti yo rudraṁ vetti tatvata* । — ***VrhP***

728 1. Cf. *mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ* । — ***BhGī,*** 15-7

and also

citteṣu citkalā nāma śaktiḥ sarvaśarīriṇām । — ***PdmP***

719 1. Cf. *etasyaivānandasyānyāni bhūtāni-mātrāmupajīvanti* । — ***TaiUp,*** 2.7

732 1. Cf. *akārādikṣakārāntaiḥ savarairvaṇairstu yojitaiḥ* ।
asaṁkhyeyāni nāmāni bhavanti raghunandana । — ***DvBh,*** 3.30.37

2. Cf. *āīpallavitaiḥ parasparayutaiditrikramādyakṣaraiḥ-*
kādikṣāntagataiḥ svarādibhiratha kṣāntaiścataiḥ sasvaraḥ ।
nāmāni tripure bhavanti khalu yānyatyanta gopayāni te ।
tebhyo bhairavapāli viṁśatisahastrebhyaḥ parebhyaḥ nama ।
— ***LghSt,*** Ś 10-19

3. Cf. *dinato vārataḥ pakṣānmāsātṣaṭtriṁśatā dinaiḥ* । — ***Kādimata***

4. Because it is said
Cf. *māmarcayatu vā mā vā vidyāṁ japatu vā na vā*
kīrtayennāmasāhasramidaṁ matprītaye sadā ।

734 1. The celestial dance is described as follows :
jaṅghākāṇḍorunālo nakhakiraṇalasatkesarālīkarālaḥ
pratyagrālaktakābhā prasarakisalayo mañjumañjīrabhṛṅgaḥ ।
bhartunṛttānukāre jayati nijatanusvacchalāvaṇyavāpi-
saṁbhūtāmbhojaśobhāṁ vidadhadabhinavoddaṇḍapādo bhavānyā ।
— ***BhComm***

735 1. The neuter word turned into feminine *adhiṣṭhānā* to indicate the decrease of the three *Guṇas*.
Cf. *māyāmātramidaṁ dvaitamadvaitaṁ paramārthataḥ* । — ***Gauḍ Kā,*** I. 17
and also
neha nānāsti kiñcana । — ***BṛUp,*** 4.4.19

736 Cf. *tasmādvimuktamacicchanpārvatīṁ parameśvarīṁ* ।
āśrayetsarvabhūtānāmātmabhūtāṁ śivātmikāṁ । — ***KūrmaP,*** 12.39
and also
ye 'rcayanti parāṁ śaktiṁ vidhinā 'vidhināpivā ।
na te saṁsāriṇo nūnaṁ muktā eva na saṁśayaḥ । — ***BrmḍP,*** 3-4, 5-29

739 1. For it is said — *daśadhyānasamolayaḥ* । — ***BhComm***

740 1. Cf. *yā devī sarvabhūteṣu lajjārūpeṇa saṁṣthitā* । — ***MrkḍP,*** 44 (***DvMh***)

742 1. For it is said in *Rudrayāmala* —
yatrāsti bhogo na tu tatra mokṣo
yatrāsti mok so na tu tatra bhogaḥ ।
śrī sundarīsādhakapuṁgavānāṁ bhogaśca mokṣaśca karastha eva ।

743 1. Cf. *gaṅgayāḥ paramam nāma pāpāraṇyadavānalaḥ* ।
bhavavyādhiharī gaṅgā tasmotsevyā prayatnataḥ । — ***BṛNādP***

2. Cf. *kṛtasyākhilapāpasaya jñānato'jñānato'pi vā* ।
prāyaścittaṁ paraṁ proktaṁ parāśakteḥ padasmṛtiḥ । — ***BrmḍP***, 3-4
and also
sarveṣāmeva pāpānāṁ yaugapadyena nāśanam ।
bhaktiśraddhāsamāyuktaḥ snātvāntarjalasaṁsthitaḥ ।
aṣṭottarasahasraṁtu japetpañcadaśākṣarīm ।
ārādhya paramāṁ śaktiṁ mucyate sarvakilviṣaiḥ ।।

749 1. Cf. *mṛtyuryasyopasevanam* । — ***KaṭhaUp***, 2.25

750 1. Cf. *etadamba sadidaṁ tu netinaḥ śaṅkayā hṛdi vikalpalakṣaṇaḥ* ।
yo yamaḥ sa khalu kālyate tvayā bhūtasaṁyamanakelikovidah ।
— ***Kālidāsa***

752 1. For it is said —
yasya brahma ca kṣatram cobhe bhavata odanaḥ । — ***KaṭhaUp***, 2.25

754 1. Cf. *ṛṇamiṣṭamadattvaiva tvannāma japato mama* ।
śive kathamaparṇeti rudhirbhārāyate na te । — ***Devī Stava***

2. Cf. *āhāre tyaktaparṇābhūdyasmādhibhavataḥ sutā* ।
tena devairaparṇeti kathitā pṛthivītale । — ***KālikāP***

755 1. Cf. *caṇḍikāsaptavarṣāsyāt* । — ***DvBh***

756 1. Cf. *yasmāccaṇḍam ca muṇḍam ca gṛhītvā tvamupāgatā* ।
cāmuṇḍeti tato loke khyātā devī bhaviṣyasi । — ***MrkḍP*** (***Dv.Mh***, VII 27)

757 1. Hence it is said —
Cf. *ekākṣareti vikhyātā sarvākṣaramayī śubhā* ।
saiva viśveśvarī devī saiva kvāpyamitākṣarā । — ***VrhP***

2. Cf. *kṣaraḥ sarvāṇibhūtāni kūṭastho'kṣara ucyate* ।

760 1. Cf. *trivargo dharmakāmārthaiḥ caturvargaḥ samokṣakaiḥ* । — ***AmrK***

761 1. Cf. *subhagā pañcavarṣā syāt* । — ***Dhaumya***

2. Cf. *bhagamaiśvaryamāhātmya jñānavairāgyayoniṣu* ।
yaśovīryaprayatnecchaśrīrdharmavimuktiṣu । — ***ViśK***

3. Cf. *sarvā śaktiḥ parā viṣṇorṛgyajuḥsāmasanjñitā* ।
saiṣātrayī tapatyaho jagataśca hinasti yā ।
having described so, it is said —
brahmātha puruṣo rudrastrayametatrayīmayam ।
māsānumāsaṁ bhāsvantamadhyāste tatra saṁsthitam । — ***ViṣP***

762 1. For it is said —
somasūryānalāstrīṇi yannetrāṇyambakāni sā ।

tena devī trayambaketi munibhiḥ parikīrtitā । — ***DvP***, 37.6

764 1. Cf. *yanna duḥkhena saṁbhinna na ca grastamanantaram* ।
abhilāṣopanītaṁ yattatsukhaṁ svaḥ padāspadam । — ***Śruti***

766 1. This flower is sometimes called Chiva rose.
2. The nature of this is given in *Dakṣiṇāmūrtisaṁhitā* as follows —
vinā japena deveśi japo bhavati mantriṇaḥ ।
ajapeyaṁ tataḥ proktā bhavapāśa nikṛntani ।

767 1. Cf. *ojo 'ṣṭamo dhātuḥ* । — ***VedaBhāṣya***
2. Cf. *ojastejasi dhātūnāmavaṣṭambhaprakāśayoḥ* ।
ojo bale ca dīptau cet । — ***ViśK***

769 1. Cf. *yajñau vai viṣṇuh* । — ***TaiSaṁ***
2. Cf. *indriyadvārasamgṛhyairgandhādyairātmadevatām* ।
svabhāvena samārādhya jñātuḥ so 'yaṁ mahāmakhaḥ ।
— ***Mukhyāmnāya Rahasya,*** p.156

771 1. It is said —
taralakaraṇānāmasulabhā । — ***Saubhā,*** p. 156

773 1. Cf. *śrīvṛkṣe śaṁkaro devaḥ pātalāyāṁ tu pārvatī* । — ***PdmP***, सृ. 28.28

774 1. Cf. *mahatī mahānkasmānmānenyāñjahati* । — ***Sākapūrṇi***
while Yāska says — *mahanīyā bhavati iti vā* ।

775 1. In *Tantrarāja* 28th chapter it is said :
madhyasthamerau lalitā sadaivāste mahādyutiḥ ।
tasyāmito jalābdhyantaḥ śeṣāstāḥ syuścaturdaśa ।
tadvahiḥ parame vyomni tvatte citrā tu saṁsthitā ।
2. Cf. *bhūmiścandraḥ śivomāyā śaktiḥ kṛṣṇadhvamādanau* ।
ardhacandraśca binduśca navārṇo merurucyate । — ***Jñā,*** X. 30
3. Cf. *mahātripurasundaryā mantrā merusamudbhavā* ।

777 1. Cf. *parākramaṁ paro bhuṅkte svātmānamaśivāpaham* ।

779 1. Cf. *viraje virajā mātā brahmaṇā saṁpratiṣṭhitā* ।
yasyā saṁdarśanānmartyaḥ punātyāsaptamaṁ kulam । — ***BrmḍP***, 2.13.84

780 1. Cf. *viśvataścakṣuruta viśvatomukhaḥ* । — ***ŚveUp***, 3.3
Hence it is said —
sarvataḥ pāṇipādam tatsarvato'kṣiśiromukham ।

781 1. Because it is said
parāñci khānityatṛṇatsvayaṁbhūstasmātparāṅga paśyati nāntarātman ।
— ***KaṭhaUp***, 4.1

782 1. Cf. *ākāśa iti hovācākāśohyevaibhyo jyāyānākāśaḥ parāyaṇam* ।
— ***ChāUp,*** I.9.1

2. Because *ākāśastaliṇgāta* — ***VedSū***
The ether is *Brahman* on account of characterisation marks.

3. Cf. *parame vyoman pratiṣṭhit* । — ***TaiUp,*** 3.6.1

4. Cf. *akaṁ pāpe ca duḥkhe cet* । — ***ViśK***

784 1. Cf. *prāṇo brahma kaṁ brahma khaṁ brahma* । — ***ChāUp,*** 4.10.5
also

etameke vadantyagniṁ manumanye prajāpatim ।
indrameke param prāṇamapare ca maheśvarīm । — ***Manu,*** XII.123

785 1. Durvāsā in *LalitāStaRatn,* Śl 100 says —

cakṣuṣmatī prakāśanaśakticchāyāsamāracitakelim ।
māṇikyamukuṭaramyaṁ manye mārtaṇḍabhairava hṛdayam ।

2. The worship done by him also described in *Mallārimāhātmya.*

3. Cf. *mṛte'ṇḍe yena saṁjāto mārtaṇḍastena bhāskaraḥ* । — ***SkP***

4. Cf. *durge smṛtā harasi bhītimaśeṣajantoḥ* । — ***MrkḍP(DevīMh),*** IV.17

5. Cf. *udhyamo bhairavaḥ* । — ***ŚiSū,*** I.5

6. Cf. *mohastamo nijākhyātistajjāttatparābhavāt* ।
udyamārkotthito 'nanataḥ saṁskārapraśamāvdhiḥ ।
abhogo yasya vistāra īdaśāddarśitātmanaḥ ।
bhavetsahajavidyāyā jayo lābho'sya yoginaḥ । — ***Vārtikakāra***

786 1. Cf. *lalitāparameśānyā rājyacarcā tu yāvatī* ।
śaktīnāmapi yā carcā sarvā tasyāṁ vaṁśavada । — ***BrmḍP,*** 3.4.17

790 1. Cf. *brahmadāsā brahmadāsā brahmeme kitavā uta* । — ***Śruti***

2. Cf. *na me dveṣyo'sti na priyaḥ* । — ***BhGī,*** 13.15

3. It is said in *BhGī* — *dūrasthaṁ cāntike ca tad* ।
and also

paraḥ syāduttamānātmavairidūreṣu kevale । — ***ViśK***

4. Cf. *etadvai satyakāma paraṁ cāparaṁ cet* । — ***PraUp,***5.2
and also

dve brhamaṇī veditavye paraṁ cāparameva ca । — ***Smṛti***

5. Cf. *yuje vāṁ brahma pūrvyaṁ namobhiḥ* । — ***Śruti, LSNB,*** NSP , p. 160

6. Cf. *vidyā dvidhā parā caivāparā ca* । — ***MunUp,*** 1.1.4
and also

dve brahamaṇī veditavyo parā caivāparā tathā ।
aparā tatra ṛgvedo yajurvedo dvijottamāḥ ।

sāmavedastathātharvavedaḥ sarvārtha sādhakaḥ ।
śikṣākalpo vyākaraṇam niruktaṁ chanda eva ca ।
jyotiṣaṁ ca parā vidyā parākṣaramiti sthitam ।
tadadṛśyam tadagrāhyamagotraṁ tadavarṇakam । — ***LgP***, 1.86.52-53

7. Cf. *parāparavibhāgena praṇavo dvividha mataḥ* । — ***SkP***

8. It is said that —

parāpravibhāgena vedārtho dvividhaḥ smṛtaḥ ।
vedārthastu paraḥ sākṣātparātparataraṁ param ।
aparo dharmasaṁjñaḥ syāttaraprāpti sādhanam ।

9. Cf *yatra yatra mano yāti bāhye vābhyantare priye* ।
tatra tatra parāvasthā vyāpakatvāt prasidhyati । — ***VjBhBhaṭṭ***

10. This is described in —

vācyārthanāma śeṣena vedyavettṛvidātmanām ।
sthiti paro bhaveddhomaḥ sarvabhedavilāpanāt ।
svātmarūpamahāvahnijvālārūpeṣu sarvadā ।
niruddhendhanarūpeṣu paramārthātmani sthire ।
nirvyutthānavilāpastu parahomaḥ samīritaḥ । — ***SvaTan***

11. Cf. *tatra sṛṣṭiḥ parā proktā śvetavarṇasvarūpiṇī* ।
yā vaiṣṇavī viśālākṣī raktavarṇasvarūpiṇī ।
aparā sā samākhyātā raudrī caiva parāparā ।
etastisro'pi sidhyanti yo rudraṁ vetti tattvataḥ ।

12. Vide Prof A.N. Jani "The Concept of Trinity in the Śākta Philosophy", *JMSUB*, Vol. XXV (1) 1967-77 pp. 43-51.

791 1. Cf. *satyaṁ jñānamanantam brahma* । — ***TaiUp***, II.1
and also
vijñānamānandaṁ brahma । — ***BṛUp***, 9.28

2. Cf. *andhaṁ tamaḥ praviśanti ye 'vidyāmupāsate* । — ***BṛUp***, 4.4.10

792 1. Cf. *parāyaṇamabhiṣṭaṁ syāttatparāśrayayorapi* । — ***ViśK***

793 1. Kaparda is a deity worshipped at Chagalāṇḍa one of the sixtyeight places.
Cf. *chagalāṇḍe kapardinam* । — ***DvP***

795 1. Cf. *sā no mandreṣamūrjaṁ duhānā dhenurvāgasmānupasuṣṭutaitu* । — ***Śruti***

796 1. Cf. *so 'kāmayata bahusyāṁ prajāyeyu* । — ***TaiUp***, II.5
and also
ya evāyaṁ kāmamayaḥ puruṣaḥ sa eva daivaśākalpastasya
kā deveteti striyah iti hovāca । — ***BṛUp***, 3.9.11

797 1. Cf. *ātmaivāsya ṣoḍasīkalā* । — ***BṛUp,*** 1.5.15

2. Cf. *yonivargaḥ kalāśarīram* । — ***ŚiSū,*** I.3

3. Cf. *sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate* । — ***BhGī,*** IV.33

798 1. Cf. *kāvyālāpāśca ye kecidgītakānyakhilāni ca* ।
śabdamūrtirdharasyai tadvapurviṣṇormahātmanaḥ । — ***AgP***

800 1. Cf. *raso vai saḥ* ।
rasaṁ hyevāyāṁ labdhvā nandībhavati । — ***TaiUp,*** II

and also

rasa eva paraṁ brahma rasa eva parā gatiḥ ।
raso hi kāntidaḥ puṁsā raso reta iti smṛtaḥ ।
raso vai rasasaṁlabdhyā hyānandī bhavatyapi ।
vedaprāmāṇyasaṁsiddhā rasaḥ prāṇatayā sthitaḥ ।
ko hyevānyācca kaḥ prāṇyādityapi śrutibhāsitaḥ ।
prāṇātmako rasaḥ proktaḥ prāṇadaḥ kumbhasaṁbhava । — ***BrmḍP,***

801 1. Cf. *brāhmaṇaiḥ poṣitaṁ brahma* । — ***Smṛti***

and also

brahmāyuṣmatat brāhmaṇairāyuṣmat । — ***Śruti***

805 1. Puṣkara Yoga takes place when the Sun in the Viśākhā moon in the Kṛttikā. It is very rare.

2. Here the word *puṣkara* is to be understood to mean Viṣṇu by *lakṣaṇā* (i.e., metaphorically).

3. Here the word *ambhas* is interpreted to mean four specious gods, etc., on the authority of following *śruti*.

Cf. *tāni vā etāni catvāryaṁbhāsi devā manuṣyāḥ pitaro surāḥ* ।

806 1. Cf. *taddevā jyotiṣāṁ jyotirāyurhopāsate'mṛtam* । — ***BṛUp,*** 4.4.16
na tatra sūryo bhāti na candratārakaṁ nebhā
vidyuto bhānti kuto'yamagniḥ । — ***KaṭhaUp,*** 5.15

and also *śruti* shows supremacy

yena sūryastapati tejaseddha ।

Cf. *paraṁ jyotirūpasaṁpada* । — ***ChāUp,*** 8.3.4

2. Cf. *mano jyotirjaṣatām* । — ***BṛUp,*** 3.9.10

807 1. Cf. *na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ* ।
yadgatvā na nivartante taddhāma paramaṁ mama । — ***BhGī,*** 15.6

and also

triṣudhāmasu yadbhogyaṁ bhoktā yaśca prakīrtitaḥ ।
vedaitadubhayaṁ yastu sa bhuñjāno na lipyate । — ***Guaḍapāda***

808 1. Here the feminine termination *ḍīp* is not added as it is enjoined optionally by the *sūtra — vo to guṇavacanāt* ।

2. Cf. *aṇoraṇīyān* । — ***KaṭhaUp,*** II.20

809 1. Cf. *tasya brahmasvarūpasya divārātraṁ ca yadbhavet* ।
tatparaṁ nāma tasyārdhaṁ parārdhamabhidhīyate ।
sa īśvarasya divasastāvatī rātrirucyate ।
sthūlātsthūlatamaḥ sūkṣmādyastu sūkṣmatamo mataḥ ।
na tasyāsti divārātri vyavahāro na vatsaraḥ । — ***KālīP***

811 1. Cf. *nāgapāśena baddhasya tasyopahatacetasaḥ* ।
troṭayitvā karairanāgapañjaraṁ vajrasaṁnibham ।
baddhaṁ bāṇapure vīramaniruddhamabhāṣata ।
sāntvayantī ca sā devī prasādābhimukhī tada । — ***HariP***

812 1. Cf. *tadastraparighātāya devīṁ smartumihārhasi* । — ***HariP***

2. Cf. *manuścandraḥ kuberaśca lopāmudrā ca manmathaḥ* ।
agastirabhiḥ sūryaśca nandī skandaḥ śivastathā ।
krodhabhaṭṭārako devyā dvādaśāmi upāsakā ।

3. Cf. *aviśabdena pāpāni kathyante śrutiṣu dvijai* ।
tairmuktaṁ na mayā tyaktamavimuktamataḥ smṛtam । — ***LgP,*** 1.92.143

814 1. Cf. *dve vāta brahmaṇo rūpe mūrtaṁ cāmūrtam ca* । — ***BṛUp,*** II.3.1
For it is said —
dve rūpe brahmaṇastastha mūrtaṁ cāmūrtameva ca
kṣarākṣarasvarūpe te sarvabhūteṣvavasthite
akṣarabrahmakūṭasthaṁ kṣaraṁ sarvamidaṁ jagat । — ***ViṣP,*** 1.22.55

815 1. Cf. *yasya brahma ca kṣatraṁ cobhe bhavata odana* — ***KaṭhaUp,*** II.25

2. Hence it is said —
Cf. *patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati* ।
tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanaḥ । — ***BhGī,*** IX.25

816 1. Cf. *haṁsaḥ pādakaṭakaḥ* । — ***Koś***

817 1. Cf. *sakṛdeva prapannāya tavāsmīti ca yācate* ।
abhayaṁ sarvathā tasmai dadāmyetadvrataṁ mama । — ***ViṣP***

2. Cf. *anakṣaro mahāmūrkho nāmnā satyavrato dvijaḥ* ।
śrutvā 'kṣaraṁ kolamukhātsamuccārya svayaṁ tataḥ ।
binduhīnaṁ prasaṅgena jāto 'sau vibudhottamaḥ ।
ekāroccāraṇādeva tuṣṭā bhagavatī tadā ।
cakāra kavirājaṁ taṁdayārdāparameśvarī । — ***DvBh,*** 3.9.44

818 1. Hence it is said —

sattvāsattva vacasīpaspṛdhāte ।
tayoryatsatyaṁ yataraddajīyastaditsomo'vati hantyāsat ।
— ***Bahavṛcopaniṣad***

819 1. Cf. *eṣa ta ātmāntaryāmyamṛtaḥ* । — ***BṛUp,*** III 7.3

or

eṣo'ntayīmyeṣa yoniḥ sarvasya । — ***MānUp***

2. *tatsṛṣṭvā tadevānuprāviśattadanupraviśya saccatyaccābhavat* ।
— ***TaiUp,*** II.6.1

3. Cf. *sarvasya sarvadā jñānātsarvasya prabhavāpyayau* ।
sato'sataśca kurute tena sarveti kathyate । — ***Smṛti***

820 1. Cf. *sā tu devī satī pūrvamāsītpaścādumābhavat* ।
sahavratā bhavasyaiva naitayā mucyate bhava । — ***BrhP***

822 1. Cf. *pratyasta mitabhedaṁ yatsattāmātragocaram* ।
vacasāmātmasaṁvedya tajjajñānaṁ brahmasaṁjñitam । — ***ViṣP,*** 6.7.57

823 1. Bhāskararāya seems to be in favour of accepting *brahmajananī* as one name on the ground that this is a series beginning with letter *ba*. In this case the name *sarvāntarayāminī* should be splitted into two *sarvā* and *antaryāminī* to make up the number.

824 1. Cf. *arūpāparabhāvatvādvahurūpā kriyātmikā* ।

2. Cf. *bhaṇḍāsurahananārthamekaivāneka* । — ***GḍSū,*** 8

and also

bahūni yasyā rūpāṇi sthirāni ca carāṇi ca ।
devamānuṣatiryañci bahurūpā tataḥ śiva । — ***DvP,*** 37.69

3. Cf. *ekadhā ca dvidhā caiva tathā ṣodaśadhā sthitā* ।
dvātriṁśadabhedabhinnā vā yā tāṁ vande parātparām । — ***SūSaṁ***

4. Cf. *viśvaṁ bahuvidhaṁ jñeyaṁ sā ca sarvatra vartate* ।
tasmātsā bahurūpatvādbahurūpā śivāmatā । — ***VmnP***

5. Cf. *asaṁkhyātāḥ sahastrāṇi ye rudrāḥ adhibhūmyām* । — ***Śruti***

6. Cf. *lopāmudrā ca saubhāgyā mahāvidyā ca ṣoḍaśī* ।
ityārabhya . . .
imā anyāśca rūpāṇi bahūni tava sundarī । *iti* । — ***Trip Sidh***

825 1. Cf. *caturvidhābhajante māṁ janāḥ sakṛtinorjuna* ।
ārtī jijñāsurathārthī jñānī ca bharatarsubha । — ***BhGī,*** VII.16

826 1. Cf. *prajānām ca prasavanātsaviteti nigadyate* । — ***ViṣDhP***

and also

brahmādyāḥ sthātavantāśca yasyā eva samudgatāḥ ।
mahadādiviśeṣāntaṁ jagadhyasyāḥ samudgatam ।
tāmeva sakalārthānāṁ prasavitriṁ parāṁ numah । — ***DvP***

2. Cf. *bhiṣāsmādvātaḥ pavate* । — ***TaiUp,*** II.8.1

3. Cf. *na yasya kopo'ṇurapi prajāstasya na bibhyati* ।
saitāṁ nītiṁ kathaṁ rakṣetprajā yasya na bibhyati । — ***Kāmandaka***
and also
mahadbhayaṁ vajramudyatam । — ***KaṭhaUp,*** 6.2

827 1. Cf. *caṇḍā dhanaharī śaṅkhapuṣpī caṇḍo'tikopane* ।
pracaṇḍo durvahe śvetakaravīre pratāpinī । — ***ViśK***

828 1. Cf. *nahyeṣā prakṛtirjīvo vikṛtirvā vicārataḥ* ।
purā mamājñā madvakrātsamutpannā sanātanī ।
pañcavakrā mahābhāgā jagatāmabhayapradā । — ***LgP,*** 1.87.8
and also
rudrājñaiṣā sthitā devī hyanayā muktirambayā । — ***ŚivP***

2. Cf. *kathayanti jñaśabdena puruṣam guṇabhoginam* । — ***LgP***

3. Because the name means —
jño viriñcau budhe saumye । — ***Kośa***

829 1. Cf. *pratiṣṭhā sarvavastūnāṁ prajñaiṣā parameśvarī* । — ***BrhmGī***
and also
viśvasya jagataḥ pratiṣṭhā । — ***Śruti***

2. Cf. *śivārāgānuraktātmā sthāpyate pauruṣe yayā* ।
sā pratiṣṭhā kalā jñeyā । — ***ŚvĀg***

830 1. Cf. *tamahaṁ pratyayatyājātsarve jānanti jantavah* ।
tathāpi śivarūpeṇa na vijānanti māyayā । — ***SūSaṁ***

2. Cf. *āpo vā idam sarvaṁ* । — ***MhNāUp,*** 14.1

831 1. There are five vital breaths functioning in the body viz., *prāṇa, apāna, vyāna, udāna* and *samāna.*

2. Cf. *jyotirādyadhiṣṭhānaṁ tu tadāmananāt* । — ***VedSū,*** 2.4.14
and there the existence of ruling deity is established.

3. Cf. *sarve vedā yatpadamāmananti* । — ***KaṭhaUp,*** 2.1.5

832 1. Cf. *prāṇamanūtkrāmantaṁ sarve prāṇā anūtkrāmanti* । — ***Śruti***

833 1. Cf. *nityānandavapunirrantaragalatpañcāśadarṇaiḥ kramāt* ।
— ***Śāradātilaka***
Here the word *pañcāśata* is explained as *ekapañcāśat* by Harsa Dikṣita.

2. See ***Yoginīhṛdaya*** 3.40 to 46

3. Cf. *tataḥ pīṭhāni pañcāśadekaṁ cakramano nyaset* ।

ityārabhya—lipikramasamāyuktān lipisthāneṣu vinyaset iti antam ।
— ***BṛmdP***, 3-4, 44, 93 to 108

4. Cf. *ete pīṭhāḥ samuddiṣṭā mātṛkārūpakāsthitāḥ* । — ***YoHṛ***, III. 39 to 46

5. Cf. After a critical examination of the work viz., *Pīṭhanirṇaya* Dr. D.C.Sircar gives the following fiftyone names (1) Hiṅgula, (2) Karavīra, (3) Sugandha, (4) Kaśmīra, (5) Jvālāmukhī, (6) Jalandhara, (7) Vaidyanātha, (8) Mālavā, (9) Nepāla, (10) Virajakṣetra, (11) Gaṇḍakī, (12) Bahula, (13) Ujjainī, (14) Chattala, (15) Tripurā, (16) Trisrota, (17) Kāmagiri, (18) Yugada, (19) Kālīpīṭha, (20) Prayāga, (21) Jayantī, (22) Kīrtikoṇa, (23) Manikarṇikā, (24) Kanyāśrama, (25) Kurukṣetra, (26) Manivedikā, (27) Śrīśaila, (28) Kāñcī, (29) Kālamādhava, (30) Narmadā, (31) Rāmagiri, (32) Vṛindāvana, (33) Suchi, (34) Pañcasāgara, (35) Karatoyātata, (36) Srīparvata, (37) Vibhāsa, (38) Prabhāsa, (39) Bhairavaparvata, (40) Janasthāna, (41) Godāvarītaṭa, (42) Ratnāvatī, (43) Mithilā, (44) Nalahati, (45) Kālīghāṭ, (46) Vakreśvara, (47) Yasora, (48) Aṭṭahāsa, (49) Nandipura, (50) Laṅkā, (51) Virāṭa.

834 1. Cf. *svayonidarśanānmuhyatpaśuvargāmanusmaret* । — ***LSNB***, NSP, p.169

835 1. Cf. *sarvatramedhyā vasudhā yatra loko na dṛśyate* । — ***Hārīta Smṛti***

836 1. Cf. *vīraṁ madyasy bhājane* । — ***ViśK***

2. See the *Dhyāna Śloka* No. 51 ***LSNB***, NSP

3. Cf. *sa eṣa vīrako devi sadā me hṛdayapriyaḥ* ।
nānāścaryagurudvāri gaṇeśvara gaṇārcitaḥ ।
īdṛśasya sutasyāti mamotkaṇṭhā purāntaka ।
kadāhamīdṛśam putraṁ drakṣyāmyānandadāyakam ।
eṣa eva sutaste 'stu nayanānandahetukaḥ ।
tvayā putraḥ kṛtārthaḥ syādvīrako'pi sumadhyame ।
ityuktvā preṣayāmāsa vijayāṁ harṣaṇotsukā ।
vīrakānayanāyāśu duhitā bhūbhṛtaḥ sakhīm । — ***PdmP***, सृ. 43.476

837 1. Cf. *ātman ākāśaḥ saṁbhūtaḥ* । — ***TaiUp***, 21

838 1. Cf. *kadācidādyā alitā puṁrūpā kṛṣṇavigrahā* ।
svavaṁśavādanāraṁbhādakarodvivaśaṁ jagat ।
tatah sa gopī saṁjñābhirāvṛto'bhūtsvaśaktibhiḥ ।
tadā tena vinodāya svaṁ ṣoḍhā'kalpayadvapuḥ । — ***TanRāj***

2. Cf. *mukundaḥ puṇḍarīkākṣe ratnabhede'pi pārade* । — ***ViśK***

841 1. Cf. *bhāvaḥ sattāsvabhāvābhiprāya ceṣṭātmajanmasu* । — ***Amaraśesa***, 476

2. Cf. *Nirukta*, 1.2.3.

3. They are *Bhāvārtha*, *Sampradāyārtha*, *Nigarbha*, *Kaulika*, *Sarvarahasya* and *Mahttvārtha* See *YoHṛ*, II.15.

842 1. Cf. *vyādhīnāṁ bheṣajaṁ yadvatpratipakṣasvabhāvataḥ* ।
tadvatsaṁsārarogāṇāṁ pratipakṣaḥ śivādhavaḥ । — ***ŚivP***

843 1. Cf. *eṣa sarvāṇi bhūtāni pañcabhirvyāpya mūrtibhiḥ* ।
janmavṛddhikṣayairnityaṁ saṁsārayati cakravat । — ***Manu***, XII.124

2. Cf. *cakraṁ hi mana eva* ।
calatsvarūpamatyantaṁ javenāntaritānilaṁ ।
cakrasvarūpaṁ ca mano dhatte viṣṇuḥ karesthitam । — ***ViṣP***, 1.22.71

844 1. Cf. *chandaḥ padye ca vede ca svairācārābhilāṣayoḥ* । — ***ViśK***

845 1. Cf. *śāstrayonitvāt* । — ***VedSū***, I.I.3

848 1. Cf. *laghukṣipramaraṁ drutam* । — ***AgPK***

2. Cf. *ya eṣo'ntarāditye hiraṇyamayaḥ puruṣaḥ* ।
and
tasyoditi nāma । — ***ChāUp***, I.6.6

3. Cf. *arаśca jyaśceti dvau sudhāhṛdāvarṇatulyau vartāte* । — ***ChāUp***, 8.5

850 1. Cf. *triṣaṣṭiścatuḥṣaṣṭirvā varṇāḥ śaṁbhumate matāḥ* ।
prākṛte saṁskṛte cāpi svayaṁ proktā svayaṁbhuvā । — ***Pāṇiniśikṣā***

852 1. Cf. *upanīyemamātmānaṁ brahmāpāstadvayaṁ sataḥ* ।
nihantyavidyā tajjāṁ ca tasmādupaniṣanmatā । — ***Ācārya***

853 1. The nature of *Śāntyatīta* is described as follows :
Cf. *śāntyatītakalā dvaitanirvāṇānandabodhadā* । — ***ŚvĀg***

854 1. Cf. *mahāhṛdānusandhānānmantravīryānubhavaḥ* । — ***ŚiSū***, I. 23
The commentary on it says —
mahāhṛda iti proktā śaktirbhagavatī parā ।
anusandhānamityuktaṁ tattādātmyavimarśanam ।
mantravīryamiti proktaṁ pūrṇāhantāvimarśanam ।
tadīyo'numbhavastasya sphuraṇam svātmanaḥ sphuṭam । — ***ŚiSū***, I.23

855 1. Cf. *vṛkṣa iva stabdho divi tiṣṭhatyekaḥ* । — ***ŚveUp***, III.9

858 1. Cf. *nayatīti naraḥ proktaḥ paramātmā sanātana* । — ***Smṛti***

2. Cf. *mayyanante cidambhodhāvāścaryaṁ jīvavīcayaḥ* ।
udyanti ghnanti khelanti praviśanti svabhāvataḥ । — ***Aṣṭāvakragītā***

859 1. Cf. *kaṣṭhādāruharidrāyāṁ kālamānaprabhedayoḥ* । — ***RabhasaK***

2. Cf. *pratītamapratītaṁ vā sadasacca paraḥ śivaḥ* ।
iti vedāntavākyānāṁ niṣṭhā kāṣṭheti kathyate । — ***SūSaṁ***

3. Cf. *sā kāṣṭhā sā parāgatiḥ* । — ***KaṭhaUp***, III.11

4. Cf. *carācarāṇāṁ bhūtānāṁ sarveṣāmavakāśadaḥ* ।

vyomātmā bhagavāndevo bhīma ityucyate budhaiḥ ।
mahāmahimno devasya bhīmasya paramātmanaḥ ।
daśasvarūpādikpatnī sutaḥ svargaśca sūribhiḥ ।—***LgP***, 2.13.3/2.12.41.
and also
nāmnā ṣaṣṭhasya yā bhīmā tanurākāśa uccyate ।
diśaḥ pantyaḥ smṛtāstasya svargastasya sutaḥ smṛtaḥ । —***VāyP***, 27.54

5. Cf. *atyatiṣṭhadaśāṅgulam* । —***ŚveUp***, III.14

861 1. Cf. *pādo'sya sarvā bhūtāni tripādsyāmṛtam divi* । —***ChāUp***, 3.12.6

862 1. Cf. *na tasya kāryaṁ karaṇaṁ ca vidyate* । —***Śruti***

865 1. Cf. *āsīdasminmahīpāla kule padmo vikāsvān* ।
ityupakramya ... tasyāsītsubhagā bhāryā līlānāma pativratā ।
—***Yogavāśiṣṭha***

866 1. Cf. *ajāmekām* and *na jāto na jāniṣyate* । —***ŚveUp***, 4.5
and also
nahi jāto na jāye'ahaṁ na janiṣye kadacanaḥ ।
kṣetrajñaḥ sarvabhūtānām tasmāda hanajaḥ smṛtaḥ ।—***Mbh***

2. Cf. *jātsya hi dhruvo mṛtyurdhruvam janma mṛtasya ca* ।—***BhGī***, II.27

867 1. Cf. *yadi paramicchasi dhāmatyaja mā nāma svakaṁ dhāma* ।
parapadaniyamanadāma smara hṛdi kāmadviṣo nāma ।—***ŚivStuti***

868 1. Cf. *mugdhaḥ sundaramūḍhayoḥ* — ***ViśK***

869 1. Cf. *krameṇa labhyate 'nyeṣāṁ muktirārādhanādvijāḥ* ।
ārādhanādumeśasya tasmaiñjanamani mucyate ।—***SurSaṁ***

871 1. Cf. *taralakaraṇānāmasulabhe* । —***SauLah***, 95

872 1. Cf. *mamaivānyā parā śaktirvesaṁjñā purātanī* ।
ṛgyajuḥ sāmarūpeṇa sagīdo sampravartata । — ***KūrmaP***
and also
ṛgyajuḥ sāmabhāgena sāṅgavedagatā yataḥ ।
trayīti paṭhayate loke dṛṣṭādṛṣṭaprasādhanī ।—***DvP***

2. Cf. *akārādhiḥ sāmavedo ṛgvedaśca tadādikaḥ* ।
yajurveda ikārādisteṣām saṁyogataḥ śuciḥ ।
tanniṣpattiṁ śṛṇu prājñe proktāḥ pūrvādharakramāt ।
vilikhya yojayetpūrvaṁ śabdaśāstrānusārataḥ ।
guṇasandhyā ṛgyajuṣam tatastenāparaṁ tathā ।
vṛddhisandhyā samāyuṁjyādityutpannaṁ śucervayuḥ ।
tena trayīmayī vidyā kāryakāraṇayogataḥ ।—***NtyTan***

873 1. Cf. *trayo lokāstrayo daivāstraividyaṁ pāvakatrayam* ।
trīṇi jyotīṁsi vārgāśca trayo dharmādayastathā ।
trayo guṇāstrayaḥ śabdāstrayo doṣāstathā śramāḥ ।
trayaḥ kālāstathāvasthāḥ pitaro'harniśādayaḥ ।
mātrātrayam ca te rūpam tristhe devi sarasvati । — ***MrkḍP***

878 1. Cf. *sa vai na reme tasmādekākī na ramate sa dvitīyam ecchata sa hyetāvānāsa yathā strīpumāṁsau saṁpariṣvakatu sa imamevātmānaṁ dvedhā pātayattataḥ patiśca patnī cābhavatām* । — ***BṛUp,*** I. 4.3

2. Cf. *ekastu prabhuśaktyā vai bahudhā bhavatīśvaraḥ* ।
bhūtvā yasmācca bahudhā bhavatyeka punastu saḥ । — ***VāyP,*** II.5.139.

3. Cf. *tvamakṣaraṁ paraṁ devi yacca sarvaṁ pratiṣṭhitam* ।
akṣaraṁ brahma paramaṁ jagaccaitatkṣarātmakam ।
dāruṇyavasthito vahnirbhaumāśca paramāṇavaḥ ।
tathā tvayi sthitam brahma jagaccedamaśeṣat । — ***MrkḍP***

879 1. Cf. *daśabhiḥ pañcabhiścaiva sudhāmṛtaparistravaiḥ* ।
kṛṣṇa pakṣe sadā pītvā jāyante pitarāḥ surāḥ ।
tatsarvaṁ śāmbhavi māyā । — ***VāyP,*** 56.57

2. Cf. *stravatpīyūṣadhārābhirvarṣantīm viṣahāriṇīm* । — ***Jñā,*** XIX. 29

880 1. Cf. *ye manāgapi śarvāṇīm smaranti śaraṇārtinaḥ* ।
dustarāpārasaṁsārasāgare na patanti te । — ***KūrmaP***

881 1. Cf. *yajño vai viṣṇuḥ* । — ***Śruti***

882 1. Cf. *yajamānātmako devo mahādevo budhaiḥ prabhuḥ* ।
ugra ityucyate sadbhirīśānaśceti cāparaiḥ ।
ugrāhvayasya devasya yajamānātmanaḥ prabhoḥ ।
dīkṣāpatnī budhairuktā santānākhyastadātmajaḥ । — ***LgP,*** 2.13.17

and also
ugrā tanuḥ saptamī yā dīkṣitairbrāhmaṇaiḥ saha ।
dīkṣāpatnī smṛtā tasya santānaḥ putra uccyate । — ***VāyP,*** 27.55

884 1. Cf. *yasmindeśe ca ācāraḥ pāramparya kramāgataḥ* ।
āmnāyairaviruddhaśca sa dharmaḥ parikīrtitaḥ ।

2. Cf. *dharme sarvaṁ pratiṣṭhitam* । — ***MhNāUp,*** 22.1

887 1. Because it is said —
janmanā brahmaṇo jñeyaḥ sāṁskārairdvija uccyate ।
vidyayāyāti vipratvaṁ tribhiḥ śrotriya uccyate । — ***BrhVV***

888 1. It is also said — *avidyo vā savidyo vā brāhmaṇo māmakī tanuḥ* ।

and also
yāvatīrvai devatāstāḥ sarvā vedavidhi brāhmaṇo vasanti । — ***Śruti***

2. Cf. *apamānāttayovṛddhiḥ sanmānāttapasaḥ kṣayaḥ* ।
arcitaḥ pūjitovipro dugdhā gauriva sīdati ।
āpyāyāte yathāhassu tṛṇairamṛtasaṁbhavaiḥ ।
evaṁ japaiśca homaiśca punarāpyāyate dvijaḥ । — ***Āpastamba Smṛti***

889 1. Cf. *svabhāvameke kavayo vadanti kālaṁ tathā 'nye parimuhyamānāḥ* ।
devasyaiva mahimā tu loke yenedaṁ bhrāmyate brahmacakram ।
— ***ŚveUp,*** 6.1
bhrāmyansarvabhūtāni yantrārūḍhāni māyayā — (***Smṛti***) ***BhGī,*** 18.6

2. This story occurs in *Kālikā Purāṇa*.

890 1 Cf. *attācarācaragrahaṇāt* । — ***BrSū,*** I.2.9

892 1. Cf. *śaṅkhacakragadā dhatte viṣṇumātā tathārihā* ।
viṣṇurūpathavā devī vaiṣṇavī tena gīyate । — ***DvP,*** 37.84

893 1. Cf. *mamaivaṁ pauruṣaṁ rūpaṁ gopikājana mohanam* । — ***LP***
again there Viṣṇu says —
ādyāśaktirmaheśasya caturdhā bhinnavigraha ।
bhoge bhavānīrūpā sā durgārūpā ca saṁgare ।
kope ca kālikārūpā puṁrūpā ca padātmikā ।

899 1. Cf. *patitputravatī vīrā* । — ***Nāmamālā***

900 1. Cf. *na puṇyapāpe mama* । — ***KaiUp,*** 22
and also
lipyate na sa pāpena । — ***BhGī,*** V.10
and also
kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ ।
— ***YoSū,*** I.24

901 1. Cf. *ānandalakṣaṇamanāhata nāmni deśe* ।
nādātmanā pariṇataṁ tavarūpamīśe ।
pratyaṅmukhena manasā paricīyamānaṁ
śaṁsanti netrasalilaiḥ pulakaiśca dhanyā । — ***BhComm,*** p.180

2. Cf. *rodhinyākhyaṁ taduktaṁ te nādastasyordhvasaṁsthitaḥ ityādinā tasyotsaṅgagatāmūrdhvagāminīṁ paramāṁ śivāṁ dhyāyeta* ।
— ***ŚveTan***

903 1. Cf. *kalyaṁ sarge prabhāte ca kalyo nīrogadakṣayoḥ* ।
kalyā kalyāṇavācī syātkādambaryāmpai smṛtā । — ***ViśK***

905 1. Cf. *hākinī maṇḍalā dūrdhvaṁ bindūrūpaṁ tu vartulam* ।

ityādinā vāmabhāge samāsīnā śāntyatītā manonmanī । — ***SvchTan***

2. Cf. *binduvyūhaṁ pravakṣyāmi bījarūpaṁ varānane* ।
hakāraṁ bindurūpeṇa brahmāṇam viddhi pārvati ।
sakāraṁ bindusargābhyāṁ hariścāhaṁ sureśvari ।
avinābhāvasaṁbandhau loke hariharau iti । — ***Jñā***, I.12

and also

evaṁ bindutrayairyogātripurānāmarūpinī ।

3. Cf. *ekadhābahudhācaiva dṛśyate jalacandravat* । — ***BrBinduUp***, 12

906 1. Cf. *āpralayaṁ yattiṣṭhati sarveṣām bhogadāyi bhūtānām* ।
tattatvamiti proktaṁ na śarīraghaṭādi tatvamataḥ ।

907 1. Cf. *svayamprajñātasaṁjñastu śivādhikyena jāyate* ।
asaṁprajñatanāmā tu śivatatvena vai bhavet ।
svayaṁ prajñātabhedastu tīvratīvrataro bhavet ।
asaṁprajñātabhedastu mandamandatarastathā । — ***Jñā***, XVI.78

2. Cf. *pṛthivyādīni ṣaṭatriṁśattatvānyāgamavedibhiḥ* ।
uktānyamuṣya tattvādhvā śukramajjāsthirūpadhṛg । — ***Kāmikāgama***

908 1. The sentence is *tattvamasi*.

910 1. Here according to the *sūtra* '*somamarhati yaḥ*' the *ya* is suffixed which 'means worthy to be worshipped with the Soma sacrifice'.

912 1. Cf. *aśvinī kṛttikā yāmyā nāgavīthīti śabdita* ।
rohiṇyārdrā mṛgaśiro gajavīthyabhidhīyate ।
puṣyāśleṣā tathādivyā vīthī vairāvatī smṛtā ।
etāstu vīthayastistra uttaro mārga uccyate ।
tathā dve cāpi phalgunyau madyā caivārṣatī matā ।
hastaścitrā tathā svāti govīthītyabhiśabditā ।
jyeṣṭhāviśākhānurādhā vīthī jāradgavī matā ।
evāstu vīthayastisro madhyamo mārga ucyate ।
mūlāṣāḍhottarāṣāḍhā ajavīthyamiśabditā ।
śravaṇam ca dhaniṣṭhā ca mārgīśatābhiṣastathā ।
vaiśvānarī bhādrapade revatī caiva kīrtitā ।
etāstu vīthayastistro dakṣiṇo mārge uccyate । — ***VāyP***, II.5.48-52

913 1. Cf. *atha ya etau panthānau na viduste kīṭāḥ* ।
pataṅga yadidaṁ dandaśūkam । — ***ChāUp***, 6.2.16

2. Cf. *ye tu saṅgānparityajya māmekaṁ śaraṇaṁ gatāḥ* ।
upāsate sadābhaktyā yogamaiśvaramāśritāḥ ।

sūryabhūtadayāvantaḥ śāntā dāntā vimatsarāḥ ।
amānino buddhimantastāpasāḥ saṁyatavratāḥ ।
maccitā mudgataprāṇā majjhānakathane ratāḥ ।
saṁnyāsino gṛhasthāśca vanasthā brahmacāriṇaḥ ।
yecoktairlakṣaṇairhīnā api mannāmajāpakāḥ ।
teṣāṁ nityābhiyuktānāmāpadāṁ parvatānapi ।
nāśayāmitarāṁ jñānadipena nacirādiha । — ***KūrmaP***, उ. 11.89

914 1. Cf. *sabhagavaḥ kasminpratiṣṭhita iti sve mahimnīti hovāca* ।
— ***ChāUp***, 7.24.1

915 1. Cf. *madhuram rasavatsvādupriyeṣu madhuro’nyavat* ।
madhurā śatapuṣpāyāṁ madhūlīnagarībhidaḥ । — ***VisK***

2. The word *madhu* is explained to means the best fruit in following *Śruti* —
caranvaimadhu vindati ।

916 1. Cf. *īsvarānugrahādeva puṁsāmadvaitavāsanā* । — ***Avadhūta Gītā***, 5.1

917 1. Cf. *taṁ dhīrāśaḥ kavayaḥ unnayanti* । — ***Śruti***

918 1. The *Sūta Saṁhitā* describes the *nirādhāra* worship as follows:
svānubhūtyā svayaṁ sākṣātsvātmabhūtāṁ maheśvarīm ।
pūjayedādareṇaiva pūjā sā puruṣārthadā । — ***Sū Saṁ***, 1.5.19
and also
jñānamardhyam । — ***Bhavanopaniṣad***, 10

2. Cf. *ardhyaḥ pūjāvidhau mūlye’pyardhyo vidyādrumamūlayoḥ* । — ***VisK***

3. Cf. *strīdevatāstu vidyāḥ syurmantrā puṁdevatā matā* ।

919 1. Cf. *jaḍānām caitanyastabakamakarandastrutijharī* । — ***SvLah***, 3

2. Cf. *ahiṁsā prathamaṁ puṣpamindriyāṇām ca nigrahaḥ* ।
kṣāntiḥ puṣpaṁ dayā puṣpaṁ jñānapuṣpam paraṁ matam ।
tapaḥ puṣpaṁ satyapuṣpaṁ bhāvapuṣpamathāṣṭamam ।

922 1. Cf. *śāntā dhavalavarṇābhā mokṣadharmaprakalpane* ।
strīvaśye rājavaśye ca janavaśye ca pāṭalā ।
pitā dhanasya saṁpatau kṛṣṇā māraṇakarmaṇi ।
babhrvidveṣaṇe proktā śṛṅgāre pāṭalākṛtiḥ ।
sarvavarṇā sarvalābhe dhyeyā jyotirmayī param ।

923 1. For the word *dakṣiṇā* is explained in *Śruti* thus —
vidyayā tadārohanti yatra kāmāḥ parāgatāḥ ।
na tatra dakṣiṇā yanti nāvidvāṁsastapasvinaḥ । — ***Śruti***

2. Cf. *caturvidyā bhajante māṁ janāḥ sukṛtino’rjuna* ।

ārto jijñāsurarthārthī jñānī ca bharatarṣabha । — ***BhGī,*** VII.16

927 1. Cf. *namaskārastathāśīśca siddhāntoktiḥ parākramaḥ* ।

vibhūtiḥ prārthanā ceti ṣaḍvidhaṁstotralakṣaṇam ।

Name Trijagadvandyā (627), Svatimatī (928), Mithyājagadadhiṣṭānā (735), Bhaṇḍāsurendranirmuktaśastrapratyastravarṣiṇī (658), Icchāśakti, (692), Sāmrājyadāyinī, etc. are respectively taken to be the examples of *namaskāra*, etc.

2. Cf. *tāni vā etāni catvāryambhāṃsi* । — ***Śruti***

and also

pañcamyāmādhutāvāpaḥ puruṣavacaso bhavanti । — ***ChāUp,*** 5.3.3

929 1. Cf. *saṁstavaḥ syātparicayaḥ* । — ***AmrK,*** 501

2. Cf. *yugābdhayo'rdhāḥ śrutayaścatastraḥ* । — ***Chanda Sudhākara***

3. Cf. *śarīrapuruṣaśchandaḥ puruṣo vedapuruṣo mahāpuruṣaḥ* ।
— ***BahvṛcāUp***

932 1. Cf. *mahādevātsamutpannā mahadbhiryata āhata* ।

maheśasya vadhūryasmānmaheśī tena sā smṛtā । — ***DvP,*** 32.82

934 1. Cf. *janitota viṣṇoḥ* । — ***Śruti***

935 1. Cf. *eṣa bhūtapāla eṣa seturvidharaṇa eṣāmlokānāmasaṁbhedāya* ।
— ***BṛUp,*** 4.4.22

and also

yasmāddhārayate lokānvṛttimeṣāṁ dadāti ca ।

dudhāndhāraṇe dhāturjagaddhātrī matā budhaiḥ । — ***DvP,*** 37.73

936 1. Cf. *vārāṇasyāṁ viśālākṣī* । — ***PdmP***

939 1. Cf. *udārodātṛ mahato* । — ***AmrK,*** 470

941 1. Cf. *sa bhairavāścidākāśaḥ śiva ityabhidhīyate* ।

ananyāṁ tasya tāṁ viddhi spandaśaktirmanomayī ।
— ***Mahā Vāśiṣṭha Rāmāyaṇa***

2. Cf. *manasaivānudṛṣṭavyam* । — ***BṛUp,*** 4.4.19

944 1. Cf. *mahadbhayaṁ vrajamudyatam* । — ***KaṭhaUp,*** 6.2

945 1. Cf. *sa eṣa yajñaḥ pañcavidho'gnihotram darśapūrṇamāsaucāturmāsyāni paśuḥ somaḥ* । — ***Śruti***

2. Cf. *abhigamanamupādānamijyāsvādhyāyyayogaḥ* । — ***Pañcarātrāgama***

3. Cf. *kevalo yāmalo miśraścakrayuvīrasaṁkaraḥ* ।

iti pañcavidyā pūjā । — ***Kulāgama***

946 1. Cf. *agnihotre hūyamānā dugdhādirūpā āpaḥ soamdyupṛthivīpuruṣayosidrūpakuṇḍapañcake punaḥ punarhūyante tadā tā evāpaḥ śarīrabhāvam bhajanti* । — ***ChāUp,*** 5.3.3

947 1. The *Bhairavayāmala* in *Bahurūpāṣṭaka Prastara* says —
śivātmake mahāmañce maheśānopabarhaṇe ।
mṛtakāśca catuṣpādāḥ kaśipuśca sadāśivaḥ ।
tatra śete maheśānī mahātripurasundarī ।
and also
gatāste mañcatvaṁ druhiṇaharirudreśvarabhṛtaḥ śivaḥ ।
svacchacchāyāghaṭitakapaṭapracchadapaṭaḥ । — ***SauLah,*** 91

948 1. Cf. *triṣurudro variṣṭhaḥ syātteṣu māyī paraḥ śivaḥ* ।
māyāviśiṣṭātsarvajñātsāṁbaḥ satyādilakṣaṇaḥ ।
sadāśivo variṣṭhaḥ syānnātra kāryā vicāraṇā । — ***SūSaṁ***

2. Cf. *pūjayetpañcamīsutam* ।
ghaṭam spṛṣṭvā hṛdidhyātvā pañcamīṁ parameśvarīm ।
pañcamī śakaṭam yantram triṣu lokeṣu durlabham ।
— ***Dakṣiṇāmūrti Saṁhitā***

3. Cf. *pañcamyāmāhutāvāpaḥ puruṣovacaso bhavanti* । — ***ChāUp,*** V.3.3

949 1. Cf. *pañcarūpā tu yā mālā vaijayantī gadābhṛtaḥ* ।
sā bhūtahetusaṁghātā bhūtamālā bhavedvijā । — ***ViṣP,*** 1.22.72

2. Cf. *pṛthivyāṁ nīlasaṁjñānamadbhyo muktāphalāni ca* ।
tejasaḥ kaustubho jāto vāyovaidūryasaṁjñakam ।
puṣkarātpuṣparāgastu vaijayantyāharerime । — ***ViṣRah***

951 1. Cf *śāśvatastu dhruvo nityaḥ* । — ***AmrK***

955 1. Cf. *lakāraḥ pṛthivīdevī saśailavanakānanā* ।
pañcaśatpīṭhasaṁpannā sarvatīrthamayī parā । — ***Jñā,*** X.32

957 1. The *Bhaviṣyottara Purāṇa* describes four types of *dhyāna*s among which the *dhyāna* called *dhanya* is described as follows —
sūtrārthamārgaṇamahāvratabhāvanāni
nirbandhamokṣagamanāgati-hetucinatā ।
pañcendriyādhyupaśamaśca dayā ca bhūte
dhyānam tu dhanyamiti tatpravadanti santaḥ ।

959 1. Cf. *jitendriyatvaṁ śaucaṁ ca māṅgalyaṁ bhaktireva ca* ।
śaṁkare bhāskare devyāṁ dharmo'yaṁ mānuṣaḥ smṛtaḥ ।
dhyātaḥ sāmba imāndharmānvṛddhiṁ nayati dehinām । — ***VmP,*** 11-24

2. Cf. *vṛdhu chedane* ।

960 1. Cf. *jñeyaṁ viṣṇupadādūrdhvaṁ divyaṁ śivapuram mahat ityārabhya ityetadaparaṁ tubhyaṁ proktaṁ śivapuraṁ mahat* ।

dehināṁ karmaniṣṭhānāṁ punarāvartanaṁ smṛtam । — ***ŚivDhmP***

962 1. Cf. *śabdātītaṁ paraṁ brahma gaṇanārahitaṁ sadā* । — ***Jñā,*** I.10

965 1. Cf. *tvaṁ kumāra utavā kumarī* । — ***ŚveUp,*** 4.3

2. Cf. *bālalīlāviśiṣṭatvādbāleti kathitā priyā* । — ***TripSidh***

966 1. The story of Līlā, who by the grace of Sarasvatī got her husband back is given in *Yogavāśiṣṭha*.

2. Cf. *lakṣmī lālanato līlā* । — ***DvP***

967 1. Cf. *aśubhāni nirācaṣṭe tanoti śubhasantatim* ।
śrutimātreṇa yatpuṁsāṁ brahma tanmaṅgalaṁ vibhuḥ । — ***ViṣP***
and also
praśastācaraṇam nityamapraśasta vivarjanam ।
etaddhi maṅgalaṁ proktamṛṣibhirbrahmavādibhiḥ । — ***Atri Smṛti***

974 1. Cf. *ahamasmi prathamajā ṛtasya* । — ***TaiUp,*** 3.10.6

975 1. For detail see *YoHṛ*, 2.11

976 1. Cf. *paratraye krīḍati yaśca jīvaḥ* । — ***KaiUp,*** 14

2. For detail see *Laghustava,* 14

977 1. Cf. *Pūrvscatuḥśati* III. For the pictures of these *mudrās* see *ParkKSū* G.O.S revised edition.

980 1. Cf. *yattu me niśkalam rūpaṁ cinmātraṁ kevalaṁ śivam* ।
sarvopādhivinirmuktamanantamamṛtaṁ param ।
jñānenaikena tallabhyaṁ kleśena paramaṁ padam ।
jñānamevo prapaśyanto māmeva praviśanti te । — ***KūrmaP,*** 12.283

984 1. Cf. *yogeśvarī śarīrāṇi karoti vikaroti va* ।
nānākṛtikriyārūpanāmavṛttiḥ svalīlayā ।
tridhā yadvartate loke tasmātsā triguṇocyate । — ***VāyP,*** V.30
and also
padaistribhirbalirbaddhaḥ svargāditripathāṅgatā ।
utpatti sthitināśaiśca satvādyaistriguṇocyate । — ***DvP***

991 1. This is described in *Viorūpākṣapañcaśikā*
asya vimarśasyekārṇaḥ padamantrārṇātmakastridhā bhavati ।
puratattvakalātmārtho dharmiṇa itthaṁ prakārasya ।
Jñānārṇava also describes them —
asmiṁścakre ṣaḍadhvāno vartante vīravandite
having begum thus it ends by saying —
evaṁ ṣaḍadhvabharitaṁ śrīcakram paricintaye ।
saḍadhvarūpamadhunā śṛṇu yogeśi sāṁpratam ।

evaṁ ṣaḍadhvabharitaṁ śrīcakraṁ paricintaye । —***Dakṣiṇāmūrti***

2. Cf. *śaivavaiṣṇavadaurgārkagāṇapatyendusaṁbhavaiḥ* ।
mantrairviśuddha cittasya kulajñānaṁ prakāśate । —***Kulārṇava***

993 1. Cf. *teṣāmevānukampārthamahamajñānajaṁ tamaḥ* ।
nāśayāmyātmabhāvastho jñānadīpena bhāvasvatā । —***BhGī***, X.11
These six pathas are *Śaiva*, *Vaiṣṇava*, *Daurga*, *Ārka*, *Gāṇapatya* and *Indusambhava* (Jaina).

994 1. Cf. *tamahaṁ pratyayatyājātsarve jānanti jantavaḥ* । —***SkP***

2. Cf. *jagatsūte dhātā hariravati rudraḥ kṣapayati* ।
tiraskurvannetatsvamapi vapurīśastirayati ।
sadā pūrṇaḥ sarvam tadidamanugṛhnāti ca
śivastavājñāmālambya kṣaṇacalitayorbhrūlatikayoḥ । —***SauLah***, 24

996 1. Cf. *śrīcakraṁ śivayorvapuḥ* । —***LSNB***, p. 195

997 1. Cf. *pradhānecchāvaśācchaṁbho śarīramabhavatridhā* ।
tatrordhvabhāgaḥ saṁjātaḥ pañcavakraścaturbhujaḥ ।
padmakesaragaurāṅgaḥ kāyo brāhmo maheśvare ।
tanmadhyabhāgo nīlāṅga ekavakrāścaturbhujaḥ ।
sphaṭikābhramayaḥ śuklaḥ sa kāyaścāndraśekharaḥ ।
evaṁ tribhiḥ purairyogātripuraḥ paramaḥ śivaḥ । —***KālīP***

999 1. Cf. *śivecchayā parā śaktiḥ śivatatvaikatāṁ gatā* ।
tataḥ parisphuratyādau sarge tailaṁ tilādiva । —***VāySaṁ***
and also
brahmaṇo'bhinnaśaktistu brahmaiva khalu nāparā ।
tathā sati vṛthā proktam śaktirityavivekibhiḥ ।
śakti śaktimatorvidvanbhedābhedastu durghaṭaḥ । —***SurSaṁ***

2. Cf. *trikoṇe baindavaṁ śliṣṭamaṣṭāre'ṣṭadalāmbujam* ।
ityārabhya . . .
śaivānāṁ caiva śāktānāṁ cakrāṇāṁ ca parasparam ।
avinābhāvasaṁbandham yo jānāti sa cakravid । —***BrmḍP***

3. Cf. *śāntāntaṁ śaktirasyoktā tadantaṁ bījamucyate* ।
vidyāśaktirbhavedbījaṁ śiva eva na cānyathā ।
tenāyaṁ paramo mantraḥ śivaśaktyātmakaḥ smṛtaḥ । —***SuSaṁ***, 4.7.2

4. These Śaktis are Dhūmāvatī, Bhāsvatī, Spandā, Vibhvī and Hlādāśakti.

5. Cf. *dhūmāvatī virodhau bhāsvatyavabhāsane'dhvanaṁ śaktiḥ* ।
kṣobha spandā vyāptau vibhvī hlādā tu puṣṭau me ।

dhūmāvati pṛthivyāṁ hlādāpsu śucau tu bhāsvatī prathate ।
vāyau spandā vibhvī nabhasi vyāptaṁ jagattābhiḥ ।
— Virupakshapancashika

5

Analytical Study of the 1000 Names

THE thousand names can be arranged under different groupings according to their respective topics so that the different aspects of the Goddess can be understood in detail. According to *Śākta* philosophy, the Goddess is both *nirguṇa* and *saguṇa*.

So she can be grouped under two heads, viz., (A) *nirguṇa* aspect and (B) *saguṇa* aspect. The (A) *nirguṇa* aspect would describe only the *nirguṇa* form of the Goddess. The (B) *saguṇa* aspect can be further subdivided under the following heads:

(I) GODDESS LALITĀ'S FORMS
- (a) Her five forms.
- (b) Lalitā as the *Kuṇḍalinī*.
- (c) Lalitā as *Jīva* and *Īśvara*.
- (d) Lalitā's forms of different speeches.
- (e) Lalitā's various forms similar to the Vedāntic descriptions.
- (f) Lalitā's other forms from the Tāntric point of view.
- (g) Her different manifestations (*vibhūtis*).
- (h) Lalitā as the *prakṛti*.
- (i) Lalitā as the destroyer of Bhaṇḍāsura.

(II) GODDESS LALITĀ'S NATURE
- (a) As the kind and benevolent mother.
- (b) Her nature similar to the description in Vedāntic works.

(c) Her erotic nature.
(d) Her different tastes.

(III) GODDESS LALITĀ'S DWELLING PLACES
(a) On different mountains.
(b) In different *pīṭhas*.
(c) In three *Maṇḍalas*.
(d) In the milky ocean.
(e) In the *Śrī-cakra*.
(f) Some other dwelling places:
  (i) From the Tāntric point of view.
  (ii) From the Vedāntic point of view.
  (iii) From the *bhakti* point of view.
  (iv) From general point of view.
(g) In *ṣaṭcakras* and *sahasrāra*.

(IV) GODDESS LALITĀ'S RELATIONS
(a) As a daughter.
(b) As a sister.
(c) As the consort.
(d) As the mother of Skanda and Gaṇeśa.

(V) DIFFERENT MODES OF WORSHIPPING AND ATTAINING GODDESS LALITĀ
(a) From the Yogic point of view.
(b) From the *bhakti* point of view.
(c) From the Vedāntic point of view.
(d) From the Tāntric point of view.

(VI) GODDESS LALITĀ'S GREATNESS AND SUPERIORITY
(a) Her extraordinary qualities such as:
  (i) Her qualities in general.
  (ii) Her qualities similar to the Vedāntic description.
  (iii) Her qualities from the Tāntric point of view.
  (iv) Her association with knowledge and the Vedas.
(b) Her supreme deeds :

- (i) As the creator of the universe.
- (ii) As the protector of the universe.
- (iii) As the destructor of the universe.
- (iv) As the the Great Queen or Great Ruler.
- (v) As the destroyer of *saṁsāra*.
- (vi) As the destroyer of demons, calamities, death, sin, vic and miseries.
- (vii) As the fulfiller of desires and the giver of happines
- (viii) As the giver of liberation.
- (ix) Miscellaneous.

(c) Her adorableness from the Tāntric point of view.

(A) Nirguṇa Aspect

This aspect represents the *nirguṇa* form of the Goddess Lalitā. T
goddess is not different from the *nirguṇa Brahman*.

She is without birth (Nirbhavā — 174). She is unborn (Ajā — 8
and has no origin or cause (Ayoniḥ — 894). Hence she is devoid of dea
also (Niratyayā — 187, Nirnāśā — 180, Nirapāyā — 186). Thus, S
neither has beginning nor end (Anādinidhanā — 296). The Goddess
devoid of advancement in age (Vayovasthāvivarjitā — 470). She h
neither *kṣaya* or *vṛddhi* (Kṣayavinirmuktā — 867), Kṣayavṛddhivinirmu
— 344). She is devoid of all qualities (Nirguṇā — 139) such as *dharma* a
adharma (Dharmādharmavivarjitā — 255). *Nāma* and *rūpa* are abs
in Her (Nāmarūpavivarjitā — 300). She is above the qualities of *bh*
and *abhāva* (Bhāvābhāvavivarjitā — 680). She is also devoid of vices s
as *kāma, krodha, mada, moha, lobha* and *rāga* (Niṣkāmā — 1
Niṣkrodhā — 168, Nirmadā — 158, Nirmohā — 162, Nirlobhā — 1
Nirāgā — 156). She does not have self-interest, i.e., *mamatva* (Nirma
— 164), egoism (Nirahaṁkārā — 161), impurity (Nirmalā — 135) and
other type of worries (Nścintā — 160). Further, She is devoid of
(Niṣpāpā — 166), modifications (Nirvikārā — 145), divisions (Niṣkal
140), and expansion (Niṣprapañcā — 146). She is invisible (Adṛśy
649). She transcends what is visible (Dṛśyarahitā — 650). She is de
of all the knowable things. She is without duality (Nirdvaitā —
Dvaitavarjitā — 668) and devoid of the three *guṇas* or qual
(Niṣtraiguṇyā — 789). She is free from action (Naiṣkarmyā — 900

hence She is inactive (Niṣkriyā — 182). She hoards nothing (Niṣparigrahā — 183). She is formless (Nirākārā — 137), stainless (Nirañjanā — 133), supportless (Nirāśrayā — 147), irreproachable (Niṣkalaṅkā — 153), blameless (Nirvadayā — 150), indestructible (Nirupaplavā —143). She is without overlordship (Nirīśvarā — 155), agitation (Nirākulā — 138) and distance (Nirantarā — 151), She is without false ideas (Nirvikalpā — 176), or difference (Nirbhedā — 178) and she is without the impurity resulting from actions (Nirlepā — 134). She is without faults (Doṣavarjitā — 195), comparison (Nistulā — 184), witnesses (Sākṣīvarjitā — 385), doubts (Niḥsaṁśayā — 172) and disturbance (Nirābādhā — 177). She is also without support (Nirālambā — 877) and limitations (Nirupādhiḥ — 154). She is devoid of all types of limiting adjuncts (Sarvopādhivinirmuktā — 708), anything equal to her (Nirupamā — 389), sin or passion (Virajā — 779, Anaghā — 987), and thus she is limitless (Aparicchedyā — 642). She is not *mūrta,* i.e., she does not have any form (Amūrtā — 814). She is above space and time (Deśakālāparicchinnā — 701). Hence she is immeasurable (Aprameyā — 413) and beyond the reach of mind and speech (Manovācāmagocarā — 415) She has neither cause nor effect (Niṣkāraṇā — 152, Kāryakāraṇanirmuktā — 862).

Thus She is the *nirguṇa Brahman* one without second, without beginning and end. She is eternal, ageless and devoid of all qualities and adjuncts.

(B) Saguṇa Aspect

The names describing *saguṇa* aspects can be further grouped as follows:

(I) GODDESS LALITĀ'S FORMS

(*a*) *Her five forms*

Here, the names are arranged according to the five forms of the Goddess as described in the *Tantras*. They are

***Sthūla form*:** This refers to the physical form of the Goddess. The following names contain the description of Her physical features as well as the physical description from top to toe.

The Goddess has limbs which are irreproachable (Anavadyāṅgī — 50) and tender (Komalāṅgī — 721) and hence she is of graceful figure (Komalākārā — 437) and exquisite beauty (Cārurūpā — 241). She is beautiful for ever (Śobhanā — 462, Āśobhanā — 972). She is resplendent (Kāntimatī — 465) and radiant (Tejovatī — 452). She is of red complexion (Sarvāruṇā — 49) and she shines like the Padmarāga stone (Padmarāgasamaprabhā — 248). Her radiance is like that of the flower of Dāḍimī (Dāḍimīkusumaprabhā — 560) and has an appearance like that of the Japā flower (Japāpuṣpanibhākr̥tiḥ — 76). She has the colour of coral (Vidrumābhā — 891) and She resembles the Bandhūka flower (Bandhūkakusumaprakhyā — 964). She is of rosy complexion like the young sun (Taruṇādityapāṭalā — 922). She is bathed in the *maṇḍala*s of the universes in Her rosy effulgence (Nijāruṇaprabhāpūramajjadbrahmāṇḍamaṇḍalā — 12). She with her delicate limbs and rosy complexion looks like a lotus (Nalinī — 460) or a garland (of rosy flowers) (Mālinī — 455). She has a divine body (Divyavigrahā — 621) and Her limbs are anointed with sandal paste (Candanadravadigdhāṅgī — 434). Hence She has divine fragrance (Divyagandhāḍhyā — 631). She is decorated with elegant garments (Suvāsinī — 970, Suveṣāḍhyā — 969) and is adorned with all types of ornaments (Sarvābharaṇabhūṣitā — 51). She bears the beautiful crescent moon (Cārucandrakalādharā — 243) with such *śr̥ṅgāra* and her gait is like that of a female swan (Marālīmandagamanā — 47).

Her physical description from top to toe: She has black (Nīlacikurā — 185) and beautiful hair (Vāmakeśī — 351). Her hair is adorned with the fragrant flowers of Campaka, Aśoka and Puññāga (Campakāśokapuññāgasaugandhikalasatkacā — 13). The crown that She has put on is resplendent with the shining rays of Kuruvinda jewels (Kuruvindamaṇiśreṇīkanatkoṭīramaṇḍitā — 14) and her forehead is as bright as the moon on the eighth lunar day (Aṣṭamīcandrabibharājadalikasthalaśobhitā — 15). She has a *tilaka* of *kastūrī*. This *tilaka* on her moon-like forehead resembles the black spot in the moon (Mukhacandrakalaṅkābhamr̥ganābhiviśeṣakā — 16). She also has the *sindūra tilaka* (Sindūratilakāñcitā — 632). On Her face, the eyebrows are the gate-arches of the place of Kāmadeva (Vadanasmaramāṅgalyagr̥hatoraṇacillikā — 17). Her eyes are like fishes moving in the pond of the beauty of Her face (Vaktralakṣmīparīvāhacalanmīnābhalocanā — 18). She has beautiful eyebrows (Subhrūḥ — 461). Moreover, she has broad and beautiful eyes (Viśālākṣī — 936, Vāmanayanā — 332). Her eyes are like lotuses (Padmanayanā — 247). Hence she is called the lotus-eyed one (Rājīvalocanā — 308, Puṣkarekṣaṇā — 905). She has eyes like that of a deer (Mr̥gākṣī — 561) which are long and move slowly (Darāndolītadīrghākṣī — 601). She also has three eyes (Trinayanā — 453). Her nose is as beautiful as a newly-blossomed *campaka* flower (Navacampakapuṣpābhanāsādaṇḍavirājitā — 19). Her nose-ornament excels the shine of Goddess Tārā (Tārākāntitiraskārināsābharaṇabhāsurā — 20). She has the blossoms of the *kadamba* flower on her earlobes and She looks beautiful (Kadambamañjarīklr̥ptakarṇapūramanoharā — 21). The sun and the moon are her earrings (Tāṭaṅkayugalībhūtatapanoḍupamaṇḍalā — 22). She also wears shining golden earrings, *kanatkanakaṭāṅkā*. Her cheeks are so bright that they surpass the brightness of the mirror coated with the Padmarāga (Padmarāgaśilādarśaparibhāvikapolabhūḥ — 23).

Her two delicate lips put to shame the shining beauty of the fresh coral and the *bimba* fruit (Navavidrumabimbaśrīnyakkāriradanacchadā — 24). Also, She has two rays of shining teeth in the form of *śuddhavidyā* (Śuddhavidyāṅkurākāradvijapaṅktidvayojjvalā — 25). The fragrance of betel coming out from Her mouth attracts the deities of the quarters (Karpūravīṭikāmodasamākarṣidigantarā — 26).

While describing Her physical beauty, the sweetness of her voice is described. Melody of Her words put to shame the *vīṇā* of Sarasvatī (Nijasanllāpamādhuryavinirbhartsitakacchapī — 27). Even Her smile is beautiful (Cāruhāsā — 242). Hence in the flow of Her smile the mind of Kāmeśvara is drowned (Mandasmitaprabhāpūramajjatkāmeśamānasā — 28). She looks beautiful as she is adorned with the beauty of her matchless chin (Anākalitasādṛśyacibukaśrīvirājitā — 29). Her face is resplendent with a slight smile (Darahāsojjvalanmukhī — 602) and hence Her face looks like a slightly blossomed lotus (Darasmeramukhāmbujā — 924). Her face is like the moon on a full-moon day (Rākenduvadanā — 314) or like the autumnal moon.

Further, She has Her neck bedecked with the 'Māṅgalyasūtra' tied by Lord Kāmeśvara (Kāmeśabaddhamāṅgalyasūtraśobhitakandharā — 30). Her creeper-like hands are as slender as a lotus stalk (Mṛṇālamṛdudorlatā — 579). She has a noose in Her hand (Pāśahastā — 810). Her beautiful arms are decorated with golden ornaments like *aṅgada* and *keyūra* (Kankāṅgadakeyūrakamanīyabhujānvitā — 31). Her neck is also encircled with the gem-bedecked golden necklace and the pearl necklace (Ratnagraiveyacintākalolamuktāphalānvitā — 32).

She has bosoms which are exchanged for the precious gem in the form of the love of Kāmeśvara (Kāmeśvarapremaratnamaṇipratipaṇastanī — 33). The breasts appear like two fruits on the creeper-like hairline which comes out from Her navel, which forms its basin (Nābhyālavālaromālilatāphalakuchadvayī — 34). She has an extremely slim waist (Tanumadhyā — 360) which can be judged only through the line of creeper-like hair (Lakṣyaromalatādhāratāsamunneyamadhyamā — 35). She has a flat and slim belly (Talodarī — 847, Śātodarī — 130). The three folds on Her belly are like a belt which supports her slim waist bending due to the burden of Her breasts (Stanabhāradalanmadhyapaṭṭabandhavalitryā — 36). Her waist is resplendent with an extremely red *sārī* (Aruṇāruṇakausumbhavastrabhāsvatkaṭītaṭī — 37). She is adorned with a golden belt at her waist beautified with jewelled bells (Ratnakiṅkiṇikāramyaraśanādāmabhūṣitā — 38) and these bells in her waist-belt tinkle (Raṇatkiṅkiṇimekhalā — 312). The beauty and smoothness of Her thighs are known only to Kāmeśa (Kāmeśajñātasaubhāgyamārdavorudvayānvitā — 39). She has beautiful knees which looks like crowns of precious jewels (Māṇikyamukuṭākārajānudvayavirājitā — 40). She has legs that appear like quivers of love-god decorated with the snail (Indragopaparikṣiptasmaratūṇābhajaṅghikā — 41). Her shapely ankles are deep (Gūḍhagulphā — 42). The arches of her feet are more shapely and convex than the back of the tortoise (Kūrmapṛṣṭhajayiṣṇuprapadānvitā — 43). Her lotus-like feet are adorned with jewelled anklets (Siñjānamaṇimañjīramaṇḍitaśrīpadāmbujā — 46) and hence the beauty of Her feet surpasses the beauty of the lotus (Padadvayaprabhājālaparākṛtasaroruhā — 45) Her nails shine and the radiance coming out of them veils the ignorance of those who reverently bow down to Her feet (Nakhadīdhitisañchannanamajjanatamoguṇā — 44).

Goddess Lalitā with Her all extraordinary features and limbs is the ocean of great beauty (Mahālāvaṇyaśevadhiḥ — 48).

She, with such form, has come out of the altar of *cit* (Cidagnikuṇḍasambhūtā — 4) for fulfilling the objects of the gods (Devakāryasamudyatā — 5). She is as bright as thousands of rising suns (Udyadbhānusahasrābhā — 6). She has four hands (Caturbāhusamanvitā — 7). In one hand she holds the noose of desire (Rāgasvarūpapāśāḍhyā — 8) and, in the other hand, she has an elephant hook of both wrath and worldly knowledge (Krodhākarāṅkuśojjvalā — 9). In the third hand, she holds the sugarcane bow of mind (Manorūpekṣukodaṇḍā — 10) and in the fourth hand she has the arrows of the five subtle elements (Pañcatanmātrasāyakā — 11).

***Her sūkṣma (subtle) form*:** Her subtle form is sub-divided into three, viz., the subtle (*sūkṣma*), the subtler (*sūkṣmatara*) and the subtlest (*sūkṣmatama*). This form of the Goddess is of the form of the Pañcadaśī *mantra* (fifteen-syllabled *mantra*). The following names describe Her subtle form.

Her body consist of the three *kūṭa*s of the root *mantra* (Mūlakūṭatrayakalevarā — 89). She has her lotus-like face as the Vāgbhavakūṭa or the first division of the Pañcadaśī (Śrīmadvāgbhavakūṭaikasvarūpamukhapaṅkajā — 85). The Madhyakūṭa is the portion from Her throat to the waist (Kaṇṭhādhaḥkaṭiparyantamadhyakūṭasvarūpiṇī — 86). The portion from the waist to Her feet represents the *śaktikūṭa* (Śaktikūṭaikatāpannakaṭyadhobhāgadhāriṇī — 87). She has the form of the root *mantra* (Mūlamantrātmikā — 88). Moreover, she is the ruler of the three divisions of the root *mantra* (Trikhaṇḍeśī — 983).

She is the Śrīvidyā (585) and has three divisions (Trikūṭā — 588). Further, She, as the first division of the Pañcadaśī, dwells in the head (Śiraḥsthitā — 591). She is moon-like (Candranibhā — 592). Again She, in the form of the *bindu* of Hrīṁ, abides in the forehead (Bhālasthā — 593) and here She is of rainbow colour (Indradhanuḥprabhā — 594). She, as the second division, resides in the heart (Hṛdayasthā — 595) and resembles the sun (Raviprakhyā — 596). Finally, as the third division, She is there in the triangle in the form of fire (Trikoṇāntaradīpikā — 597).

All the above given names describe the subtle form of the Goddess.

Her sūkṣmatara (subtler) form: This form of the Goddess is that of Kāmakalā, i.e., the syllable 'I'. She is the syllable 'I' (I — 712); hence, she is of the form of the Kāmakalā (Kāmakalārūpā — 322). She has the half-body of 'Śrīkaṇṭha' i.e. 'A' = 'I' (Śrīkaṇṭhārdhaśarīriṇī — 392). She is of the form of *klīṁ* (Klīṁkārī — 622) as well as *hrīṁ* (Hrīṁkārī — 301).

Her sūkṣmatama (subtlest) form: The *kuṇḍalinī* is Her subtlest form (For *kuṇḍalinī* form, see under the title Lalitā as Kuṇḍalīnī).

Her para (highest) form: The *vāsanā* form (Her real form) is the Highest form. The names describing Her *para* form are grouped under the section 'Nirguṇa Aspect'. In the description of Bhaṇḍāsuravadha Her highest form is covertly described

(*b*) *Goddess Lalitā as the kuṇḍalinī*

The *kuṇḍalinī* is the subtlest form of the Goddess.

The names listed below describe the *kuṇḍalinī* form as well as the *Kuṇḍalinī Yoga* (475 to 534) described in the *LS*.

The Kuṇḍalinī (110) is the great power (Mahāśaktiḥ — 109). She is as smooth as the fibre of the lotus-stalk (Bisatantutanīyasī — 111). The Goddess as the *kuṇḍalinī* dwells in the *kula,* i.e., at the end of the *suṣumṇā-mārga* (Kulāntasthā — 93). As she is connected with '*kula*', She is called Kaulinī (Kaulinī — 94) and Kulayoginī (95). She abides in the *mūlādhāra cakra* (Mūlādhāraikanilayā — 99). She as the *kuṇḍalinī* dwells in the communion of Śiva and Śakti (i.e., as Śakti, Samayāntasthā — 97). The *kulakuṇḍa* at the pericarp of the *mūlādhāra* is Her dwelling place (Kulakuṇḍālayā — 440). She is Akulā (96), anxious to have union with Śiva in *sahasrāra* (Samayācāratatparā — 98). She is the ruler of various *kulas* (upward lotuses in six *cakras*) and hence She is called Kuleśvarī (439). She breaks through the *brahmagranthi* (Brahmagranthivibhedinī — 100) and appears in the *maṇipūra cakra* (Maṇipūrāntarūditā — 101). She also pierces the *viṣṇugranthi* (Viṣṇugranthivibhedinī — 102) and enters the *ājñācakra* (Ājñācakrāntarālasthā — 103). At last, She opens the *rudragranthi* (Rudragranthivibhedinī — 104) to arrive at the *sahasrāra* (Sahasrārāmbujārūḍhā — 105) and allows the nectar to flow

(Sudhāsārābhivarṣiṇī — 106) of which she has a special taste (Kulāmr̥taikarasikā — 90). Thus having mounted the six *cakra*s (Ṣaṭcakroparisaṁsthitā — 108), She shines like lightening (Taḍillatāsamarūciḥ — 107). She in spite of resting at secret places (Kulāṅganā — 92) does not reveal the secrecy of the secret places (Kulasaṅketapālinī — 91).

Further, in the following names which describe the *kuṇḍalinī yoga* in detail the Goddess is also identified with various *yoginī*s presiding over the seven elements (of human body).

The *kuṇḍalinī* dwells in the *viśuddhi cakra* (Viśuddhicakranilayā — 475). She assumes the form of the *yoginī* Ḍākinī (Ḍākinīśvarī — 484). She has a face (Vadanaikasamanivitā — 479) with rosy complexion (Āraktavarṇā — 476) and three eyes (Trilocanā — 477). She governs the skin (Tvaksthā — 481) and prefers food prepared in milk (Pāyasānnapriyā — 480). She is endowed with weapons like *khaṭvāṅga*, *khaṅga*, *triśikha* and *mahācarma* (Khaṭvāṅgādipraharaṇā — 478). She, in this form, bewilders the ignorant (Paśulokabhayaṅkarī — 482). She is surrounded by the great *śakti*s called Amr̥tā, etc. (Amr̥tādimahāśaktisaṁvr̥tā — 483).

In the *anāhata cakra* she dwells (Anāhatābjanilayā — 485) in the form of mother Rākinī (Rākiṇyambāsvarūpiṇī — 494). She is black in colour (Śyāmābhā — 486) with shining tusks (Daṁṣṭrojjvalā — 488) she holds the *akṣamālā*, *śūla*, *kapāla* and *ḍamaru* in her four hands (Akṣamālādidharā — 489). She controls blood (Rudhirasaṁsthitā — 490). She is accompanied by the group of *śakti*s headed by Kālarātrī (Kālarātryādiśaktaughavr̥tā — 491). She is fond of food mixed with *ghī* (Snigdhaudanapriyā — 492). She is the boon-giver to the great orators (Mahāvīrendravaradā — 493).

The Goddess as mother Lākinī (Lākinyambāsvarūpiṇī — 503) dwells in the *maṇipūra cakra* (Maṇipūrābjanilayā — 495). She is three-faced (Vadanatrayasaṁyutā — 496), with a *vajra* as staff and in *abhaya* pose (Vajrādikāyudhopetā — 497). Here she is attended upon by the Ḍāmarī and other *śakti*s (Ḍāmaryādibhirāvr̥tā — 498). She is of red complexion (Raktavarṇā — 499) and sits on the flesh (Māṁsaniṣṭhā — 500). She is more pleased when offered food mixed with jaggery (Guḍānnaprītamānasā — 501). She is the bestower of happiness upon all the devotees (Samastabhaktasukhadā — 502).

In *svādhiṣṭhāna cakra* (Svādhiṣṭhānāmbujagatā — 504), the Goddess assumes the form of Kākinī (Kākinīrūpadhāriṇī — 513). She looks beautiful with her four faces (Caturvaktramanoharā — 505). She possesses the four weapons, viz., *śūla, guṇa, kapāla* and the *abhaya* pose of the hand (Śūlādhyāyudhasampannā — 506). She with her yellow hue (Pītavarṇā — 507) is very proud (Atigarvitā — 508). She presides over fat (Medoniṣṭhā — 509) and she is fond of Honey (Madhuprītā — 510). She is endowed with the *śaktis* headed by Bandhinī, etc. (Bandhinyādisamanvitā — 511). She is heartily keen on food prepared with curd (Dadhyannāsaktahṛdayā — 512).

She assumes the form of mother Sākinī (Sākinyambāsvarūpiṇī — 520) when She enters the *mūlādhāra* lotus (Mūlādhārāmbujārūḍhā — 514). She with five faces (Pañcavaktrā — 515) presides over bones (Asthisaṁsthitā — 516). Her weapons are *aṅkuśa*, a lotus, a book and the *jñānamudrā* (Aṅkuśādipraharaṇā — 517). She is served by four *śaktis* from Varadā to Sarasvatī (Varadādiniṣevitā — 518). She is pleased with food mixed with pulses and rice (Mudgaudanāsaktacittā — 519).

In the *ājñā cakra*, the Goddess dwells (Ājñācakrābjanilayā — 521) in the form of 'Hākinī' (Hākinyambāsvarūpiṇī — 527). She is of white complexion (Śuklavarṇā — 522) and six-faced (Ṣaḍānanā — 523). She governs the marrow (Majjāsaṁthā — 524). She is with the *śaktis* 'Haṁsavatī' amd 'Kṣamāvatī' (Haṁsavatīmukhyaśaktisamanvitā — 525). She is delighted only in the food flavoured with saffron (Haridrānnaikarasikā — 526).

She in the *sahasrāra* (Sahasradalapadmasthā — 528) resides as mother Yākinī (Yākinyambāsvarūpiṇī — 534). She shines with all the colours (Sarvavarṇopaśobhitā — 529) and bears all the weapons (Sarvāyudhadharā — 530). She presides over semen (Śuklasaṁsthitā — 531). She has faces on all sides (Sarvatomukhī — 532), and she is fond of all kinds of food (Sarvaudanaprītacittā — 533).

The above names contain the description of the *Kuṇḍalinī Yoga* which is one of the most important topics of the *Tantraśāstra*. Moreover, the names also describe the *ṣaṭ-cakras* in detail.

It may be mentioned here that the description of the *Kuṇḍalinī Yoga* in the *LS* differs from the one given by Śaṅkarācārya in the *SauLah* (as it forms an altogether different subject and is not relevant here, I am not giving a comparative study of them).

Generally the description of the *Kuṇḍalinī Yoga* begins from the *mūlādhāra*, but here it begins with the *viśuddhi cakra*. The significance of this sort of description is that as the Goddess is described as one-faced in the *viśuddhi cakra*, two-faced in the *anāhata*, three-faced in the *maṇīpūra* and so on, the above order helps in maintaining a sequence.

Again, it seems that the author of the *LS* describes the *ṣaṭ-cakra*s according to the distribution of *Mātṛkās*. As the sixteen *svara*s are allotted to the sixteen petals of '*viśuddhi*' centre, he starts with this *cakra*.

Moreover, the seven *cakra*s (including the *sahasrāra*) are presided over by the seven *yoginī*s, Ḍākinī, Rākinī, Lākinī, Kākinī, Sākinī, Hākinī and Yākinī, which preside over the seven elements of the human body, viz., *tvak*, *rudhira*, *māṁsa*, *medas*, *asthi*, *majjā* and *śukra*. This shows that in the description of the *cakra*s, the author of the *LS* follows the order of the production of the seven elements.

The Table (on pp. 397-98) that follows describes *kuṇḍalinī* in various *cakra*s, the *yoginī*s, her colours, food, etc.

(c) The goddess Lalitā as the Jīva and īśvara

The following names describe Her as identical with the five forms of *jīva* and the five states of consciousness.

She is of the form of the waking state (Jāgariṇī — 257) and is also in the form of Viśvarūpā (256). She is the dreaming state (Svapantī — 258) and is also in the form of *taijasa* (Taijasātmikā — 259). Again, she is the sleeping state (Suptā — 260) and She is also in the form of *jīva* in that state, viz., *prājña* (Prājñātmikā — 261). She is the *turya* state itself (Turyā — 262) and is also the highest state transcending all the four (Sarvāvasthāvivarjitā — 263).

She is of the various forms of *Īśvara* performing fivefold functions.

She is the Brahmā (Brahmarūpā — 265) who as the power of *Īśvara* creates the universe (Sṛṣṭikartrī — 264). She in the form of Govinda (Govindarūpiṇī — 267) protects the world (Goptrī — 266). Again, she in the form of Rudra (Rudrarūpā — 269) destroys the universe (Saṁhāriṇī

Table
Description of the Kuṇḍalinī Yoga

Sl. no.	*Name of Cakra*	*Colour*	*Eyes*	*Weapons*	*Faces*	*Dear food*	*Dhātus (elements)*	*Śaktis*	*Yoginī*	*Form*
1.	*Vaiśuddhi*	*Ārakta* (Rosy)	Three	*Khaṭvāṅga*, *Khaṅga*, *Triśikha*, *Mahācarma*.	One	*Pāyasa* (prepared in milk)	*Tvak* (Skin)	Amṛtā, etc. (letters *a* to *aḥ*)	*Ḍākinī*	Paśulokabhayaṁkarī (Bewilders the ignorant)
2.	*Anāhata*	Śyāma (Black)	- -	*Akṣamālā*, *Śūla*, *Kapālā*, *Ḍamaru*.	Two	*Snigdhodana* (mixed with *ghī*)	Rudhira (Blood)	Kālarātrī etc. (letters *ka* to *ṭha*)	Rākinī	Daṁṣṭrojjvalā (shining with tusks) Mahāvīrendravaradā (boon-giver to great orators)
3.	*Maṇipūra*	*Rakta* (Red)	-	*Vajra*, A staff, *Abhaya* pose.	Three	*Guḍānna* (mixed with Jaggery)	*Māṃsa* (Flesh)	Dāmarī etc. (letters *da* to *pha*)	Lākinī	Samastabhaktasukhadā (Bestower of happiness upon all her devotees)

Sl. no.	*Name of Cakra*	*Colour*	*Eyes*	*Weapons*	*Faces*	*Dear food*	*Dhātus (elements)*	*Śaktis*	*Yogini*	*Form*
4.	*Svādhiṣṭhāna*	*Pīta-* (Yellow)		*Śūla*, *Guṇa*, *Kapāla*, *Abhaya* pose	Four	*Dadhyanna* (mixed with curd)	Meda (Fat)	Bandhinī etc. (letters *va* to *la*)	Kākini	Atigarvitā (very proud)
5.	*Mūlādhāra*			*Aṅkuśa*, A lotus, A book, *Jñānamudrā*.	Five	*Mudgaudana* (mixed with pulses)	Asthi (bones)	Varadā etc. (letters *va* to *sa*)	Sākinī	-
6.	*Ājñā*	*Śukla* (White)			six	*Haridrānna*	*Majjā* (Marrow)	Haṁsavatī and Kṣamāvatī (letters *ha* and *kṣa*)	Hākinī	-
7.	*Sahasrāra*	*Sarvavarṇā* (all colours)		*Sarvāyudha* (all weapons)	Faces at all sides	*Sarvaudana* (all foods)	*Śukla* (semen)	-	Yākinī	-

In *Viśuddhi cakra* only three eyes are mentioned. In *Mūladhāra* colour is not described. In *Ājñā cakra* the weapons are not mentioned. In *Sahasrāra śaktis* are not described. In *Mūlādhāra*, *Ajñā cakra* and *Sahasrāra* forms are not described.

—268). She in the form of Īśvarī (271) causes disappearance (Tirodhānakarī — 270). She, in the form of Sadāśivā (272), by Her grace confers blessings upon all. (Anugrahadā — 273). Thus the Goddess Lalitā is of various forms of both *jīva* and *Īśvara* in their various states according to their respective functions. She as the *Īśvara* or power of *Īśvara* is devoted to five functions (Pañcakr̥tyaparāyaṇā — 274).

Further she is described in *jīva* form as embodying part of *cit* (Citikalā — 728). Also, she has a part of the Highest Bliss (Ānandakalikā — 729). She is Ātmā (617).

(d) Lalitā's forms of different speeches

She is the Parā, the original form of speech (Parā — 366). She is also in the form of Paśyantī (368), Madhyamā (370) and the Vaikharīrūpā (391). She is the ruler of speech (Vāgadhīśvarī — 640). She assumes the form of the speaker uttering the speech (Vāgvādinī — 350). She is also the form of *nāda* (Nādarūpiṇī — 901).

(e) Lalitā's various forms similar to the Vedāntic description

In the following names, we visualise that Her forms are identical with *Brahman* as laid down in the Vedāntic treatises.

According to *Śākta* philosophy, the Goddess is not different from *Brahman*. Lalitā herself is *Brahman* (Brahma — 822), the Absolute One (Kevalā — 623) and the Highest Being (Paramā — 618). She is the Supreme ether (Parākāśā — 782) and is in the form of Daharākāśa in the heart (Daharākāśarūpiṇī — 609). She is of the form of *bhūma*, i.e., *Brahman* (Bhūmarūpā — 666). Hence she is of the form of *sat*, *cit* and *ānanda* (Saccidānandarūpiṇī — 700). She is the embodiment of *satya*, *ānanda* and *jñāna* (Satyajñānānandarūpā — 791, Satyānandasvarūpiṇī — 646, Satyarūpā — 818). She is the intelligence (Citiḥ — 362) and also the essence of intelligence (Cidekarasarūpiṇī — 364). She is the bliss of *Brahman* (Brahmānandā — 676). She is the one denoted by the word *tat* (Tatpadalaksyārthā — 363). She is also the meaning of the word *tat* and *tvam* (Tattvamarthasvarūpiṇī — 908). She is of the form of *prāṇa* (Prāṇarūpiṇī — 784). Her body is the knowledge (Jñānavigrahā — 644). She is of the form of knowledge and the object to be known

(Jñānajñeyasvarūpiṇī — 981). She is both the superior and the inferior (Parāparā — 790) and the *kṣara* and the *akṣara* (Kṣarākṣarātmikā — 757). She assumes the form of *sat* and *asat* (Sadasadrūpadhāriṇī — 661). She is of subtle form (Sūkṣmarūpiṇī — 467). She is of the form of union of both the *Brahman* and *ātman* (Brahmātmaikyasvarūpiṇī — 672)

She is tranquil (Śāntā — 141), the eternal one (Kūṭasthā — 896) and also the embodiment of tranquillity (Śamātmikā — 963). She is the pure one (Śuddhā — 765). She is pure for ever (Nityaśuddhā — 148), wise for ever (Nityabuddhā — 149) and free for ever (Nityamuktā — 144). Hence She is everlasting (Nityā — 136) and exists for ever (Śāśvatī — 951).

She transcends the worlds (Lokātītā — 960) and the attributes (Guṇātītā — 961) and thus she transcends all things (Sarvātītā — 962). She is present in the hearts of all (Sarvāntaryāmiṇī — 819) and She is all-pervading (Vyāpinī — 400). She is above the universe (Viśvādhikā — 334) and she also witnesses the universe (Viśvasākṣiṇī — 384). She is the Highest light (Paraṁjyotiḥ — 806) as well as the Highest State (Paraṁdhāma — 807). She is higher than the Highest (Parātparā — 809).

Moreover she has thousand faces (Sahasraśīrṣavadanā — 282), multitudes of eyes (Sahasrākṣī — 232) and numerous feet (Sahasrapāt — 284). She has faces on all sides or everywhere (Viśvatomukhī — 780) and has the sky as her hair (Vyomakeśī — 942). Thus, she is of omnipresent form (Virāḍrūpā — 778). She is the great delusion (Mahāmāyā — 215) and also Māyā (716). Further she is the basis of the *jagat* (Mithyājagad-adhiṣṭhānā — 735). She is the knower (Vijñātrī — 651). She rejoices in her own self (Svātmārāmā — 878). She is of the form of salvation (Muktirūpiṇī — 737) as well as the abode of salvation (Muktinilayā — 839).

Thus she is identified with the *nirguṇa* and *saguṇa* aspects of *Brahman* as described in the Upaniṣads and other Vedic treatises.

(f) Lalitā's other forms from the Tāntric point of view

The names grouped hereunder describe Lalitā as identical with different deities of *Tantra*s and Tāntric forms.

The Goddess is the creator of the *klīṁbīja* (Klīṁkārī — 622). She is the *vidyā* worshipped by Lord Nandikeśvara (Nandividyā — 733). She is the eternal *vidyā* (Siddhavidyā — 472). She is of the form of all the *mantras* (Sarvamantrasvarūpiṇī — 204). She assumes the form of all the *yantras* (Sarvayantrātmikā — 205). Again, she is the essence of all the *tantras* (Sarvatantrarūpā — 206). She is of the form of Śāntyatītakalā (Śāntyatītakalātmikā — 853). She is the three-fold energy, viz., *icchā*, *jñāna* and *kriyā* (Icchāśaktijñānaśaktikriyāśaktisvarūpiṇī — 658). She also comprehends all the *tattvas* (Tattvamayī — 907). She is the Jñānamudrā (970) as well as Yonimudrā (982). She is the ruler of the *trikhaṇḍāmudrā* (Trikhaṇḍeśī — 983). She is in the form transcending all the six paths (Ṣaḍadhvātītarūpiṇī — 991). She is in the form of the sixteen *nityā* deities (Nityāṣoḍaśikārūpā — 391). She is one who has transcended the group of six senses (Kulottīrṇā — 714). She is identical with the deity Kurukullā (438). She is in the form of Dīkṣitā (695). She is the embodiment of the *guru* (Gurumūrtiḥ — 603) and She is of the form of the succession of *gurus* (Gurumaṇḍalarūpiṇī — 713). She is in the form of deity Bhagamālinī (277) and *sumukhī* (Sumukhī — 459). She is the secret deity (Guhyā — 624) and is of secret form (Guhyarūpiṇī — 707). Also, she is in eight forms (Aṣṭamūrtiḥ — 662). She is of the form of Vāmadevī (469), and the vital power of Kāmeśvara (Kāmeśvaraprāṇanāḍī — 373). She is also in the form of the half-body of Śrīkaṇṭha (Śrīkaṇṭhārdhaśarīriṇī — 392). She is of the form of Yajamāna (Yajamānasvarūpiṇī — 883). She is in the form of unity of Śiva and Śakti (Śivaśaktyaikyarūpiṇī — 999). She is the *vimarśa* form (Vimarśarūpiṇī — 548).

Again she is in the form of *nāda* (Nādarūpiṇī — 901). She is *yoginī* (Yoginī — 653). She is in the form of the fifty *pīṭhas* (Pañcāśatapīṭharūpiṇī — 833). She is also the mother of *vīras* (Vīramātā — 836), *siddhas* (Siddhamātā — 473) and the ruler of *siddhas* (Siddheśvarī — 471, Tripuramālinī — 875, Bālā — 965, Śrīmattripurasundarī — 997) and the mother Lalitā (Lalitāmbikā — 1000).

(g) *Her other forms (vibhūtis)*

The following names describe the Goddess as everything.

She is the most ancient one (Vṛddhā — 571) and fathomless (Gambhīrā — 854). She is the highest deity (Paradevatā — 369) and She is in the form of inner consciousness (Pratyakcitīrūpā — 367). She is the mother

(Jananī — 823). She is the mother of sky, etc. (Viyatprasūḥ — 837). She is the supporter of all (Sarvādhārā — 659). She is the protector of the world (Jagaddhātrī — 935). She assumes the form of Gāyatrī (420). She is the utterance (Vyāhṛtiḥ — 421). She is the earth (Dharā — 955, Mahī — 718). She is the well-established one (Supratiṣṭhā — 660). She also dwells in justice (Daṇḍanītisthā — 608). She is in the form of syllables (Varṇarūpiṇī — 850). She is the Science (Śāstramayī — 705). She is the language (Bhāṣārūpā — 678) and the poetic art (Kāvyakalā — 798). She is the doer of sacrifices (Yajñakartrī — 882) as well as the sacrifice itself (Yajñarūpā — 769). She is the sense of taste (Rasajñā — 799) and also the treasure of taste (Rasaśevadhiḥ — 800). She is the garland of *kalās* (Kalāmālā — 794) and the ruler of arts (Kalānāthā — 612). She is the royal wealth as well as the mistress of the treasure (Rājyalakṣmīḥ — 689, Kośanāthā — 690). She is righteous (Dharmiṇī — 958) and hence very true (Svastimatī — 448). She is known even to children and cowherds (Ābālagopaviditā — 994). Hence, she is the fortunate one (Dhanyā — 957). She is alone (Ekākinī — 665).

Moreover, she is victorious (Vijayā —346). She is Svāhā, Svadhā (535, 536). She is devoid of intelligence (Amatiḥ — 537) and she is the intelligence (Medhā — 538). She is both Śruti and Smṛti (539, 540). She is effulgent (Kāntiḥ — 449), tranquillity (Śāntiḥ — 447), fortitude (Dhṛtiḥ — 446), intelligence (Matiḥ — 445), nourishment (Puṣṭiḥ — 444), contentment (Tuṣṭiḥ — 443) and command (Ājñā — 828). Further, she is shame (Lajjā — 740). She is the meditation (Sandhyā — 422). She is victorious (Jayā — 377). She is the young maiden (Taruṇī — 358), the innocent one (Mugdhā — 868), the beautiful one (Kāntā — 329) and a woman (Rāmā — 319). She assumes the form of love (Premarūpā — 730). She is also the form of Ramā (313) and Rati (Ratirūpā — 315). She is clever (Kalyā — 903). She assumes the form of the three Vedas (Trayī — 872).

Again she is the Kāṣṭhā (859). She is the ruler of vital breath (Prāṇeśvarī — 831) and She is the independent (Svatantrā — 723). She has a form (Mūrtā — 813). She is of the form of *bṛhatī* metre (Bṛhatī — 673). She is of form which is expressed (Praktṭākṛtiḥ — 830). She is the mother cow (Gomātā — 605).

Further She is not agitated (Svarthā — 914). She is nourished (Puṣṭā

— 801). She is ancient. Hence, she is great (Purātanā — 802, Mahatī —774) and wise (Dhīrā — 916).

She is the Brāhmī (675), the primordial energy (Ādiśaktiḥ — 615) and the power of Lord Viṣṇu (Viṣṇumāyā — 339). She is not different from Kāmākṣī (62), Kātyāyanī (556), Vaiṣṇavī (892), Vajriṇī (944), Śrīśivā (998), Sāvitrī (699), Sarasvatī (704), Aparṇā (754), Mahākālī (751), Caṇḍikā (755) and Maheśvarī (750).

She is in the form of brāhmaṇa (Viprarūpā — 888) and is also the wife of a brāhmaṇa (Brāhmaṇī — 674). She is three-eyed (Tryambakā — 762) and has three qualities (Triguṇā — 984). She is of the form of Viṣṇu (Viṣṇurūpiṇī — 893). She is the mistress of wealth (Kośanāthā — 690). She is also the smallest atom (Paramāṇuḥ — 808).

(*h*) *Goddess Lalitā as identical with prakṛti*

She has three qualities (Triguṇā — 984) and is the embodiment of the three qualities (Triguṇātmikā — 763). She is of both the forms — manifested and unmanifested (Vyaktāvyaktasvarūpiṇī — 399). She is the unmanifested one (Avyaktā — 398); from a small insect to the great *Brahman,* all are outcome of Her. She is the real *prakṛti* (Mūlaprakṛti — 397).

This shows that Goddess Lalitā is an all-pervading and omnipresent power manifested in different forms in the world created by Her.

Thus the thousand names of the *LS* show oneness in diversity.

(*i*) *Lalitā as the destroyer of Bhaṇḍāsura*

The *LS* forms a part of the *LP* which is written with special reference to slaying of Bhaṇḍāsura, the demon. When the Goddess was praised and invoked to kill Bhaṇḍa, she sprang up from the altar of *cit* and slayed Bhaṇḍa. The following names describe how Goddess Lalitā with help of her *gaṇa*s and other subsidiary deities killed the whole family of Bhaṇḍa.

When the Goddess praised by the Gods and *ṛṣi*s readied herself to slay Bhaṇḍāsura (Devarṣigaṇasaṅghātastūyamānātmavaibhavā —

64) She was endowed with an army of various *śaktis* (Bhaṇḍāsuravadhodyuktaśaktisenāsamanvitā — 65) such as Mantriṇī and Daṇḍinī. Her army consisted of many herds of elephants, crores of horses and different types of chariots. Among these, the elephants were commanded by Śamapatkarī (Sampatkarīsamārūḍhasindhuravrajasevitā — 66) and the horses by the Śakti Aśvārūḍhā (Aśvārūḍhādhiṣṭhitāśvakoṭibhirāvṛtā — 67). Goddess Lalitā was saddled on the *cakrarāja* chariot and endowed with all the weapons (Cakrarājarathārūḍha-sarvāyudhapariṣkṛtā — 68). She was attended by the deity Mantriṇī and Daṇḍanāthā, riding their respective chariots '*geyacakra*' and '*kiricakra*' (Geyacakrarathārūḍhamantriṇīparisevitā — 69, Kiricakrarathārūḍha-anāthāpuraskṛtā — 70). Moreover, the fortress of the fire was constructed by the deity Jvālāmālinī around the Goddess (Jvālāmālinikākṣiptavahniprākāramadhyagā — 71). The Goddess looking at the activities of all the *śaktis* was highly pleased with them (Bhaṇḍasainyavadhodhyuktaśaktivikramaharṣitā — 72). All the *nityā* deities were also present in the army and the Goddess was eager to see their heroic deeds (Nityāparākramāṭopanirīkṣaṇasamutsukā — 73).

When the war commenced Goddess Bālā became ready to slay the sons of Bhaṇḍa. Seeing Bālā, the Goddess was highly pleased (Bhaṇḍaputravadhodhyuktabālāvikramananditā — 74). 'Bālā' slew the sons of Bhaṇḍa. The two brothers of Bhaṇḍa, viz., Viṣaṅga and Viśukra, were killed by Goddess Mantriṇī and Vārāhī, the boar-faced one. Goddess Lalitā was satisfied and delighted by the slaying of them (Mantriṇyambāviracitaviṣaṅgavadhatoṣitā — 75, Viśukraprāṇaharaṇavārāhīvīryananditā — 76). Goddess Lalitā created Gaṇeśa by a mere glance at Kāmeśvara (Kāmeśvaramukhālokakalpitaśrīgaṇeśvarā — 77) and Gaṇeśa later on broke into pieces the *vighnayantra* employed by Viśukra on the army of the Goddess (Mahāgaṇeśanirbhinna vighnayantrapraharṣitā — 78). Then Bhaṇḍāsura came against the Goddess. The Goddess showered many missiles in response to the weapons employed by Bhaṇḍa (Bhaṇḍāsurendranirmuktaśastrapratyastravarṣiṇī — 79). But all was in vain. Then Lalitā created the ten forms of Nārāyaṇa, from the nails of Her feet, to fight against the *daityas* (such as Somaka, Rāvaṇa, Bali and Hiraṇyākṣa) sprung into existence from the missile called 'Sarvāsurāstra' (Karāṅgulinakhottpannanārāyaṇadaśākṛtiḥ — 80). At last the Goddess burnt up the whole army of the demons with the fire of the missile called Mahāpāśupata (Mahāpāśupatāst rdagdhāsurasainikā — 81). Bhaṇḍa along with his city was bu fire of the missile called 'Kameśvara' (Kāmeśvarāstrani sabhaṇḍāsuraśūnyakā — 82).

Śrī Bhāskararāya is of the view that by the above names th form of the Goddess (Para form) is covertly described.[1]

(II) GODDESS LALITĀ'S NATURE

The following names describe the nature of Goddess Lalitā describe the aspects of Lalitā's nature they are classified as rep Lalitā in the various shades of her nature.

(*a*) ***As the kind and the benevolent mother***

In the *LS* we find the benign aspect of the Goddess (Saumyā — is kind and the most benevolent mother. She is the embod benevolence (Bhadramūrtiḥ — 116). She is the benefic (Śivamūrtiḥ — 407). She is very auspicious (Sumaṅgalī — 96 the auspicious form (Kalyāṇī — 324, Maṅgalākṛtiḥ — 93 sweet by nature (Svabhāvamadhurā — 915). Hence Sh personification of mercy (Dayāmūrtiḥ — 581). She is always forgive and bestow happiness upon Her devotees (Vandāruja — 349). Hence She is the most generous one (Paramodārā — is the bestower of all good fortune (Sarvamaṅgalā — 20 compassionate for ever (Nityaklinnā — 388). Thus she is the compassion (Karuṇārasasāgarā — 326) and the conc compassion (Sāndrakaruṇā — 197). She has a pu (Śuddhamānasā — 973) without impurities (Vimalā — 347). H compassion (grace) is without partiality (Avyājakaruṇāmūrti She is friendly to her devotees (Mitrarupiṇī — 565). She j actions and gives quick rewards (Kṛtajñā — 374, Sadyaḥpra 383). She is a treasure of all the good qualities (Guṇanidhiḥ — is the treasure that bestows happiness upon her devotees (Bha — 567). She herself is the great delight (Parāmodā — 94 gives delight to others (Nandinī — 450). She herself is the go (Subhagā — 761).

(*b*) *Her nature similar to the description in Vedāntic works*

The following class of names describe Her nature similar to the Vedāntic descriptions.

The Goddess is dispassionate or indifferent (Virāgiṇī — 937). She has neither beginning nor end (Anādinidhanā — 296). She is devoid of all the modifications due to age, etc. (Vayovasthāvivarjitā — 470) because she is the Absolute One (Pūrṇā — 292). She is the Highest Bliss (Pūrṇānandā — 252) and the Great Delight (Mahāratiḥ — 218). She is composed of pure-intelligence (Cinmayī — 251). She is Consciousness itself (Cetanārūpā — 417) or She is the power called *cit* (Cicchaktiḥ — 416). Moreover She is the concentrated knowledge (Vijñānaghanarūpiṇī — 253) or concentrated Intelligence (Prajñānaghanarūpiṇī — 574).

She is the Highest Reality (Mahāvidyā — 584) and the knowledge of the self (Ātmavidyā — 583). She is of the nature of concentrated compassion (Sāndrakaruṇā — 197). She is peaceful (Śāntimatī — 131).

She is the soul as well as the Highest *Brahman* (Tat — 425, Tvam — 426). She gets delight in mere play (Līlāvinodinī — 966). She is both, the knowledge and nescience (Vidyāvidyāsvarūpiṇī — 402). She is inanimate power (Jaḍaśaktiḥ — 418) and she is of the form of inanimate *jagat* (Jaḍātmikā — 419).

The above group of names show how Lalitā is identical with the Parabrahman.

(c) *Her erotic nature*

Goddess Lalitā is full of *śṛṅgāra rasa* (Śṛṅgārarasasampūrṇā — 376). She is the enjoyer of happiness (Bhoginī — 293). Also, she is playful (Vilāsiṇī — 340). She is of the form of Kāma — Love God or passion or desire (Kāmarūpiṇī — 796) and Hence she is fond of copulation — with Lord Śiva (Ratipriyā — 316). Shis is of the form of Rati (Ratirūpā — 315). She is always united with her husband Kāmeśa (Kāmakoṭikā — 589). Hence in Her arises the feeling of love sports with Kāmeśvara (Kāmakelitaraṅgitā — 863). She is a lovely young maiden (Ramaṇī — 310) devoted to sexual pleasure (Ramaṇalampaṭā — 320). She is the most beautiful (Ramyā — 307) one and she gives delight to Her devotees

(Rañjanī — 309). Hence She is worthy of being tasted (Rasyā — 311). She is intoxicated (Mattā — 576) with date wine (Vāruṇīmadavihvalā — 333). She is languid owing to drinking the grape-wine (Mādhvīpānālasā — 575). Her reddened eyes are rolling (Madāghūrṇitaraktākṣī — 432) and Her cheeks are red with rapture (Madapāṭalagaṇḍabhūḥ — 433). Thus she is always shining with a rapture (Madaśālinī — 431).

Thus she is in the form of desire of a beautiful woman (Lolākṣīkāmarūpiṇī — 454) and hence She always rejoices in the union with Lord Kāmeśvara (Sāmarasyaparāyaṇā — 792).

(*d*) *Her different tastes*

The following names describe the different tastes of the Goddess.

The Goddess is very fond of mead (Kādambarīpriyā — 330) especially grape-wine (Mādhvīpānālasā — 575) and date wine (Vāruṇīmadavihvalā — 333). She is also fond of betel leaves. Hence, Her mouth always remains filled with it (Tāmbūlapūritamukhī — 559). She is also fond of different flowers such as *campaka*, *pāṭala*, *kadamba* and *mandāra* (Cāmpeyakusumapriyā — 435, Pāṭalīkusumapriyā — 773, Kādambakusumapriyā — 323, Mandārakusumapriyā — 776). As *Parabrahman*, she is fond of *caitanya* (consciousness) flower (Caitanyakusumapriya— 919). She is fond of songs (Gānalolupā — 857) and especially the *sāman* songs (Sāmagānapriyā — 909). She gets delighted listening to the recital of *kāvyas* (Kāvyālāpavinodinī — 613). She is also fond of delicate dance (Lāsyapriyā — 738).

The brāhmaṇas (Viprapriyā — 887) and devotees are dear to Her (Bhaktipriyā — 118). She is fond of offerings (Balipriyā — 677), sacrificial rites (Yajñapriyā — 881) and especially the five sacrificial rites (Pañcayajñapriyā — 946). She is also fond of vows (Priyavratā — 770). Moreover, she is fond of laudation (Stotrapriyā — 927) and the assemblies of *vīra* worshippers (Vīragoṣṭhipriyā — 898).

(III) GODDESS LALITĀ'S DWELLING PLACES

The *LS* gives different places as the residence of Goddess. All such names are grouped below under sub-titles.

Goddess Lalitā dwells:

(*a*) *On different mountains*

She dwells on the middle peak on the Sumeru mountain (Sumeruśr̥ṅgamadhyasthā — 55, Merunilayā — 775). She rests on the Mahākailās, the Vindhyācala and on the Malayācala as well (Mahākailāsanilayā — 578, Vindhyācalanivāsinī — 336, Malayācalavāsinī — 458).

(*b*) *In different pīṭhas*

She is the presiding deity over the Jalandharapīṭha and the Oḍyāṇapīṭha. Hence She dwells in these two Pīṭhas, (Jālandharasthitā — 378, Oḍyāṇapīṭhanilayā — 379).

(*c*) *In three maṇḍalas*

The Goddess with an excellent brilliance abides in the three *maṇḍalas*, viz., the orb of the sun, the disc of the moon and the fire, as these are Her forms (Bhānumaṇḍalamadhyasthā—275), (Candramaṇḍalamadhyagā — 240), (Vahnimaṇḍalavāsinī— 352).

(*d*) *In the milky ocean* (*śudhasāgara*)

The Goddess abides in the midst of the Milky Ocean of nectar (Sudhāsāgaramadhyasthā—61).[2] In that ocean there is a Kadambavana (Kadambavanavāsinī — 60) in which there is a forest of lotuses[3] (Mahāpadmāṭavīsaṁsthā — 59). In that forest there is a house called Cintāmaṇigr̥ha (Cintāmaṇigr̥hāntasthā — 57) wherein she reclines upon the couch of the five corpses or rests on the mat of the five corpses (Pañcapretamañcādhiśāyinī — 947), Pañcapretāsanāsīnā — 249). She sits in the lap of Lord Śivakāmeśvara (Śivakāmeśvarāṅkasthā — 52). There she rests as the Queen of Śrīnagara[4] (Śrīmannagaranāyikā — 56).

(*e*) *In the Śrīcakra*

She has Śrīcakrarāja as her abode (Śrīcakrarājanilayā — 996). This

Cakrarāja is Her palace (Cakrarājaniketanā — 245). In Śrīcakra she resides in the principal triangle (Trikoṇagā — 986). The *bindu* at the centre of the *Śrī-cakra* is Her seat (Bindumaṇḍalavāsinī — 380). Hence she sits on the mat of *bindu* (Baindavāsanā — 905).

(*f*) *Some other dwelling places*

From the Tāntric point of view: The Goddess dwells in the female organ (Yoninilayā — 895). She also sits on all the *tattvas* (Tattvāsanā — 424).

From the Vedāntic point of view: She abides in the five *kośas* (Pañcakośāntarasthitā— 428).

From the bhakti point of view: She dwells as the female swan in the mind of Her devotees (Bhaktamānasahaṁsikā — 372). She also rests in their hearts (Hṛdayā — 303).

From the general point of view: She also sits in the *vimāna* (Vimānasthā — 943). She is there in the sky (Gaganāntaḥsthā — 855). She dwells in the lonely places (Viviktasthā — 835). Moreover, the three objects if desire are Her abode (Trivarganilayā — 873) and she abides in all triple things (Tristhā — 874) such as the three Vedas, three worlds, three fires and three qualities.

(*g*) *In the ṣaṭcakras and sahasrāra*

Here she dwells in the form of the seven *yoginīs*.

(IV) GODDESS LALITĀ'S RELATIONS

The names grouped here describe Lalitā's relations with other divinities. We can visualise the following aspescts of the Goddess:

(*a*) *As a daughter*

She is the daughter of Himavān, the king of mountains (Śailendratanayā — 634). She is the daughter of Parvata, hence, She is called Pārvatī (246). As the daughter of Himavān, She is also Umā (633), Gaurī (635) and Dharasutā (956). She is also the daughter of Dakṣa (Dākṣāyaṇī — 598). As his daughter she is also called Satī (820).

(*b*) *As a sister*

She is the sister of Padmanābha, i.e., Viṣṇu (Padmanābhasahodarī — 280).

(*c*) *As the consort*

Here we find that as a consort she is related to Brahmā, Indra, Viṣṇu and various forms of Śiva.

She is the consort of Brahmā (Brāhmī — 675, Brahmāṇī — 821). She is the spouse of Viṣṇu in the form of Mahālakṣmī (210). She is the wife of Nārāyaṇa or Viṣṇu (Nārāyaṇī — 298).

She is also identical with the consort of Indra, the possesser of *vajra* (Vajriṇī — 944).

The Goddess in the *LS* is mainly described as the devoted spouse of Lord Kāmeśvara and his other forms such as Śrīkaṇṭha Mahādeva, Vāmadeva, Rudra, Mṛḍa, Bhairava, Kāmeśa, Bhava, Maheśa, Maheśvara, Naṭarāja, Śambhu and so on.

She as a devoted wife who always accompanies her husband (Sādhvī — 128). She is the beloved of Śiva (Śivā — 53, Śrīśivā — 998, Śivapriyā — 409). She is also the housewife of Sadāśiva (Sadāśivakuṭumbinī — 911). She is the wife of the fifth, i.e., Sadāśiva (Pañcamī — 948). Moreover she is the beloved of *guru*, i.e., Paramaśiva (Gurupriyā — 722) and the wife of Śaṅkara (Śāṅkarī — 126), Mahādeva (Mahādevī — 209), Maheśa (Maheśī — 932) and the great Īśvara (Māheśvarī — 208). Further she is the spouse of Śaṁbhu (Śāṁbhavī — 122). She is the great queen of Mahākāmeśa (Mahākāmeśamahiṣī — 233). Hence, She like moonlight gives delight to the white lotus in the form of the eyes of Mahākāmeśa (Mahākāmeśanayanakumudāhlādakaumudī — 403). She also accompanies Lord Śiva in his water form as His wife, viz., Bhava (Bhavānī — 112) and Śiva in earth, form as well viz., Sarva (Śarvāṇī — 124). She is also the wife of Mṛḍa (Mṛḍānī — 564) and hence She is the beloved of Mṛḍa (Mṛḍapriyā — 211). Also she is related to Naṭarāja, the dancer (Naṭeśvarī — 734). She is the consort of Vāmadeva (Vāmadevī — 469). She forms the half-body of Śrīkaṇṭha (Śrīkaṇṭārdhaśarīriṇī — 392). She is the spouse of Kaparda (Kapardinī —793), Bhairava (Bhairavī — 276). She, as wife, also accompanies Lord Śiva with the poison in his throat (Kālakaṇṭhī — 464).

Thus the Goddess is faithful and a devoted spouse, the accompanies of Lord Kāmeśvara at times.

(*d*) *As the mother of Skanda and Gaṇeśa*

She is described in the *LS* as the mother of the worlds, gods and human beings by several names.

She is famous as the mother of two sons in particular. Goddess Lalitā is the mother of Kumāra and Gaṇanātha (Kumāragaṇanāthāmbā — 442). She is the birth-giver of Gūha or Kārttikeya (Guhajanmabhūḥ — 606). She is the mother of Gūha (Guhāmbā — 706). She is also the mother of Gaṇeśa (Gaṇāmbā — 719).

Even though the Goddess is described as the consort of trinity of Gods and Indra, the detailed description of Her as the consort of Śiva shows that she is described mainly as the power of Śiva (Kāmeśvara), i.e., in the Lalitā form.

(V) DIFFERENT MODES OF WORSHIPPING AND ATTAINING GODDESS LALITĀ

The following describe the various modes of worshipping the Goddess based on different points of view.

(*a*) *From the yogic point of view*

The Goddess is worthy to be meditated (Yogyā — 655) upon and can be attained by meditation (Dhyānagamyā — 641). She can be realised through sustained devotion or meditation (Abhyāsātiśayajñātā — 990). Again, Her state can be attained by cultivating proper dispositions like *maitrī*, *muditā*, *karuṇā* and *upekṣā* (Maitryādivāsanālabhyā — 570).

(*b*) *From the bhakti point of view*

The mother Goddess is very kind to Her devotees. Hence she is reached through the path of *bhakti*, i.e., by devotion (Bhaktigamyā — 119). She can be pleased by loving devotion, that is, by practising vows (Priyavratā — 770) and repeating Her holy names (Nāmapārāyaṇaprītā — 732).

She is worshipped with five objects, viz., *gandha*, *puṣpa*, *dhūpa*, *dīpa* and *naivedya* (Pañcasaṁkhyopacāriṇī — 950). She is reached through both the *bhāvanās* (Bhāvanāgamyā — 113) and Her nature can be known through the Vedas (Vedavedyā — 335). She is the most right path and easily attainable (Śobhanāsulabhāgatiḥ — 683) She can be attained by the merits (Puṇyalabhyā — 543).

(*c*) *From the Vedāntic point of view*

The *LS* also describes Goddess Lalitā as the *Parabrahman*. Hence, the means of attaining Her are similar to the Vedāntic tenets. She is to be worshipped by offering one's own consciousness as an oblation (Caitanyārghyasamārādhyā — 918), i.e., identifying one's own self with the Highest Being. She is to be worshipped by contemplating upon the Self within (Antarmukhasamārādhyā — 870) as Her attainment is extremely difficult for minds that pursue external objects (Bahirmukhasudurlabhā— 871). As she is not different from *Brahman* she is known through all the *Vedāntas* (Sarvavedāntasaṁvedyā — 645).

(*d*) *From the tāntric point of view*

The following names describe the Tāntric modes of worshipping the Goddess.

To worship the Goddess properly, one should resort to the method of the *mahāyāga* and the *rahoyāga* (Mahāyāgakramārādhyā — 230, Rahoyāgakramārādhyā — 380). She is to be adored by means of sixty-four ceremonies (Catuḥṣaṣṭyupacārādhyā — 235). She is worshipped in the female organ or in the orb of the sun or by the syllable *e* (Bhagārādhyā — 715). She is to be propitiated well by means of the ten *mudrās* (Daśamudrāsamārādhyā — 977). She can be worshipped by followers of both the right and the left path (Dakṣiṇādakṣiṇārādhyā — 923). The *vāmācāra* or the *dakṣiṇācāra* is the way to reach the Goddess (Savyāpasavyamārgasthā — 912). Again, she is pleased more by the adoration of a married woman (Suvāsinyarcanaprītā — 971). The *bindu* is the place where she dwells for ever. Hence, one should adore the *bindu* with offerings. Then, She is greatly satisfied (Bindutarpaṇasantuṣṭā — 974).

(VI) GODDESS LALITĀ'S GREATNESS AND SUPERIORITY

A scrutiny of the thousand names of Lalitā affirm Her greatness, prowess and superiority which are made apparent by the various descriptions of the Goddess. But there are certain names which directly express Her greatness and superiority. These are grouped below. These names establish Her greatness and superiority mainly by describing (1) her extraordinary qualities, (2) her supreme deeds, and (3) her adorableness.

(*a*) *Her extraordinary qualities*

***Her qualities in general*:** She is the Highest energy (Parāśaktiḥ — 572) as well as the greatest energy (Mahāśaktiḥ — 217). She is identical with *Brahman* (Brahmāṇī — 821). She has a great dominion (Mahāsāmrājyaśālinī — 582) and has complete control over it as the great queen (Mahādevī — 209). She is of great form (Mahārūpā — 212) as well as of many forms (Bahurūpā — 824). She is the great reality (Mahāsattvā — 216) and Her influence is also greatly spread (Mahābhogā — 219). Hence, Her strength, rulership, might and intelligence are great (Mahāvīryā — 221, Mahaiśvaryā — 220, Mahābalā — 222, Mahābuddhiḥ — 223). She is the great attainment (Mahāsiddhiḥ — 224).

Again, she is endowed with all the *śaktis* (Sarvaśaktimayī — 199) and has a huge army (Bṛhatsenā— 679) which is always victorious (Jayatsenā — 788). She is valorous and wrathful (Vīrā — 899, Pracaṇḍā — 827). Hence, Her commands are never disobeyed (Sarvānullaṅghyaśāsanā — 995). Further, She is of resplendent form (Prabhāvatī — 393) and also of the form of the sun (Mitrarūpiṇī — 565). She is in the form of radiance (Prabhārūpā — 394). She possesses light (Ojovatī — 767) and dwells in the sun's disc (Bhānumaṇḍalamadhyasthā — 275). She has her faces in every direction (Viśvatomukhī — 780). She has the auspicious qualities (Bhagavatī — 279). She is good fortune (Subhagā — 761). She possesses the sciences or arts (Kalāvatī — 327). Hence she is the treasure of arts (Kalānidhiḥ — 797). She is strong (Pragalbhā — 938). She is the famous one (Prasiddhā — 395) and of exalted fame (Udārakīrtiḥ — 843). She has glorious compassion

(Rājatkr̥pā — 687) and pride of her beauty (Garvitā— 856). She is the independent one (Manasvinī — 930) having a high mind (Mānavatī — 931). Again, Her prosperity is great and exalted (Uddāmavaibhavā — 849). She is unfettered (Viśr̥ṅkhalā — 834) and difficult to be controlled, attained, reached, and worshipped (Durādharṣā — 772, Durlabhā — 188, Durgamā — 189, Durgā — 190 and Durārādhyā — 771) She is of chaste form (Pāvanākr̥tiḥ — 619) and considered as the prominent (Agregaṇyā — 553). Nothing is superior to Her (Anuttamā — 541). Nothing is either equal or superior to Her (Samānādhikavarjitā — 198). Hence she is an illustrious one (Mahanīyā — 580) worthy to be worshipped (Pūjyā — 803). She is a great object of worship (Mahāpūjyā — 213). Hence She is adorable (Vandyā — 348) and adored by the three worlds (Trijagadvandyā — 627). Her deeds are over-praised (Sādhu — 711). She is always satiated (Sadātuṣṭā — 921, Nityatr̥ptā — 566) and desired and worshipped by wise men (Śiṣṭeṣṭā — 411), Śiṣṭapūjitā— 412). Thus Her greatness is boundless (Niḥsīmamahimā — 429).

Her qualities similar to the Vedāntic description: She is the great delusion (Mahāmāyā — 215). She is omniscient (Sarvajñā — 196) and omnipresent (Sarvagā — 702). She has neither beginning nor end (Anādinidhanā — 296) She is of unthinkable form (Acintyarūpā — 554) and posseses other *nirguṇa* qualities (described in the *nirguṇa* aspect of the Goddess).

Her qualities from the Tāntric point of view: She rests on the couch made of five corpses (Pañcapretamañcādhiśāyinī — 947). She transcends all the *tattvas* (Tattvādhikā — 906) and sits on all these *tattvas* (Tattvāsanā — 424). Hence She has a great seat (Mahāsanā — 229). She is the essence of all the *mantras* (Mantrasārā — 846). She is the deity of Sarvaśāparikūrakacakra, viz., Tripureśī (787). She is the ruler of great *yogīs* (Mahāyogeśvareśvarī — 225). She has committed her kingdom to *mantriṇī* (Mantriṇīnyastarājyadhūḥ — 786). She is the ruler of those who follow *vāmācāra* (Vāmakeśvarī — 945). She rules over '*sampradāya*' (Sampradāyeśvarī — 710). She governs all the *tantras* (Sarvatantreśī — 724). She is the withness of the great cosmic dance of Śiva at the time of total annihilation (Maheśvaramahākalpa-mahātāṇḍavasākṣiṇī — 232, Mahāpralaya-sākṣiṇī — 571). Also, She is endowed with the six deities presiding over the six limbs (Ṣaḍaṅgadevatāyuktā — 386). She dwells in the *cakra* which is the king of the *cakras* (Cakrarājaniketanā — 245).

Qualities derived from associating Her with knowledge or the Vedas: She is attained by knowledge (Jñānagamyā — 980) or known by the Vedas (Vedavedyā — 335). Her glory is sung well in the Vedas (Śrutisaṁstutavaibhavā — 929). She is also proclaimed by all the Vedas and *Śāstras* (Chandaḥsārā — 844, Śāstrasārā — 845). She has the pearl which is composed of all the *Āgamas* (Sakalāgamasandoha-śuktisampuṭamauktikā — 290) and the dust from Her feet form *tilaka* on the forehead of the Vedas (Śrutisīmantasindūrikr̥tapādābjadhūlikā —289). Hence the Vedas explain Her commands (Nijājñārūpanigamā — 287).

(*b*) *Her supreme deeds*

The names describing Her functions also affirm her greatness and superiority. She functions in many ways.

As the creator of the universe: She is the creater of the Universe (Sṛṣṭikartrī — 264, Jananī — 823). She is the highest power (Parāśaktiḥ — 572) She is the great mother (Śrīmātā) of the universe (Viśvamātā — 934) and hence, She is the mother of all (Ambikā — 295, Mātā — 457). She is the origin (root) of the world (Jagatīkandā — 325). Thus she is identical with Brahmā, the creator (Padmāsanā — 278, Vidhātrī — 337, Sāvitrī — 699). She is the prime cause of the universe and is identical with the Hiraṇyagarbha (Svarṇagarbhā — 638). The whole universe is in Her womb (Viśvagarbhā — 637). She creates many *brahmāṇḍas* for mere sport (Līlāklṛptabrahmāṇḍamaṇḍalā — 648). Hence, She is the mother of crores of *brahmāṇḍas* (Anekakoṭi-brahmāṇḍajananī — 620). The first creation, i.e., ether, came out of Her (Viyadādijagatprasūḥ — 550) and then the whole universe followed.

As the protector of the universe: She controls as well as protects by sustaining the universe (Niyantrī — 568, Jagaddhātrī — 935). She is the great Queen controlling the universe (Śrīmahārājñī — 2). She revolves the universe (Viśvabrahmaṇakāriṇī — 889) and the cycle of the *saṁsāra* (Bhavacakrapravartinī — 843). She supports the universe (Viśvadhāriṇī — 759) by bearing the yoke that manages it (Yugandharā

— 657). Hence She is the supporter of all (Sarvādhārā — 659). She also directs the different worlds so that they function (Lokayātrāvidhāyinī — 664). Thus the Goddess is the protector (Goptrī — 266) and the preserver of the universe (Rakṣākarī — 317).

As the destructor of the universe: She causes annihilation of the universe (Layakarī — 739). She swallows the universe in one morsel (Viśvagrāsā — 890). She destroys the universe which was created and protected by Herself only (Śrīmatsiṁhāsaneśvarī — 3). She consumes the whole universe (Mahāśanā — 753) and She swallows it as a single morsel (Mahāgrāsā — 752). Thus She is the destroyer of the universe (Saṁhāriṇī — 268).

She is identified with the trinity associated with the creation, preservation and destruction of the universe (Trimūrtiḥ — 628). She, by opening her eyes creates the world and by closing them, destroys it (Unmeṣanimiṣotpannavipannabhuvanāvalī — 281). Moreover, two more functions, viz., *tirodhāna* and *anugraha* (Tirodhānakarī — 270), Anugrahadā — 273), are ascribed to Her. Hence She is called devoted to five functions (Pañcakṛtyaparāyaṇā — 274).

As the great queen or ruler: She rules over the whole universe (Nikhileśvarī — 569) and all the worlds (Bhuvaneśvarī — 294). Hence, She is the ruler of all (Sarveśvarī — 202) or all the worlds (Sarvalokeśī — 758). Thus the Goddess Lalitā is the Great Queen (Śrīmahārājñī — 2). She is the Queen of Mahākāmeśa (Rājñī — 306). Again, She is the Queen who reigns over the gods (Suranāyikā — 463). As She is the ruler of the gods (Tridaśeśvarī — 629). As she is the ruler of the rulers (Rājarājeśvarī — 684), She is called the great ruler (Maheśī — 932).

She also governs the five elements (Pañcabhūteśī — 949) and rules over animate and inanimate things (Carācarajagannāthā — 244).

As the destroyer of saṁsāra and ignorance: She puts an end to the cycle of births and deaths (Bhavanāśinī — 175). She is an axe to the forest of the *saṁsāra* (Bhavāraṇyakuṭhārikā — 114). She is the remedy (lit., destroyer) to the disease of transmigratory existence (Bhavarogaghnī — 842). She is an expert in raising those merged in the morass of *saṁsāra* (Saṁsārapaṅkanirmagnasamuddharaṇapaṇḍitā — 880). She is the shower of nectar on the forest-fire of worldly existence (Bhavadāvasudhāvr̥ṣṭiḥ — 742). Also she is the giver of rest to those harassed by birth, death and old age (Janmamr̥tyujarātaptajanaviśrāntadāyinī — 851). She is the destroyer of the noose (Pāśahantrī — 811).

She releases all those from bondage who are ignorant about the Reality (Pāśupāśavimocinī — 354). That is, She removes the bondages of the ignorant (Bandhamocanī — 546). She is the destroyer of the idea of difference (Bhedanāśinī — 179) and doubts about True Knowledge (Saṁśayaghnī — 173). She is the conqueror of ignorance (Ajājetrī — 663). She, in the form of sun rays, drives away the darkness of the idea of difference from the heart of the devotees (Bhaktahārdatamobhedabhānumadbhānusaṅtatiḥ — 404). She is the destroyer of the darkness in the form of nescience (Tamopahā — 361). Thus She is a lamp in the deep-darkness (Ājñānadhvāntadīpikā — 993)

As the destroyer of demons,*[5] *calamities, death, sins, vices and miseries: She manifests herself to accomplish the work of the gods, i.e., to destroy the evils (Devakāryasamudyatā — 5). Hence She controls the demons by slaying them (Daityaśamanī — 696, Daityahantrī — 599). She also slays demons like Caṇḍa and Muṇḍa (Rākṣasaghnī — 318, Caṇḍamuṇḍāsuraniṣūdanī — 756). She destroys the evil forces (Avaradā — 639). Further, She drives away all the calamities (Sarvāpadvinivāriṇī — 913) and puts away obstacles (Vighnanāśinī — 451). She is the powerful wind to the thistle in the form of misfortune (Daurbhāgyatūlavātūlā — 744). She is killer of time and death (Kālahantrī — 557). Hence she wards off all untimely deaths (Sarvamr̥tyunivāriṇī — 552). Thus She is the destroyer of death (Mr̥tyumathanī — 181). Again She is an axe to the tree of various deaths (Mr̥tyudārukuṭhārikā — 749).

Moreover, She releases one who worships Her from diseases (Nirāmayā). Hence She is the controller of all diseases (Sarvavyādhipraśamanī — 551). She is the thunderbolt on the mountain of diseases (Rogaparvatadaṁbholiḥ — 748). She is sunlight to the darkness of old age (Jarādhvāntaraviprabhā — 745). Also, She is the destroyer of sin (Pāpanāśinī — 167) especially in the *kali* age (Kalikalmaṣanāśinī — 55). She drives away even the great sin. (Mahāpātakanāśinī — 214). She is the forest fire to the forest of sins (Pāpāraṇyadavānalā — 743).

She controls the bad customs and puts an end to them (Durācāraśamanī — 194).

Further, She destroys all vices such as attachment, wrath, greed, self-interest, attraction and pride (Rāgamathanī — 157), Krodhaśamanī — 169, Lobhanāśinī — 171, Mamatāhantrī — 165, Mohanāśinī — 163, Madanāśinī — 159).

She puts an end to miseries by destroying them (Akāntā — 860, Duḥkhahantrī — 191).

As the fulfiller of desires and the giver of happiness: She bestows everything desired by her devotees (Vāñchitārthapradāyinī — 989). She is the boon-giver (Varadā — 331). She bestows all the objects of desire (Sarvārthadātrī — 698). She gives the three *puruṣārtha*s (Trivargadātrī — 760) and is the life-giver (Prāṇadātrī — 832, Prāṇadā — 783). She is the fulfiller of desires (Kāmadāyinī — 63, Kāmadhuk — 795). She bestows happiness (Śivaṁkarī — 408). She always wishes good for her devotees (Śubhakarī — 682). She confers all the dear objects (Priyaṁkarī — 731) as happiness, wealth, prosperity and gold (Sukhakarī — 968, Śrīkarī — 127, Vasudā — 670, Puṣkarā — 804). She also gives dominion (Rājyadāyinī — 685). Moreover, She bestows good fortune upon her devotees (Bhaktasaubhāgyadāyinī — 117). She increases righteousness (Dharmavardhinī — 959). She also gives food (Annadā — 669). She increases both wealth and the food (Dhanadhānyavivardhinī — 886). She showers happiness and peace upon her devotees (Sukhapradā — 192, Śarmadā — 953) and makes Her devotees happy (Śarmadāyinī —125). She gives all the means of objects (Puruṣārthapradā — 291). Thus she is in the form of the cloud that nourishes the peacocks in the mind of the devotees (Bhaktacittakekighanāghanā — 747). She is the moonlight illuminating the ocean of good fortunes (Bhāgyābdhicandrikā — 746). She establishes her devotees in the thrones of big kingdoms (Rājapīṭhaniveśitanijāśritā — 688).

As the giver of liberations: She leads her devotees to heaven (Sadagatipradā — 201). She bestows upon them bliss or salvation (Nirvāṇasukhadāyinī — 390). She also leads to the *kaivalya* state (Kaivalyapadadāyinī — 625). She gives knowledge of Reality (Jñānadā

— 643). She also leads to the union with Brahma (Yogadā — 654). She showers the *sāmrājya mukti* upon her devotees (Sāmrājyadāyinī — 692). She gives knowledge of Śiva (Śivajñānapradāyinī — 727). Thus She leads to liberation (Muktidā — 736). She gives heaven and salvation (Svargāpavargadā — 764, Mukundā — 838). She leads to unlimited salvation (Anarghyakaivalyapadadāyinī — 926).

Miscellaneous: She by her wonderful deeds puzzles all (Sarvamohinī — 703). She creates delusions even for Śiva (Śambhumohinī — 954). She subjugates Goddess Tripurā (Tripurāśrīvaśaṁkarī — 978) and She subjugates all the worlds (Sarvalokavaśaṁkarī — 697). She assumes forms for mere sport (Līlāvigrahadhāriṇī — 865). Though She is the great eater (Mahāśanā — 753), She is never satisfied (Anityatṛptā — 815). She governs the army with its four divisions (Caturaṅgabaleśvarī — 691) and destroys the heretics (Saṁhṛtāśeṣapākhaṇḍā — 355). She is the destroyer of the sacrificial rite of Dakṣa (Dakṣayajñavināśinī — 600). She is the life-giving medicine to Manmatha burnt by Lord Śiva (Haranetrāgnisaṅdagdhakāmasañjīvanauṣadhiḥ — 84). She delights those who suffer from the triple fire of misery (Tāpatrayāgnisantaptasamāhlādanacandrikā — 357).

Further, She establishes the order of castes and *āśrama*s (Varṇāśramavidhāyinī — 286). Also, She incites all to right action (Sadācārapravartikā — 356).

She, due to all such wonderful and supreme deeds, is called the performer of wonderful deeds (Adbhutacāritrā — 988).

(c) Her adorableness

The worship of Goddess Lalitā her divinities and devotees is described by a group of names as given below.

She is worshipped by Manu and Kubera who are considered to be the king of kings (Rājarājārcitā — 305). She is also worshipped by the Trinity and Indra (Śivārādhyā — 406), Haribrahmendrasevitā — 297). Her glory is praised and sung by Brahmā, Viṣṇu, Indra and other gods (Brahmopendramahendrādidevasamstutavaibhavā — 83). Even Viṣṇu serves and worships Her for ever (Kamalākṣaniṣevitā — 558). The goddesses, Lakṣmī and Sarasvatī attend Her with chowries on her left and right respectively (Sacāmararamāvāṇīsavyadakṣiṇasevitā — 614). Śāradā, the Goddess of Learning, worships Her (Śāradārādhyā — 123). She is also propitiated by Indrāṇī, the daughter of Puloma (Pulomajārcitā — 545). Also, the Kāma and Gandharvas serve and adore her (Kāmapūjitā — 375, Gāndharvasevitā — 636). Rambhā, the beautiful maiden of the heaven, and other *apsaras* also bow to Her. (Rambhādivanditā — 741).

Moreover, the sages, scholars, Sanaka and others meditate over Her and worship. Her (Tāpasārādhyā — 359, Budhārcitā — 825), Sanakādisamārādhyā — 726). The groups of brāhmaṇas worship Her (Dvijavṛndaniṣevitā — 423). Thus all the Gods and divine sages sing Her glory (Devarṣigaṇasaṁghātastūyamānātmavaibhavā — 64).

Her adorableness from the Tāntric point of view: She is surrounded and worshipped by the sixty-four crore *yoginī*s (Mahācatuḥṣaṣṭikoṭi-yoginīgaṇasevitā — 237). She is also propitiated by her husband, Mahābhairava (Mahābhairavapūjitā — 231). Again, Her *gaṇa*s like Mārtaṇḍabhairava and Kṣetrapāla also praise and propitiate Her all the times (Mārtaṇḍabhairavārādhyā — 785, Kṣetrapālasamarcitā — 345). All the fifteen *Nityādevatā*s of *tithi*s beginning from the *Pratipadā* to the *pūrṇimā*, worship Her (Pratipanmukhyarākāntatithi-maṇḍalapūjitā — 610).

She is also adored by Lopāmudrā, one of the ardent devotees of the Goddess (Lopāmudrārcitā — 647). The Vīras, Guhyakas and the followers of the Kaulamārga meditate upon Her and adore Her (Vīrārādhyā — 777, Guhyakārādhyā — 720, Kaulamārgatatparasevitā — 441).

The above names show how Goddess Lalitā is worshipped by all the gods and sages and by Her devotees. All the names expressing Her qualities, functions or adorableness show the greatness and superiority of Lalitā over all the gods.

Thus the study of the thousand names of Goddess Lalitā clearly indicate that these thousand epithets pertain to the different aspects of Goddess Lalitā. In other words, the *LS* reveals Goddess Lalitā as the ultimate reality and identifies Her with all other Goddesses. She is the Absolute Reality which causes, sustains and destroys the universe.

Without Her nothing moves including the divine trinity of Brahmā, Viṣṇu and Maheśa. There are innumerable partial manifestations of the Goddess such as Svāhā, Svadhā, Śānti, Tuṣṭi, Puṣṭi, Buddhi, Mati and others. Though she assumes all such forms, she is formless (Nirākārā —137). She is the individual self as well as the Highest Self. She is the *citśakti* representing the essence of the individual self and is also known as the *kuṇḍalinī*. She is the unmanifested *avyākr̥tā prakr̥ti* as well as the manifested *prakr̥ti.*

The thousand names strung together in the *LS* refer to almost all the aspects of *Śākta* philosophy.

References

1. For detail description of war, *vide Lalitopākhyāna*, XI, (*LP* NSP, pp. 78-86).
2. We find a similar description in the *SauLah,* V.8, cf. "Sudhasindhormadhye....".
3. This also corresponds to the description of the five *kośa*s in the Upaniṣads.
4. Here Śrīnagara may mean th *Śrī-cakra* which is the permanent abode of Goddess Lalitā.
5. Her act of slaying of Bhaṇḍāsura also falls under this group, but it is not included here to avoid repetition.

6

Conclusion

THE foregoing study of the *LS* shows the important position of the *LS* in Tāntric literature. The *LS* is considered to be the best *sahasranāma* among other important Śakti *sahasranāmas*[1] for various reasons. The thousand names of the Goddess Lalitā do not have a single meaning but most of them have multiple meanings. They are manipulated in a skilful manner so as to include many other meanings such as those of *cakra, mantra, yoga* and, many a time, the rituals. The secret aspects of the *mantras* are revealed in the thousand names and that is why they are called *rahasyanāmas*. Thus, they are pregnant with the mystic powers. Each name of the thousand names can independently be a *mantra*.

Further, as the epilogue stanzas of the *LS* state, the *LS* has a divine origin. Unlike the other *sahasranāmas*, it is composed by the authoresses Vaśinī and others who are the goddesses of speech, by the grace of Goddess Lalitā. Many of the thousand names describe the *Śrī-cakra* in detail, which is considered to be the *vāsanā* body (*para* form), i.e., the original form of Goddess Lalitā.

Again, in other *sahasranāmas*[2] many redundant words or particles such as *eva, ca,* etc., are found. But in the *LS,* there is not a single letter which can be counted as futile. In the other *sahasranāmas*, many names are repeated twice, thrice or four times though they are interpreted to yield different meanings by the commentators and erudite scholars. Yet the fault of repetition is quite visible. The *LS* is free from all such blame as each one of the thousand names has its special importance from various points of view — of *tantra*, *yoga*, rituals and others.

Above all, the *LS* also implies philosophical wisdom. As it has been discussed in the foregoing chapters, the *LS* is not only an eulogy but a unique treatise as it summarises the fundamental tenets of the *Tantraśāstra* as well as the various aspects of the Mother Goddess in which She is identified either with *nirguṇa Brahman* or *saguṇa Brahman* or *kuṇḍalinī* or with primordial energy (*prakr̥ti*). In this way, it implies philosophical wisdom.

Hence, the importance of its study for the proper grasp of the fundamentals of *Śākta* philosophy and spiritual advancement of a follower can hardly be overestimated.

Further, the *LS* has lucidity, clarity and poetic excellence. The verses in the *LS* have a common metre, viz. *anuṣṭup* like the Purāṇas. The *LS* has its own charm as far as the imageries are concerned. The names describing the physical beauty of Goddess Lalitā are enriched with striking similes and metaphors e.g., 'Mukhacandrakalaṅkābhamr̥ganābhiviśeṣakā'. This is an instance of the use of a variety of metaphor viz., *Paramaparita Rūpaka* (the consequential metaphor). In the present instance, it refers to the superimposition of a spot (in the moon) upon the *tilaka* mark. Also, an excellent instance of the same imagery is 'Vadanasmarmāṅgalyagr̥hatoraṇacillikā'. Here the face of the Goddess is the aupicious abode of the love-god and Her well-shaped eyebrows are the gate-arches of that palatial abode. The author has frequently used such metaphors and similes for the physical description of the Goddess. Again, in the description of the *kuṇḍalinī*, excellent and befitting similes have been used to show its delicacy and brilliance. To show the delicacy of the *kuṇḍalinī*, it is compared with the fibre of the lotus stalk (*bisatantutanīyasī*). Again, in '*tadillatāsamarūciḥ*', it is compared with the brightness of lighting. The striking consequential metaphors are again found in the names from 742 to 749. The *Parivr̥ttiḥ* is found only once under the topic of physical description in the name 'Kāmeśvarapremaratnamaṇipratipaṇastanī'. Here, Her breast is described as a stake offered in exchange for the love-gem of Kāmeśvara. Some other imageries like *Kāvyaliṅga*, *Atiśayokti*, etc., are found twice or thrice. Thus, long and ornate metaphors are used mainly for the description of the physical beauty of Lalitā and some other topics described above.

Again, the alliterations and the repetitive expressions employed in the *LS*, are in consonance with the rhythm of a verse and therefore embellish the language. The rhythm created by the repetition of some syllable breaks the monotony of a verse and brings about a rhythmic appeal to the language and style. For example, the names beginning with the same syllable generally occur in a sequence, such as

> *māheśvarī mahādevī mahālakṣmī mṛḍapriyā*
> *mahārūpā mahāpūjyā mahāpātakanāśinī*
> *mahābhogā mahaiśvaryā mahāvīryā mahābalā*
> and so on.

There are many instances of such expression in the *LS*. Moreover, the arrangement of the names in this manner enhances the power of concentration of the reciter while reciting the *LS*.

The *LS* is very popular especially in south India (nowadays it has become in Gujarat and Maharashtra also). Almost all the brāhmaṇas are initiated in this art of worshipping Goddess Lalitā who is known as 'Śrī'.[3] Goddess Lalitā is worshipped either on the idol or on the *Śrīyantra*. The different types of worship of the *Śrīyantra* by offering saffron, various flowers and *bilva* leaves after reciting each name, are also very popular. Though in north India the worship of Goddess Lalitā is not so popular, at many centres in Uttar Pradesh, Bihar, Orissa and Kashmir there are many devotees who practise worship as prescribed in the *LS* the most popular is *Viṣṇu-sahasranāma*, after the *LS* which is popular throughout India. Among the *Śākta* worshippers, however, it stands unparalleled.

Numerous commentaries written on the *LS* affirm its attractiveness and popularity. More than five commentaries have been written on the *LS*.

(1) The first is by Nṛsimha.[4] Unfortunately, it is not available. However Bh. Makhīndra states that he has availed himself of this commentary.

(2) The commentary by Śaṅkarācārya.[5]

(3) The commentary called *Saubhāgya-bhāskara* by Bhāskararāya.

(4) The commentary called *Jayamaṅgalā*[6] by Nārāyaṇa, the son of Venkaṭarī.

(5) The commentary by Vimarśānandanātha,[7] the pupil of Vimalānandanātha. It is a brief commentary. The MS was found in Kanjeevaram much destroyed by worms and it was given to the Adyar Library.

(6) The commentary by Vidyāraṇya Munīśvara.[8] A complete copy of this work has not been secured yet.

(7) The commentary by Kalyāṇānanda Bhāratī.[9]

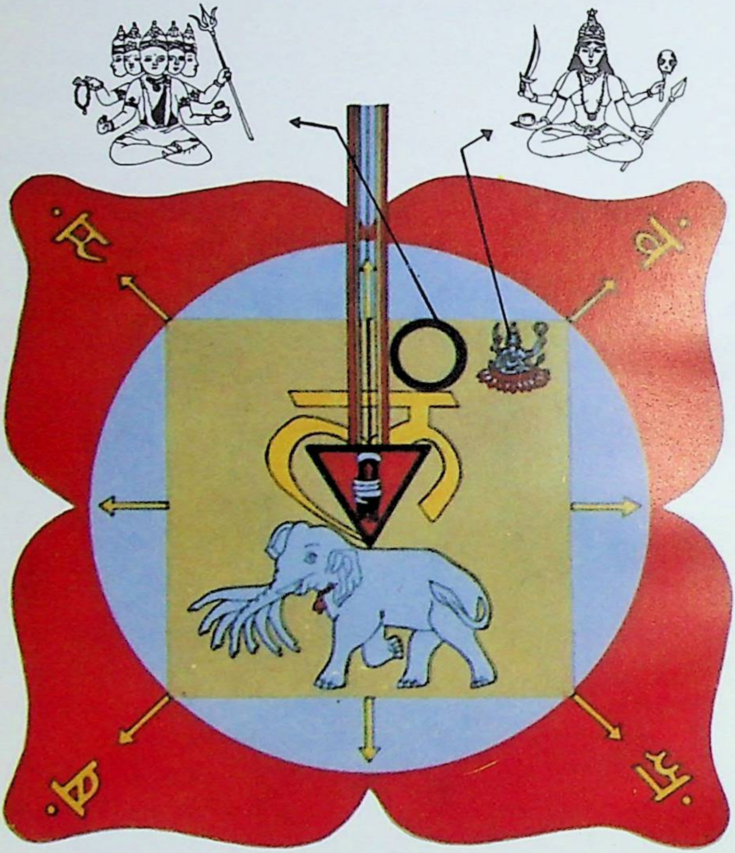
A fairly good number of commentaries on such a small poem bespeaks its popularity.

References

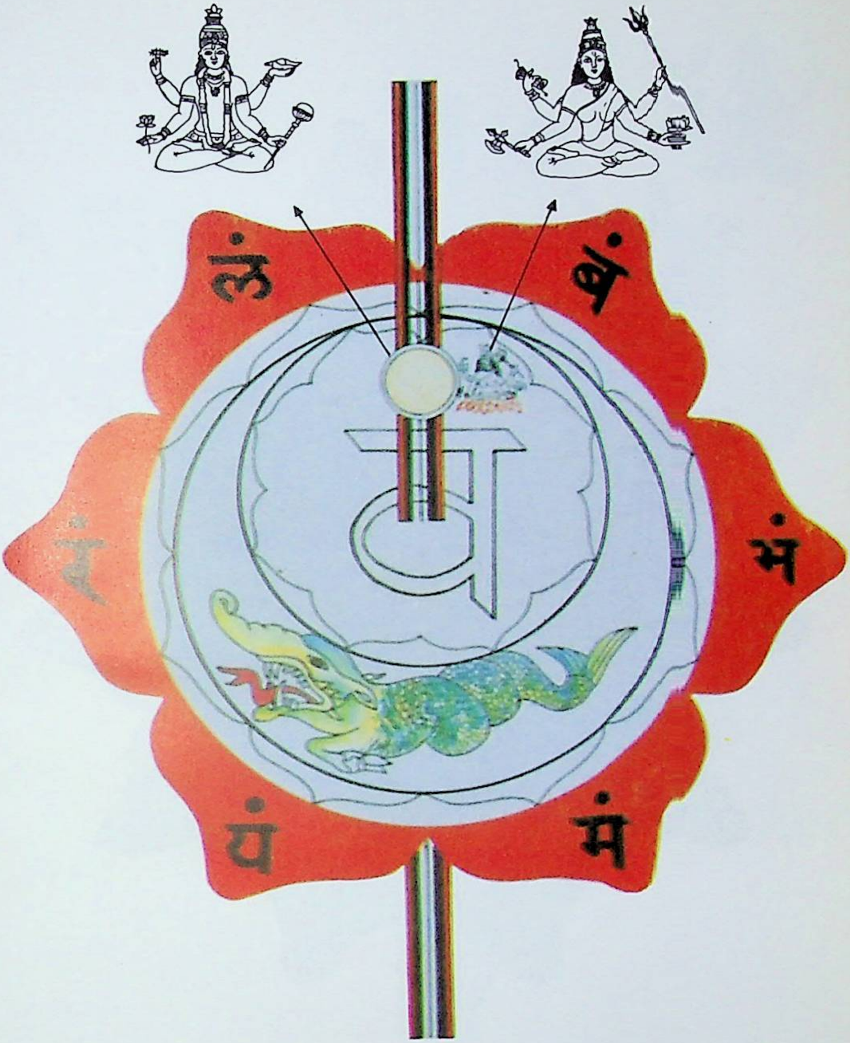
1. Cf. *devināmasahasrāṇi koṭiśaḥ santi kumbhaja teṣu*
   mukhyaṁ daśavidhaṁ nāmasāhasramucyate ।
   rahasyanāmasāhasramidam śastaṁ daśasvapi ॥
   — *LS*, 303b, 304.
2. In the *Viṣṇu-sahasranāma* in *pūtātmāparamātmā ca* and *kṣetrajñokṣara eva ca* we find the useless particles like *eva ca*, etc.
3. Bhāskararāya was initiated in Śrīvidyā when he was mere a bay of seven years.
4. Cf. *CC*, I., p. 542.
5. Cf. *CC*, II, p. 128.
6. Cf. *C.C*, III, p. 115.
7. *Vide* Introduction, *LS* with Bh.'s commentary (Translation), Ananantakrishna Shastri.
8. Dr. P.G. Delye, 'Some remarks on Bh.'s commentary on the *LS* *JSAOU*, Vol. II, 1980, p.72.

   He refers to this commentary and says that 'other commentators, especially'. Bhaṭṭanārāyaṇa and Kalyāṇānanda Bhāratī have given only the plain meanings, taking resort to etymology and semantics.

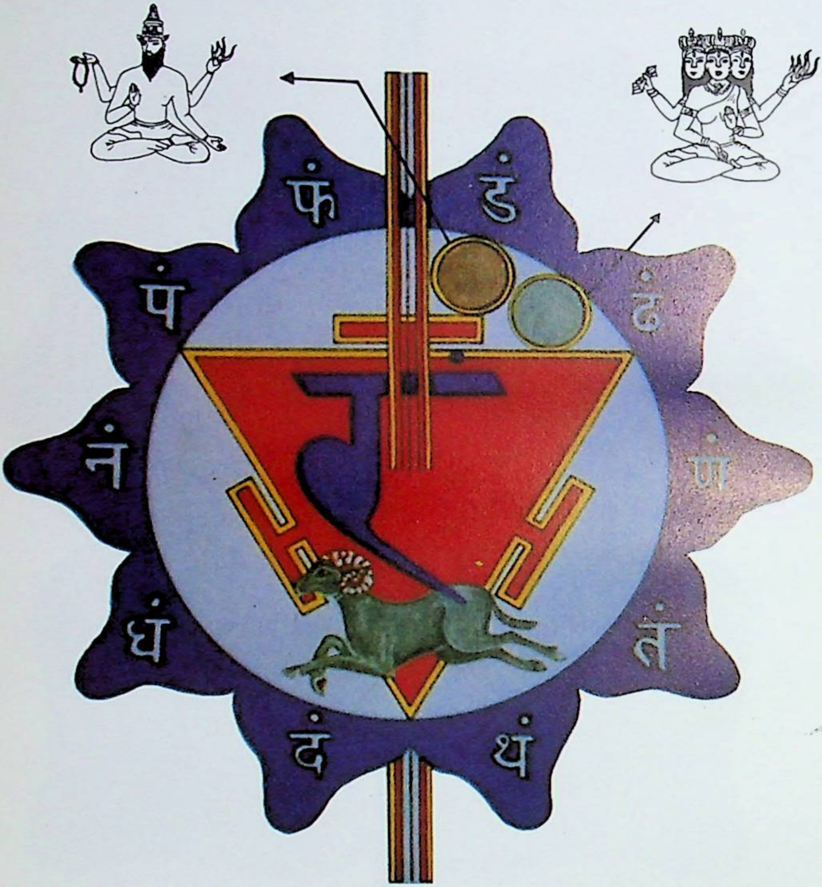
Plates
Cakras



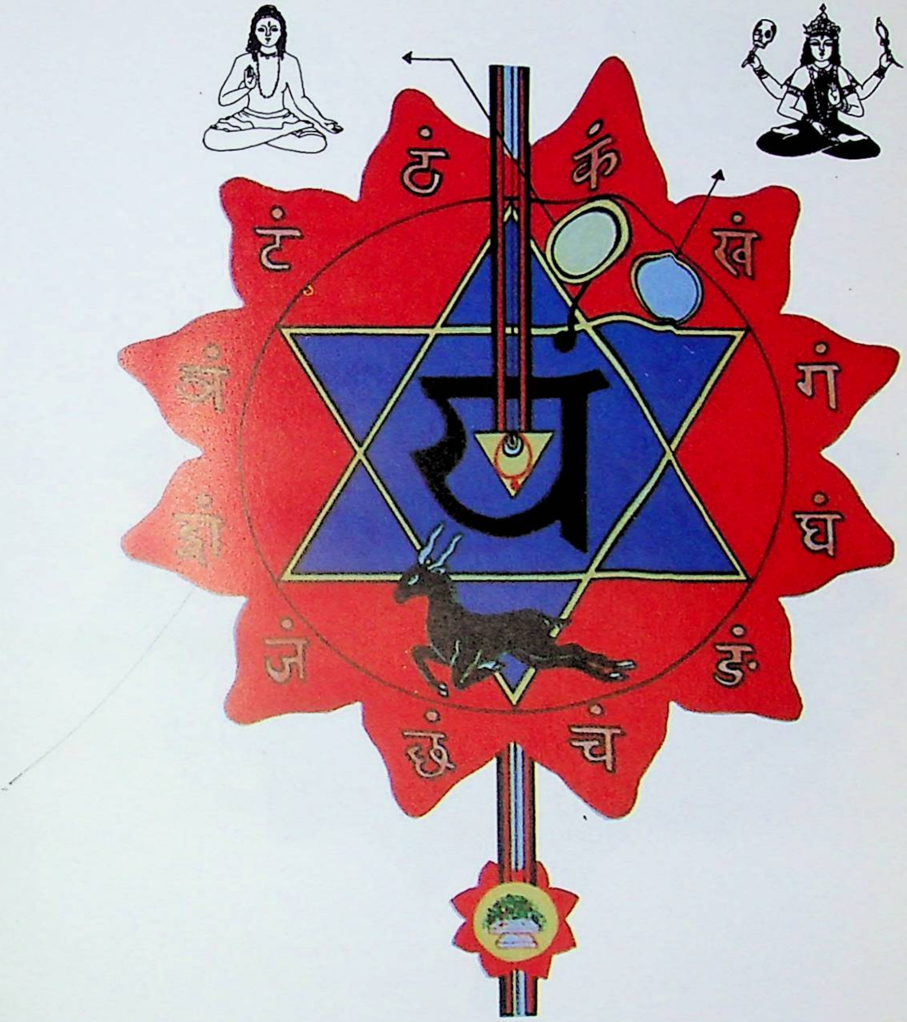
Mūlādhāra Cakra
The First Cakra



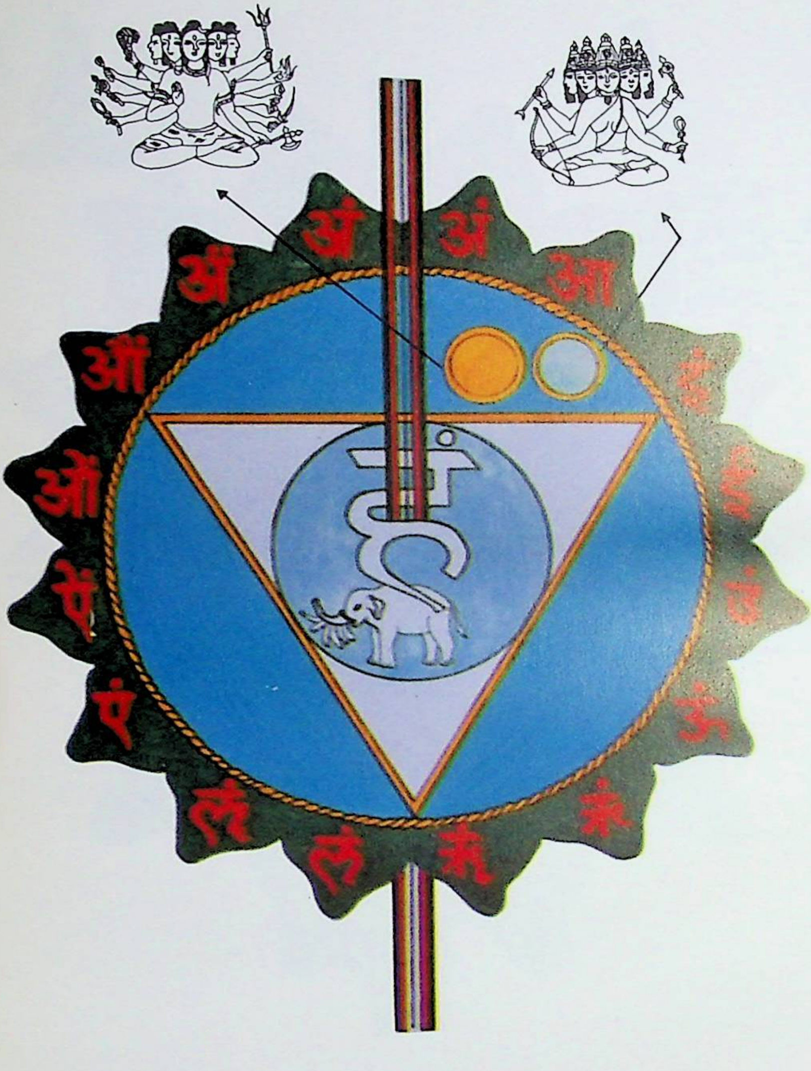
Svādhiṣṭhāna Cakra
The Second Cakra


डं
ढं
णं
तं
थं
दं
धं
नं
पं
फं
रं

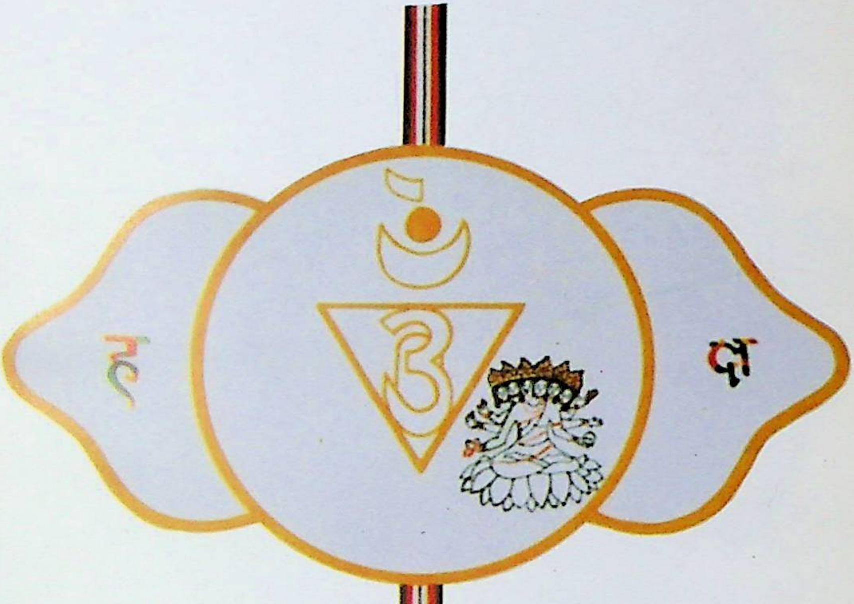
Maṇipūra Cakra
The Third Cakra


ठं
कं
टं
खं
ञं
गं
झं
यं
घं
जं
ङं
छं
चं

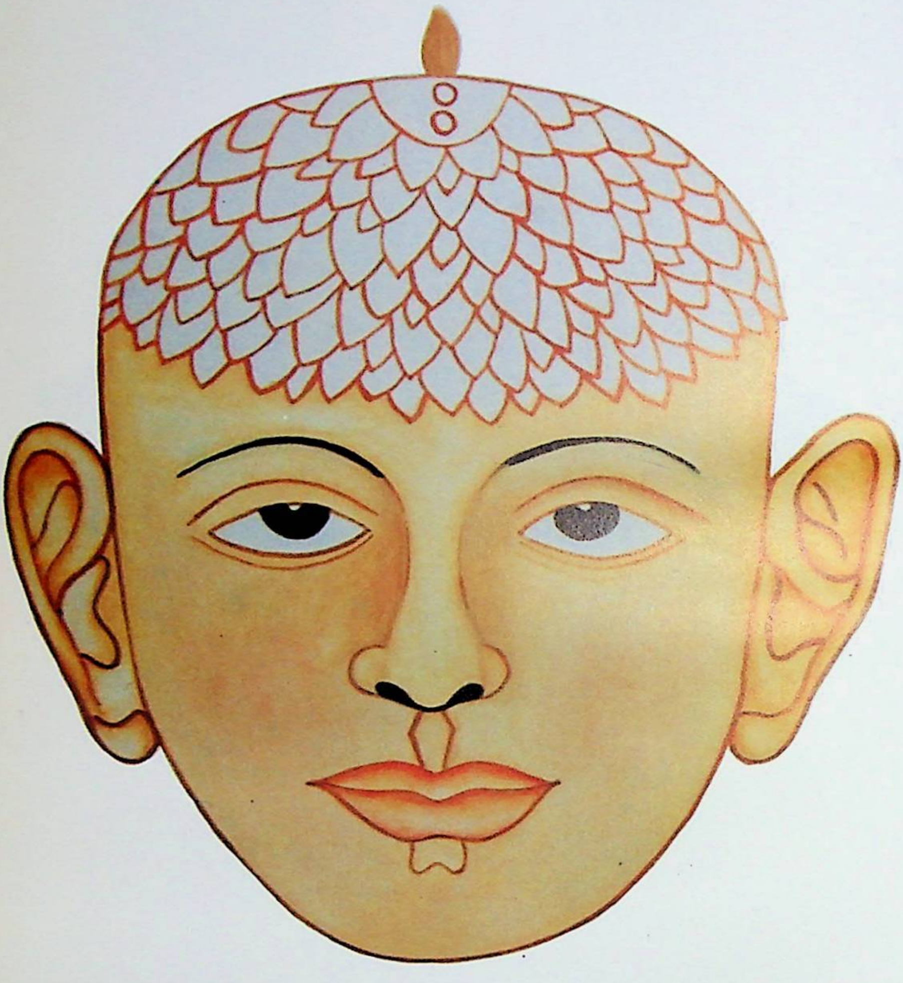
Anāhata Cakra
The Fourth Cakra



Viśuddha Cakra
The Fifth Cakra



Ājñā Cakra
The Sixth Cakra



The Sahsrāra Cakra
The SeventhCakra

Appendix

Alphabetical List of 1000 Names

[Number mentioned after each entry refers to the number of name of the Goddess shown in Chapter 4]

1.	Ābāla-gopa-viditā	994
2.	Abhyāsa-atiśaya-jñātā	860
3.	Ābrahma-kīṭa-jananī	285
4.	Acintyarūpā	554
5.	Adbhutacāritrā	988
6.	Ādi-śaktiḥ	615
7.	Adṛśyā	649
8.	Agragaṇyā	553
9.	Ajā	866
10.	Ajājetrī	663
11.	Ājñā	828
12.	Ājñā-cakrābja-nilayā	521
13.	Ājñā-cakrāntarāla-sthā	103
14.	Ajñānadhvāntadīpikā	993
15.	Akāntā	860
16.	Akṣamālādidharā	489
17.	Akulā	96
18.	Amatiḥ	537
19.	Ambā	985
20.	Ambikā	295
21.	Ameyā	616
22.	Amṛtā	483
23.	Amṛtādi-mahāśakti-saṁvṛtā	483
24.	Anādinidhanā	296
25.	Anaghā	987
26.	Ananghya-kaivalya-padadā-yinī	926
27.	Anāhatābjanilayā	485
28.	Anākalita-sādṛśyā	29
29.	Ānanda-kalikā	729
30.	Anavadyāṅgī	50
31.	Aneka-koṭi-brahmāṇḍa-jananī	620
32.	Anityatṛptā	815
33.	Aṅkuśādipraharaṇā	517
34.	Annadā	669
35.	Antarmukha-smārādhyā	870
36.	Anugrahadā	273
37.	Anuttamā	541
38.	Aparicchedyā	642

39. Aparṇā	754
40. Aprameyā	413
41. Ārakta-varṇā	476
42. Aruṇāruṇa-kausumbha-vastra-bhāsvat-kaṭītaṭī	37
43. Āśobhanā	972
44. Aṣṭamī-candra-bibhrāja-dalika-sthala-śobhitā	15
45. Aṣṭamūrtiḥ	662
46. Asthi-saṁsthitā	516
47. Aśvārūḍhādhiṣṭhita-aśva-koṭi-koṭibhirāvṛtā	67
48. Ātmā	617
49. Ātma-vidyā	583
50. Atigarvitā	508
51. Avaradā	639
52. Avyāja-karuṇā-mūrtiḥ	992
53. Avyaktā	398
54. Ayī	427
55. Ayoniḥ	894
56. Bahir-mukha-sudurlabhā	871
57. Bahurūpā	824
58. Baindavāsanā	905
59. Bālā	965
60. Balipriyā	677
61. Bandha-mocanī	396
62. Bandhinyādi-samanvitā	511
63. Bandhūka-kusuma-prakhyā	964
64. Bandhūrālakā	547
65. Bhadra-mūrtiḥ	116
66. Bhadra-priyā	115
67. Bhagamālinī	277
68. Bhagārādhyā	715
69. Bhagavatī	279
70. Bhāgyābdhi-candrikā	746
71. Bhakta-citta-keki-ghanāghanā	747
72. Bhairavī	276
73. Bhakta-hārda-namo-bheda-bhānumad-bhānu-saṁtatiḥ	404
74. Bhakta-māna-sahaṁsikā	372
75. Bhakta-nidhiḥ	567
76. Bhakta-saubhāgya-dāyinī	117
77. Bhaktigamyā	119
78. Bhaktimat-kalpa-latikā	353
79. Bhakti-priyā	118
80. Bhakti-vaśyā	120
81. Bhālasthā	593
82. Bhaṇḍa-putra-vadhodyukta-bālā-vikrama-nanditā	74
83. Bhaṇḍa-sainya-vadhodyukta-śakti-vikrama-harṣitā	72
84. Bhaṇḍā-survadhodyukta-śakti-senā-samanvitā	65
85. Bhaṇḍā-surendra-nirmukta-śastra-pratyastra-	

	vārṣiṇī	79
86.	Bhānu-maṇḍala-madhyasthā	275
87.	Bhāṣā-rūpā	678
88.	Bhāva-abhāva-vivarjitā	680
89.	Bhava-araṇya-kuṭhārikā	114
90.	Bhava-cakra-pravartinī	843
91.	Bhāvajñā	841
92.	Bhava-nāśinī	175
93.	Bhava-rogaghnī	842
94.	Bhavadā-vasudhā-vṛṣṭiḥ	742
95.	Bhāvanā-gamyā	113
96.	Bhavānī	112
97.	Bheda-nāśinī	179
98.	Bhoginī	293
99.	Bhūma-rūpā	666
100.	Bhuvaneśvarī	294
101.	Bhayāpahā	121
102.	Bindu-tarpaṇa-saṁtuṣṭā	974
103.	Bindu-maṇḍala-vāsinī	380
104.	Bisa-tantu-tanīyasī	111
105.	Brahman	822
106.	Brahma-granthi-vibhedanī	100
107.	Brahmānandā	676
108.	Brahmāṇī	821
109.	Brāhmaṇī	674
110.	Brahma-rūpā	265
111.	Brahmātmaikya-svarūpiṇī	672
112.	Brāhmī	675
113.	Brahmopendra-mahendrādi-deva-saṁstuta-vaibhavā	83
114.	Br̥hatī	673
115.	Br̥hatsenā	679
116.	Budha-arcitā	825
117.	Caitanyārghya-samārādhyā	918
118.	Caitanya-kusumapriyā	919
119.	Cakra-rāja-niketanā	245
120.	Cakra-rāja-rathārūḍha-sarvāyudha-pariṣkṛtā	68
121.	Campaka-aśoka-punnāga-saugandhi-kalasatkacā	13
122.	Cāmpeya-kusumapriyā	435
123.	Caṇḍa-muṇḍa-asura-niṣūdanī	756
124.	Candana-drava-digdhāṅgī	434
125.	Caṇḍikā	755
126.	Candramaṇḍala-madhyagā	240
127.	Candranibhā	592
128.	Candravidyā	239
129.	Carācara-jagannāthā	244
130.	Cāru-candra-kalādharā	243

131.	Cāruhāsā	242
132.	Cārurūpā	241
133.	Catuḥ-ṣaṣṭi-kalāmayī	236
134.	Catuḥ-ṣaṣṭyupacārāḍhayā	235
135.	Caturaṅga-baleśvarī	691
136.	Catur-bāhu-samanvitā	7
137.	Catur-vaktra-manoharā	505
138.	Cetanā-rūpā	417
139.	Chandaḥ-sārā	844
140.	Cic-chaktiḥ	416
141.	Cid-agni-kuṇḍa-sambhūtā	4
142.	Cid-eka-rasa-rūpiṇī	364
143.	Cinmayī	251
144.	Cintāmaṇi-gṛhāntasthā	57
145.	Citiḥ	362
146.	Citkalā	728
147.	Dadhyan-nāsakta-hṛdayā	512
148.	Dāḍimī-kusumaprabhā	560
149.	Dahar-ākāśa-rūpiṇī	609
150.	Daitya-hantrī	599
151.	Daitya-śamanī	696
152.	Dakṣa-yajña-vināśinī	600
153.	Dākṣāyaṇī	598
154.	Ḍākinīśvarī	484
155.	Dakṣiṇā-dakṣiṇārādhyā	923
156.	Dakṣiṇāmūrti-rūpiṇī	725
157.	Ḍāmaryādibhirāvṛtā	498
158.	Daṁṣṭrojjvalā	488
159.	Daṇḍa-nīti-sthā	608
160.	Darahāsojjvalan-mukhī	602
161.	Darāndolita-dīrghākṣī	601
162.	Darasmera-mukha-ambuja	924
163.	Daśa-mudrā-samārādhyā	977
164.	Daurbhāgyatūla-vātūlā	744
165.	Dayāmūrtiḥ	581
166.	Deśa-kālā-paricchinnā	701
167.	Deva-kārya-samudyatā	5
168.	Devarṣi-gaṇa-saṁghātas-tūyamān-ātma-vaibhavā	64
169.	Deveśī	607
170.	Dhana-dhānya-vivardhinī	886
171.	Dhanādhyakṣā	885
172.	Dhanyā	957
173.	Dharā	955
174.	Dharasutā	956
175.	Dharma-adharma-vivarjitā	255
176.	Dharma-vardhinī	959
177.	Dharmiṇī	958
178.	Dhīrā	916
179.	Dharmādhārā	884
180.	Dhīra-samarcitā	917
181.	Dhṛtiḥ	446

182. Dhyāna-dhyātṛ-dhyeya-rūpā 254
183. Dhyāna-gamyā 641
184. Dīkṣitā 695
185. Divya-gandh-āḍhayā 631
186. Divya-vigrahā 621
187. Doṣa-varjitā 195
188. Dṛśya-rahitā 650
189. Duḥkha-hantrī 191
190. Durācāra-śamanī 194
191. Durādharṣā 772
192. Durārādhyā 771
193. Durgā 190
194. Durgamā 189
195. Durlabhā 188
196. Duṣṭa-dūra 193
197. Dvaita-varjitā 668
198. Dvija-vṛnda-niṣevitā 423
199. Dyutidharā 768
200. Ekākinī 665
201. Gagana-antaḥ-sthā 855
202. Gambhīrā 854
203. Gānalolupā 857
204. Gaṇāmbā 719
205. Gandharva-sevitā 636
206. Garvitā 856
207. Gaurī 635
208. Gāyatrī 420
209. Geyacakra-rathārūḍha-mantriṇī-parisevitā 69
210. Gomātā 605
211. Goptrī 266
212. Govinda-rūpiṇī 267
213. Guḍānna-prīta-mānasā 551
214. Gūḍha-gulphā 42
215. Guha-janmabhūḥ 606
216. Guhāmbā 706
217. Guhyā 624
218. Guhya-rūpiṇī 707
219. Guhyak-ārādhyā 720
220. Guṇa-nidhiḥ 604
221. Guṇātītā 961
222. Guru-maṇḍala-rūpiṇī 713
223. Guru-mūrtiḥ 603
224. Gurupriyā 722
225. Hākinī-rūpa-dhāriṇī 527
226. Haṁsavatī-mukhya-śakti-samanvitā 525
227. Haṁsinī 456
228. Haranetra-agni-saṁdagdha-kāma-sañjīvan-auṣadhiḥ 84
229. Hari-brahmendra-sevitā 297
230. Haridrān-naikarasikā 524
231. Heyo-pādeya-varjitā 304
232. Hṛdaya-sthā 595
233. Hṛdyā 303
234. Hrīmatī 302
235. Hrīṁkārī 301
236. Ī 712
237. Icchā-śakti-jñāna-śakti-kriyā-śakti-svarūpiṇī 658
238. Indradhanuṣ-prabhā 594

239. Indra-gopa-parikṣipta-smara-tūṇābha-jaṅghikā 41
240. Īśvarī 271
241. Jaḍ-ātmikā 419
242. Jaḍa-śaktiḥ 418
243. Jagaddhātrī 935
244. Jāgariṇī 257
245. Jagatī-kandā 325
246. Jālandhara-sthitā 378
247. Jananī 823
248. Janma-mṛtyu-jarātapta-jana-viśrānti-dāyinī 851
249. Japā-puṣpa-nibhākṛtiḥ 766
250. Jarādhvāntara-viprabhā 745
251. Jayā 377
252. Jayatsenā 788
253. Jñānadā 643
254. Jñāna-gamyā 980
255. Jñāna-jñeya-svarūpiṇī 981
256. Jñāna-mudrā 979
257. Jñāna-vigrahā 644
258. Jvālā-mālini-kākṣipta-vahni-prākāra-madhyagā 71
259. Kadamba-kusumapriyā 323
260. Kadamba-mañjarīklṛpta-karṇapūra-manoharā 21
261. Kadamba-vana-vāsinī 60
262. Kādambarī-priyā 330
263. Kaivalya-pada-dāyinī 625
264. Kākinī-rūpa-dhāriṇī 513
265. Kālahantrī 557
266. Kalakaṇṭhī 464
267. Kalālāpā 328
268. Kalāmālā 794
269. Kalānāthā 612
270. Kalānidhiḥ 797
271. Kāla-rātryādi-śaktyaugha-vṛtā 491
272. Kalātmikā 611
273. Kalāvatī 327
274. Kali-kalmaṣa-nāśinī 555
275. Kalpanā-rahitā 558
276. Kalyā 903
277. Kalyāṇī 324
278. Kāmadāyinī 63
279. Kāmadhuk 795
280. Kāma-kalā-rūpā 322
281. Kāma-keli-taraṅgitā 363
282. Kāma-koṭikā 589
283. Kāmākṣī 62
284. Kamalākṣa-niṣevitā 558
285. Kāma-pūjitā 375
286. Kāma-rūpiṇī 796
287. Kāma-sevitā 586
288. Kāmeśa-baddha-māṅgalya sūtra-śobhita-kandharā 30
289. Kāmeśa-jñāta-saubhāgya mārdava-uru-dvayānvitā 39
290. Kāmeśvara-astra-nirda-

	gdhasabhaṇḍāsura-śūnyakā	82
291.	Kāmeśvara-mukh-āloka kalpita-śrī-gaṇeśvarā	77
292.	Kāmeśvara-prāṇa-nāḍī	373
293.	Kāmeśvara-premaratna-maṇi pratipaṇastanī	33
294.	Kāmyā	321
295.	Kanaka-aṅgada-keyūra-kamanīya-bhujānvitā	31
296.	Kanat-kanaka-tāṭaṅkā	864
297.	Kāntā	329
298.	Kāntārdha-vigrahā	861
299.	Kaṇṭhādhaḥ-kaṭi-paryanta-madhya-kūṭa-svarupiṇī	86
300.	Kāntiḥ	449
301.	Kāntimatī	465
302.	Kapardinī	793
303.	Karāṅguli-nakha-utpanna-nārāyaṇa-daśākṛti	80
304.	Karpūra-vīṭikā-moda-samākarṣidigantarā	26
305.	Karuṇā-rasa-sāgarā	326
306.	Kārya-kāraṇa-nirmuktā	862
307.	Kāṣṭhā	859
308.	Kaṭākṣa-kiṅkirī-bhūta-kamalā-koṭi-sevitā	590
309.	Kātyāyanī	556
310.	Kaula-mārga-tatpara-sevitā	441
311.	Kaulinī	94
312.	Kaulinī-kevalā	925
313.	Kāvya-kalā	798
314.	Kāyālāpa-vinodinī	613
315.	Kevalā	623
316.	Khaṭvāṅgādi-praharaṇā	478
317.	Kiricakr̥a-rathārūḍha-daṇḍanāthā-puraskṛtā	70
318.	Klīṁkārī	622
319.	Komalākārā	737
320.	Komalāṅgī	721
321.	Kośanāthā	690
322.	Krodhākāra-aṅkuśa-ujjvalā	9
323.	Krodha-śamanī	169
324.	Kṛtajñā	394
325.	Kṣara-akṣar-ātmikā	757
326.	Kṣaya-vinirmuktā	867
327.	Kṣaya-vṛddhi-vinirmuktā	344
328.	Kṣetra-kṣetrajña-pālinī	343
329.	Kṣetrapāla-samarcitā	345
330.	Kṣetra-svarūpā	341
331.	Kṣetreśī	342
332.	Kṣipra-prasādinī	869
333.	Kṣobhiṇī	466
334.	Kula-kuṇḍālayā	440
335.	Kulāmṛtaikarasikā	90
336.	Kulāṅganā	92
337.	Kulāntasthā	93
338.	Kula-rūpiṇī	897
339.	Kula-saṁketa-pālinī	91

340. Kula-yoginī 95
341. Kulottīrṇā 914
342. Kuleśvarī 439
343. Kumāra-gaṇanātha-ambā 442
344. Kuṇḍalinī 110
345. Kūrma-pr̥ṣṭha-jayiṣṇu-prapadānvitā 43
346. Kurukullā 438
347. Kuruvinda-maṇi-śreṇī-kanat-koṭīra-maṇḍitā 14
348. Kuśalā 436
349. Kūṭasthā 896
350. Lajjā 740
351. Lākinyambā-svarūpiṇī 503
352. Lakṣya-roma-latā-dhāratā-samunneya-madhyamā 35
353. Lalitāmbikā 1000
354. Lāsya-priyā 738
355. Layakarī 739
356. Līlā-kl̥pta-brahmāṇḍa-maṇḍala 648
357. Līlā-vigraha-dhāriṇī 865
358. Līlā-vinodinī 966
359. Lobhanāśinī 171
360. Lokātītā 960
361. Loka-yātrāvidhāyinī 865
362. Lolākṣī-kāma-rūpiṇī 454
363. Lopāmudrārcitā 647
364. Mad-āghūrṇita-raktākṣī 432
365. Mada-nāśinī 159
366. Mada-pāṭala-gaṇḍabhūḥ 433
367. Mada-śālinī 431
368. Madhumatī 717
369. Madhu-prītā 510
370. Mādhvī-pānālasā 575
371. Madhyamā 370
372. Mahā-balā 222
373. Mahā-bhairava-pūjitā 231
374. Mahā-bhogā 219
375. Mahā-buddhiḥ 223
376. Mahā-catuḥ-ṣaṣti-koṭi-yoginī-gaṇa-sevitā 237
377. Mahādevī 209
378. Mahā-gaṇeśa-nirbhinna-vighna-yantra-praharṣitā 78
379. Mahāgrāsā 752
380. Mahākālī 751
381. Mahā-kailāsa-nilayā 578
382. Mahā-kāmeśa-mahiṣī 233
383. Mahā-kāmeśa-nayana-kumudāhlāda-kaumudī 403
384. Mahā-lakṣmīḥ 210
385. Mahā-lāvaṇya-śevadhiḥ 48
386. Mahā-mantrā 227
387. Mahā-māyā 215
388. Mahanīyā 580
389. Mahā-padmāṭavī-saṁsthā 59
390. Mahā-pātaka-nāśinī 214
391. Mahā-pralaya-sākṣiṇī 571

392. Mahā-pūjyā 213
393. Mahā-pāśupata-astra-agni-nirdagdha-asura-sainikā 81
394. Mahā-ratiḥ 218
395. Mahā-rūpā 212
396. Mahā-saktiḥ 109
397. Mahā-śaktiḥ 217
398. Mahā-sāmrājya-śālinī 582
399. Mahāsanā 229
400. Mahāśanā 753
401. Mahā-sattvā 216
402. Mahā-siddhiḥ 224
403. Mahātantrā 226
404. Mahatī 774
405. Mahā-tripura-sundarī 234
406. Mahā-vidyā 584
407. Mahā-virendra-varadā 493
408. Mahā-vīryā 221
409. Mahā-yāga-kramārādhyā 230
410. Mahā-yantrā 228
411. Mahā-yogeśvareśvarī 225
412. Maheśī 932
413. Maheśvarī 750
414. Māheśvarī 208
415. Maheśvara-mahā-kalpa-mahā-tāṇḍava-sākṣiṇī 232
416. Maheśvaryā 220
417. Mahī 718
418. Maitryādi-vāsanā-labhyā 570
419. Majjāsaṁsthā 524
420. Malayācala-vāsinī 458
421. Mālinī 455
422. Mamatā-hantrī 165
423. Māṁsa-niṣṭhā 500
424. Manasvinī 930
425. Mānavatī 931
426. Manda-smita-prabhāpūra-majjata-kāmeśa-mānasā 28
427. Mandāra-kusumapriyā 776
428. Maṅgal-ākṛtiḥ 933
429. Māṇikya-mukuṭākāra-jānu-dvaya-virājitā 40
430. Maṇipūra-abja-nilayā 495
431. Manomayī 941
432. Manonmanī 207
433. Mano-rūpekṣukodaṇḍā 10
434. Mano-vācām-agocarā 415
435. Maṇipūra-anta-ruditā 101
436. Mantra-sārā 846
437. Mantriṇī-nyasta-rājya-dhūḥ 786
438. Mantriṇy-ambā-viracita-viṣaṅga-vadha-toṣitā 75
439. Manu-vidyā 238
440. Marālī-manda-gamanā 47
441. Mārtaṇḍa-bhairav-ārādhyā 785
442. Mātā 457
443. Matiḥ 445
444. Mātṛkā-varṇa-rūpiṇī 577
445. Mattā 576

446. Māyā 716
447. Medhā 538
448. Medoniṣṭhā 509
449. Meru-nilayā 775
450. Mithyā-jagad-adhiṣṭhānā 735
451. Mitra-rūpiṇī 565
452. Moha-nāśinī 163
453. Mohinī 562
454. Mr̥ḍānī 564
455. Mr̥ḍapriyā 211
456. Mr̥gākṣī 561
457. Mr̥ṇāla-mr̥du-dorlatā 579
458. Mr̥tyu-dārū-kuṭhārikā 749
459. Mr̥tyu-mathanī 181
460. Mudgaudabāsakta-chittā 519
461. Mugdhā 868
462. Mukha-candra-kalankābha-mr̥ga-nābhi-viśeṣakā 16
463. Mukhyā 563
464. Muktidā 763
465. Mukti-nilayā 839
466. Mukti-rūpiṇī 737
467. Mukundā 838
468. Mūlādhāraika-nilayā 99
469. Mūlādhārambuj-ārūḍhā 514
470. Mūla-kūṭa-traya-kalevarā 89
471. Mūla-mantrātmikā 88
472. Mūla-prakr̥tiḥ 397
473. Mūla-vigraha-rūpiṇī 840
474. Muni-mānasa-haṁsikā 816
475. Mūrtā 813
476. Nābhyālavāla-romāli-latā-phala-kuca-dvayī 34
477. Nādarūpā 299
478. Nāda-rūpiṇī 901
479. Naiṣkarmyā 900
480. Nakha-dīdhiti-sañchannana-majjana-tamo-guṇā 44
481. Nalinī 460
482. Nāma-parāyaṇa-prītā 732
483. Nāma-rūpa-vivarjitā 300
484. Nandinī 450
485. Nandi-vidyā 733
486. Nārāyaṇī 298
487. Naṭeśvarī 734
488. Nava-campaka-puṣpābha-nāsā-daṇḍa-virājitā 196
489. Nava-vidruma-bimba-śrī-nyakkāri-radanacchadā 24
490. Niḥsaṁśayā 172
491. Niḥsīma-mahimā 429
492. Nij-ājñā-rūpa-nigamā 287
493. Nija-aruṇa-prabhāpūra-majjad-brahmāṇḍa-maṇḍalā 12
494. Nija-sallāpa-mādhurya-vinirbhatsita-kacchapī 27
495. Nikhileśvarī 569

496. Nīla-cikurā 185
497. Nirābādhā 177
498. Nirādhārā 132
499. Nīrāgā 156
500. Nirahṁkārā 161
501. Nirākārī 137
502. Nirākulā 138
503. Nirālambā 877
504. Nirāmayā 876
505. Nirañjanā 133
506. Nirantarā 151
507. Nirapāyā 186
508. Nirāśrayā 147
509. Niratyayā 187
510. Niravadyā 150
511. Nirbhavā 174
512. Nirbhedā 178
513. Nirdvaitā 667
514. Nirguṇā 139
515. Nirīśvarā 155
516. Nirlepā 134
517. Nirlobhā 170
518. Nirmadā 158
519. Nirmalā 135
520. Nirmamā 164
521. Nirmohā 162
522. Nirnāśā 180
523. Nirupādhiḥ 154
524. Nirupamā 389
525. Nirupa-plavā 143
526. Nirvāṇa-sukha-dāyinī 390
527. Nirvikalpā 176
528. Nirvikārā 145
529. Niścintā 160
530. Niṣkalā 140
531. Niṣkalaṅkā 153
532. Niṣkāmā 142
533. Niṣkāraṇā 152
534. Niṣkriyā 182
535. Niṣkrodhā 168
536. Niṣpāpā 166
537. Niṣparigrahā 183
538. Niṣprapañcā 146
539. Nistraiguṇyā 789
540. Nistulā 184
541. Nityā 136
542. Nitya-buddhā 149
543. Nitya-klinnā 388
544. Nitya-muktā 144
545. Nityā-parākramāṭopa-nirīkṣaṇa-sam-utsukā 73
546. Nityā-ṣoḍaśikā-rūpā 391
547. Nitya-śuddhā 148
548. Nitya-tṛptā 566
549. Nitya-yauvanā 430
550. Niyantrī 568
551. Oḍayāṇa-pīṭha-nilayā 379
552. Ojovatī 767
553. Pad-dvaya-prabhājāla-parākṛta-saroruhā 45
554. Padma-nayanā 247
555. Padmanābha-sahodarī 280

556.	Padma-rāga-sama-prabhā	248
557.	Padma-rāga-śilādarśa-paribhāvika-polabhūḥ	23
558.	Padmāsanā	278
559.	Pañca-bhūteśī	949
560.	Pañca-brahmāsana-sthitā	58
561.	Pañca-brahma-svarūpiṇī	250
562.	Pañca-kośāntara-sthitā	428
563.	Pañca-kr̥tya-parāyaṇā	274
564.	Pañcamī	948
565.	Pañcāśat-pīṭha-rūpiṇī	833
566.	Pañca-preta-mañca-adhiśāyinī	947
567.	Pañca-pretāsan-āsīnā	249
568.	Pañca-saṁkhyopacāriṇī	950
569.	Pañca-tanmātra-sāyakā	11
570.	Pañca-vaktrā	515
571.	Pañca-yajña-priyā	946
572.	Pāpanāśinī	167
573.	Pāpāraṇya-davānalā	943
574.	Parā	366
575.	Para-devatā	367
576.	Parākāśā	782
577.	Paramā	618
578.	Paramānandā	252
579.	Para-mantra-vibhedanī	812
580.	Paramāṇuḥ	808
581.	Paraṁ-dhāma	807
582.	Parameśvarī	396
583.	Paraṁ-jyotiḥ	806
584.	Paramodā	940
585.	Paramodārā	939
586.	Parā-niṣṭhā	573
587.	Parāparā	790
588.	Para-śaktiḥ	572
589.	Parātparā	809
590.	Pārvatī	246
591.	Pāśa-hantrī	811
592.	Pāśa-hastā	810
593.	Paśu-loka-bhayaṁkarī	482
594.	Paśu-pāśa-vimocinī	354
595.	Paśyantī	368
596.	Pāṭalī-kusuma-priyā	773
597.	Pāvanākr̥tiḥ	619
598.	Pāyasānna-priyā	480
599.	Pīta-varṇā	507
600.	Prabhā-rūpā	394
601.	Prabhāvatī	393
602.	Pracaṇḍā	827
603.	Pragalbhā	938
604.	Prajñānghana-rūpiṇī	574
605.	Prājñātmikā	261
606.	Prakaṭākr̥tiḥ	830
607.	Prāṇadā	783
608.	Prāṇa-dātrī	832
609.	Prāṇa-rūpiṇī	784
610.	Prāṇeśvarī	831
611.	Prasavitrī	826
612.	Prasiddhā	395

613. Pratiṣṭhā	829
614. Pratipan-mukhya-rākānta-tithi-maṇḍala-pūjitā	610
615. Pratya-rūpā	781
616. Pratya-kr̥citī-rūpā	367
617. Prema-rūpā	730
618. Priyaṁkarī	731
619. Priyavratā	770
620. Pūjyā	803
621. Pulomaja-arcitā	545
622. Puṇya-apuṇya-phala-pradā	288
623. Puṇya-kīrtiḥ	542
624. Puṇya-labhyā	543
625. Puṇya-śravaṇa-kīrtanā	544
626. Purātanā	802
627. Pūrṇā	292
628. Puruṣārtha-pradā	291
629. Puṣkarā	804
630. Puṣkarekṣaṇā	805
631. Puṣṭā	801
632. Pūrvajā	975
633. Puṣṭiḥ	444
634. Rāga-mathanī	157
635. Rāga-svarūpa-pāśāḍhayā	8
636. Rahastarpaṇa-tarpitā	382
637. Rahoyāga-kramārādhyā	381
638. Rāja-rājārcitā	305
639. Rāja-rajeśvarī	684
640. Rājat-kr̥pā	689
641. Rāja-piṭha-niveśita-nij-āśritā	688
642. Rājīva-locanā	308
643. Rājñī	306
644. Rājya-dāyinī	685
645. Rājya-lakṣmīḥ	689
646. Rājya-vallabhā	686
647. Rākendu-vandanā	314
648. Rākiṇy-ambā-svarūpiṇī	494
649. Rakṣā-karī	317
650. Rākṣasa-ghnī	318
651. Rakta-varṇā	499
652. Ramā	313
653. Rāmā	319
654. Ramaṇa-lampaṭā	320
655. Ramaṇī	310
656. Rambhādi-vanditā	741
657. Ramyā	307
658. Rañjanī	309
659. Raṇat-kiṅkiṇi-mekhalā	312
660. Rasajñā	799
661. Rasa-śevadhiḥ	800
662. Rasyā	311
663. Rati-priyā	316
664. Rati-rūpā	315
665. Ratna-graiveya-cintā-kalola-muktā-phalānvitā	38
666. Ratna-kinikiṇikāramya-raśanā-dāma-bhūṣitā	38

667. Ravi-prakhyā 596
668. Roga-parvata-dambholiḥ 748
669. Rudhir-saṁsthitā 490
670. Rudra-granthi-vibhedinī 104
671. Rudra-rūpā 269
672. Sacāmara-ramāvāṇī-savya-dakṣiṇa-sevitā 614
673. Saccidānanda-rūpiṇī 700
674. Sadācāra-pravartikā 356
675. Ṣaḍadhvātīta-rupiṇī 991
676. Ṣaḍānanā 523
677. Ṣaḍaṅga-devatāyuktā 386
678. Sadāśivā 272
679. Sadāśiva-kuṭumbinī 911
680. Sadāśiva-pativratā 709
681. Sadā-tuṣṭā 921
682. Sadgatipradā 201
683. Ṣāḍ-guṇya-paripūritā 387
684. Sādhu 711
685. Sādhvī 128
686. Sadoditā 920
687. Sad-sad-rūpa-dhāriṇī 661
688. Sadyaḥ-prasādinī 383
689. Sāgara-mekhalā 694
690. Sahasra-dala-padma-sthā 528
691. Sahasrākṣī 283
692. Sahasrapāt 284
693. Sahasrāra-ambujārūḍhā 105
694. Sahasra-śīrṣa-vadanā 282
695. Śailendra-tanayā 634
696. Sakal-āgama-saṁdoha-śukti-saṁpuṭa-mauktikā 290
697. Sākinyambā-svarūpiṇī 59
698. Sākṣi-varjitā 385
699. Śakti-kūṭaikatāpanna-kaṭayadhobhāga-dhāriṇī 87
700. Sāmagāna-priyā 909
701. Samānādhika-varjitā 198
702. Sāmarasya-parāyaṇā 792
703. Samasta-bhakta-sukhadā 502
704. Śamātmikā 963
705. Samayācāra-tatparā 98
706. Samayāntasthā 97
707. Śāmbhavī 122
708. Śambhu-mohinī 954
709. Saṁhāriṇī 59
710. Saṁhṛtā-śeṣa-pākhaṇḍā 355
711. Śāṁkarī 126
712. Sampatkarīsamārūḍha-sindūra-vraja-sevitā 66
713. Sampradāyeśvarī 710
714. Sāmrājya-dāyinī 692
715. Saṁsāra-paṅka-nirmagna-samuddharaṇa-paṇḍitā 880
716. Saṁśayaghnī 173
717. Sanakādi-samārādhyā 726

718.	Sandhyā	422
719.	Sāndra-karuṇā	197
720.	Śāntā	141
721.	Śānti	447
722.	Śāntimatī	131
723.	Śāntyatīta-kalātmikā	853
724.	Śāradārādhyā	123
725.	Sarasvatī	704
726.	Śarac-candra-nibhānanā	129
727.	Śarmadā	953
728.	Śarmadāyinī	125
729.	Sarvābharaṇa-bhūṣitā	51
730.	Sarvagā	702
731.	Sarvagāpa-vargadā	764
732.	Sarvajñā	196
733.	Sarva-loka-vaśaṁkarī	697
734.	Sarva-lokeśī	758
735.	Sarva-maṅgalā	200
736.	Sarva-mantra-svarūpiṇī	204
737.	Sarva-mayī	203
738.	Sarva-mohinī	703
739.	Sarva-mr̥tyu-nivāriṇī	552
740.	Śarvāṇī	124
741.	Sarvāntar-yāmiṇī	819
742.	Sarvānullaṅghya-śāsanā	995
743.	Sarvāpadvinivāriṇī	913
744.	Sarvādhārā	659
745.	Sarvārtha-dātrī	698
746.	Sarvā-rūṇā	49
747.	Sarva-śakti-mayī	199
748.	Sarva-tantra-rūpā	206
749.	Sarva-tantreśī	724
750.	Sarvātītā	962
751.	Sarvato-mukhī	532
752.	Sarvaudana-prīta-cittā	533
753.	Sarva-varṇopa-śobhitā	529
754.	Sarva-vasthā-vivarjitā	263
755.	Sarva-vedānta-saṁvedyā	645
756.	Sarva-vyādhi-praśamanī	551
757.	Sarva-yantrātmikā	205
758.	Sarvāyudha-dharā	530
759.	Sarveśvarī	202
760.	Sarvopādhi-vinirmuktā	708
761.	Sarvopaniṣadud-ghuṣṭā	852
762.	Śāstramayī	705
763.	Śāstrasārā	845
764.	Śāśvataiśvaryā	952
765.	Śāśvatī	951
766.	Ṣaṭ-cakropari-saṁsthitā	108
767.	Satī	820
768.	Śātodarī	130
769.	Satya-jñānānanda-rūpā	791
770.	Satyānanda-svarūpiṇī	646
771.	Satya-rūpā	818
772.	Satya-sandhā	693

773.	Satya-vratā	817
774.	Saumyā	910
775.	Sāvitrī	699
776.	Savyāpa-savya-mārgasthā	912
777.	Siddha-mātā	473
778.	Siddha-vidyā	472
779.	Siddheśvarī	471
780.	Sindūra-tilaka-añcitā	632
781.	Siñjāna-maṇi-mañjīra-maṇḍita-śrī-pada-ambujā	46
782.	Śiṣṭa-pūjitā	412
783.	Śirasthitā	591
784.	Śiṣṭeṣṭā	411
785.	Śivā	53
786.	Śivadūtī	405
787.	Śiva-jñāna-pradāyinī	727
788.	Śiva-kāmeśvarāṅka-sthā	52
789.	Śivaṁkarī	408
790.	Śiva-mūrtiḥ	407
791.	Śivaparā	410
792.	Śiva-priyā	409
793.	Śivārādhyā	406
794.	Śiva-śaktyaikya-rūpiṇī	999
795.	Smṛti	540
796.	Snigdhaudana-priyā	492
797.	Śobhanā	462
798.	Śobhanā-sulabhāgatiḥ	683
799.	Śrī-cakra-rāja-nilayā	996
800.	Śrī-kaṇṭhārdha-śarīriṇī	392
801.	Śrīkarī	127
802.	Śrimad-vāgbhava-kūṭaika-svarūpa-mukha-paṅkajā	85
803.	Śrī-mahārājñī	2
804.	Śrīman-nagara-nāyikā	56
805.	Śrī-mātā	1
806.	Śrīmat-siṁhāsneśvarī	3
807.	Śrīmat-tripura-sundarī	997
808.	Śrī-śivā	99
809.	Śrī-ṣoḍaśa-akṣarī-vidyā	587
810.	Śrī-vidyā	585
811.	Śṛṅgāra-rasa-saṁpūrṇā	376
812.	Sṛṣṭikartrī	264
813.	Śrutiḥ	539
814.	Śruti-saṁstuta-vaibhavā	929
815.	Śruti-sīmanta-sindūrīkṛta-pādābja-dhūlikā	289
816.	Stana-bhāra-dalanmadhya-paṭṭa-bandha-vali-trayā	36
817.	Stotra-priyā	927
818.	Stutimatī	928
819.	Subhagā	761
820.	Śubhakarī	682
821.	Subhrūḥ	461
822.	Sudhā-sāgara-madhyasthā	

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमांक 18528

61
823. Sudhā-dhārābhi-varṣiṇī 106
824. Sudhā-sṛtiḥ 879
825. Śuddhā 765
826. Śuddha-mānasā 973
827. Śuddha-vidyāṅkurākāra-dvija-paṅkti-dvyojjvalā 25
828. Sukh-ārādhyā 681
829. Sukhakarī 968
830. Sukhapradā 192
831. Śukla-saṁsthitā 531
832. Śukla-varṇā 522
833. Sūkṣma-rūpiṇī 467
834. Śūlādyāyudha-sampannā 506
835. Sumaṅgalī 967
836. Sumeru-madhya-śṛṅga-sthā 55
837. Sumukhī 459
838. Supratiṣṭhā 660
839. Suptā 260
840. Sura-nāyikā 463
841. Suvāsinī 970
842. Suvāsinyarcana-prītā 971
843. Suveṣāḍhayā 969
844. Svabhāva-madhurā 915
845. Svadhā 536
846. Svādhīna-vallabhā 54
847. Svādhiṣṭhāna-ambuja-gatā 504
848. Svāhā 535
849. Svapantī 258
850. Sva-prakāśā 414
851. Svarṇa-garbhā 638
852. Svasthā 914
853. Svastimatī 448
854. Svatantrā 723
855. Svātmānanda-lavībhūta-brahmadyā-nanda-santatiḥ 365
856. Svātmārāmā 878
857. Śyām-ābhā 462
858. Tāmbūla-pūrita-mukhī 559
859. Taḍillatā-sama-rūciḥ 107
860. Taijas-ātmikā 259
861. Talodarī 847
862. Tamopahā 361
863. Tanu-madhyā 360
864. Tāpas-ārādhyā 359
865. Tāpa-traya-agni-saṁtapta-samāhlādana-candrikā 357
866. Tārā-kānti-tiraskārināsā-bharaṇa-bhāsurā 20
867. Taruṇāditya-pāṭalā 922
868. Taruṇī 358
869. Tat 425
870. Tat-pada-lakṣyārthā 363
871. Tātaṅka-yugalī-bhūta-tapanoḍupa-maṇḍalā

872. Tattvam-artha-svarūpiṇī 908
873. Tattvādhikā 906
874. Tattvamayī 907
875. Tattvāsanā 424
876. Tejovatī 452
877. Tirodhānakarī 270
878. Trayī 872
879. Tridaśeśvarī 629
880. Triguṇā 984
881. Triguṇātmikā 763
882. Trijagad-vandyā 627
883. Trikhaṇḍeśī 983
884. Trikoṇagā 986
885. Trikoṇāntara-dīpikā 597
886. Trikūṭā 588
887. Trilocanā 477
888. Trimūrtiḥ 628
889. Trinayanā 453
890. Tripura-ambikā 976
891. Tripurā 626
892. Tripura-mālinī 875
893. Tripurā-śiva-śaṁkarī 978
894. Tripureśī 787
895. Tristhā 874
896. Trivarga-dātrī 760
897. Trivarga-nilayā 873
898. Tryakṣarī 630
899. Tryambakā 762
900. Turyā 262
901. Tuṣṭiḥ 443
902. Tvaksthā 481
903. Tvam 426
904. Udāra-kīrtiḥ 848
905. Uddāma-vaibhavā 849
906. Udyadbhānu-sahasra-ābhā 6
907. Umā 633
908. Unmeṣa-nimiṣa-utpanna-vipanna-bhuvanāvalih 281
909. Vadana-dvayā 487
910. Vadanaika-samanvitā 479
911. Vadana-smar-māṅgalya-gr̥ha-toraṇa-cillikā 17
912. Vadana-traya-saṁyutā 496
913. Vāgadhīśvarī 640
914. Vāg-vādinī 350
915. Vahni-maṇḍala-vāsinī 352
916. Vaikharī-rūpā 371
917. Vaiṣṇavī 892
918. Vājriṇī 944
919. Vajrādikāyudhopetā 497
920. Vajreśvarī 468
921. Vaktra-lakṣmī-parīvāha-calan-mīnābha-locanā 18
922. Vāmadevī 469
923. Vāmakeśī 351
924. Vāmakeśvarī 945
925. Vāma-nayanā 332
926. Vāñchita-artha-pradāyinī 939
927. Vandārujana-vatsalā 349
928. Vandyā 348
929. Varadā 331

930. Varadādi-niṣevitā	518
931. Varṇāśrama-vidhāyinī	286
932. Varṇa-rūpiṇī	850
933. Vāruṇī-mada-vihvalā	333
934. Vasudā	670
935. Vayovasthā-vivarjitā	470
936. Veda-jananī	338
937. Veda-vedyā	335
938. Vedya-varjitā	652
939. Vidagdhā	904
940. Vidhātrī	337
941. Vidrum-ābhā	891
942. Vidyā	549
943. Vidyā-vidyā-svarūpiṇī	402
944. Vighnanāśinī	451
945. Vijayā	346
946. Vijñāna-ghana-rūpiṇī	253
947. Vijñāna-kalanā	902
948. Vijñātrī	651
949. Vilāsinī	340
950. Vimalā	347
951. Vimānasthā	943
952. Vimarśa-rūpiṇī	548
953. Vindhyācala-vāsinī	336
954. Vipra-priyā	887
955. Vipra-rūpā	888
956. Vīrā	899
957. Vīr-ārādhyā	777
958. Vīra-goṣṭhī-priyā	898
959. Vīra-mātā	836
960. Virāḍ-rūpā	778
961. Virāgiṇī	937
962. Virajā	779
963. Viśālākṣī	936
964. Viṣṇu-granthi-vibhedinī	102
965. Viṣṇu-māyā	339
966. Viṣṇu-rūpiṇī	893
967. Viśṛṅkhalā	834
968. Viśuddhi-cakra-nilayā	475
969. Viśukra-prāṇa-haraṇa-vārāhī-vīrya-naṇḍitā	76
970. Viśva-bhramaṇa-kāriṇī	889
971. Viśva-dhāriṇī	759
972. Viśvādhikā	334
973. Viśva-garbhā	637
974. Viśva-grāsā	890
975. Viśva-mātā	934
976. Viśva-rūpā	256
977. Viśva-sākṣiṇī	384
978. Viśvato-mukhī	780
979. Vividhākārā	401
980. Viviktasthā	835
981. Viyadādi-jagatprasūḥ	550
982. Viyat-prasūḥ	837
983. Vṛddhā	671
984. Vyāhṛtiḥ	421
985. Vyakta-avyakta-svarūpiṇī	399
986. Vyāpinī	400
987. Vyoma-keśī	942
988. Yajña-kartrī	882

989. Yajñamāna-svarūpiṇī	883
990. Yajñapriyā	881
991. Yajña-rūpā	769
992. Yākiny-ambā-svarūpiṇī	534
993. Yaśasvinī	474
994. Yogadā	654
995. Yogānandā	656
996. Yoginī	653
997. Yogyā	655
998. Yoni-mudrā	982
999. Yoninilayā	895
1000. Yugandharā	657

Bibliography

ORIGINAL TEXT

Brahmāṇḍa Purāṇa, ed. by Prof. J.L. Shastri, Motilal Banarsidass, Delhi, 1973.

Dakṣiṇāmūrti Saṁhitā, ed. by Pt. Narayan Shastri Khiste, Govt. Skt., College, Saraswati Bhavan, Benares, 1937.

Gaṇeśa Sahasranāma, ed. by Narayan Ram Acharya, N.S.P., Bombay, 1951.

Jñānārṇava Tantra, Anand Ashram Sanskrit Granthavalih, 69, Poona,1912.

Lalitopākhyāna, ed. by T.N.K. Tirumulpad, Nirnaya Sagara, Bombay, 1918.

Lalitā Sahasranāma, ed. with Comm. Saubhāgya Bhāskara of Bh. by Vasudev Laksman Shastri Panshikar, N.S.P., Bombay, 1914.

Manusmṛti, Chowkhamba Skt. Series, Varanasi, 1970.

Mālinivijayottara Tantra, ed. by Pt. Madhusudan Kaul Shastri, Tattva Vivecaka Press, Bombay, 1922.

Nityāṣoḍaśikārṇava, Dvivedi Vrajavallabh, Varanasi, 1968.

Śākta Darśana, ed. by Prof. Kashinath Vasudev Abhyankar, Abhyankar Sastri Publication Series 6, Poona, 1966.

Śrī Saptaśatī, ed. by Dr. A.N. Jani, Baroda, 1972.

Sūta Saṁhitā, Ananda Ashram Sanskrit Series, ed. by V.G. Apte, Poona, 1924.

Tṛc-Bhāskara, ed. by R.G. Sathe, G.O. Series, No. 170. Oriental Institute, Baroda, 1982.

Varivasyā Rahasya, ed. by Pt. S. Subrahmanya Shastri, Adyar, 1941.

Yājñavalkya Smṛti, ed. by Acharya Narayan Ram, Nirnaya Sagar, Bombay, 1949.

Yoginī Hṛdaya Dīpikā, ed. by Gopinatha Kaviraj, Govt. Sanskrit Library, Sarasvati Bhavan, Benares, 1924.

MODERN WORKS

Bhattacharya, Narendranāth, *History of Śākta Religion*, Munshiram Manoharlal Publishers, Delhi, 1973.

Chakravarti, Chintaharana, *Tantras, Studies on their Religion and Literature*, Punthi Pustak, Calcutta, 1972.

De, S.K., *History of Sanskrit Literature*.

Ghanekar, M.M., *Śrī Lalitā Sahasranāma Stotra* (Marathi), Siddhayoga Prakashan, Poona, 1975.

Hazra, R.C., *Studies in the Puranic Records*, Dacca, 1940.

Kavirāj, Gopinath, *Tāntrik Sāhitya*, Bhargava Bhushan Press, Trilochan, Varanasi, 1972.

Keith, *History of Sanskrit Literature*, Oxford University Press, London, 1920.

Krishnamachariar, M., *History of Classical Sanskrit Literature*, Motilal Banarsidass, Delhi.

Pandit, M.P., *Gems from the Tantra*, Ganesh & Co., Madras, 1975.

———, *Kundalini Yoga*, Ganesh & Co., Madras, 1972.

Kumar, Pushpendra, *Śakti Cult in Ancient India*, Bhartiya Publishing House, Varanasi, 1974.

Prajapati, Manibhai, *Sanskrit Stotrakāvya*, Dwarka, 1978.

Ramanaiah, T.V., *Śrī Lalitā Sahasranāma* (Yoga Annotation), Ganesh and Co., Madras, 1965.

Shankaranarayan, S., *Śri-Cakra*, Aurobindo Society, Pondicherry, 1973.

———, *Glory of the Divine Mother*, 1973.

Suryanarayāna Murthy, C., *Sri Lalita Sahasranama*, Bhartitya Vidya Bhavan, 1975.

Woodroffe, Sir John, *Introduction to Tantrashastra*, G & Co., Madras, 1973.

———, *The Serpent Power*, G & Co., Madras, 1974.

———, *The Garland of Lettrs* G & Co., Madras, 1974.

Shastri, Anantakrishna, *Lalita Sahasranama* with Bh. Commentary (Translation), 1925.

Swami, Vimalanand, *Śrī Lalitambika Sahasranama Stotram*, Tirupparaitturai, 1976.

Subramanyam, V.K., *Saundarya Lahari* (with translation), Delhi, 1977.

Vachaspati, Gairola, *Samskr̥ta Sāhitya kā Saṁkṣipta Itihāsa,* Chowkhamba, Varanasi, 1978.

Winternitz, *History of Indian Literature*, Delhi, 1977.

JOURNALS

Datta, B., "Date, Home and Authorship of the Lalita Pakhyanam", *GIKSV*, Vol. XXXII, Part I-IV. pp. 451 to 468, Allahabad, 1976.

Janaki, S.S., "Two Matr̥kastotras of Sankara", *Voice of Śaṅkara*, Vol. V, No. IV February 1981.

Jani, A.N., "The Concept of Trinity in Śākta Philosophy", *JMSU*, Vols. XXV (1) & XXVI (1), 1976-77.

Lalye, P.G., "Some Remarks on Bh's Comm. on the LS", *JSAOU*, Vol. II, pp. 71-84, Hyderabad, 1980.

DICTIONARY-KOŚA-CATALOGUE

Sanskrit-English Dictionary, Vaman Shivram Apte, Motilal Banarsidass, Delhi, 1975.

Sabda Kalpadruma, Motilal Banarsidass, Delhi.

Catalogus Catalogorum, Vols. I, II, III, Theodor Aufrecht, Franz Steiner Verleg, GMBH, WIESBADEAN 1962.

Index

Abhyankar, 14
Ādikurma, 16
Ādi-Śaṅkara, 18
Aditya, 90
Aesthetic School of Duality, 101
Āgamas, 84, 85, 150
Agastya (sage), 3-5, 14, 17, 137, 154, 224, 264
Agastya Śakti Sūtras, 14, 15
Aghora, 140
Agni *Purāṇa*, 13, 137, 154, 165, 169, 264
AgP, 78
Ahirbudhnya Saṁhitā, 16, 17
AitUp, 83
Ajapā, 183
Akhilāṇḍeśvarī, 18
Ākhyāna, 18
Akṣarā, 193
Ambā, 2
AmrK, 77, 303
Amṛtā, 193
Amṛtabīja mantra, 118
Amṛtakuṇḍalinī, 139
Anala, 309
Aṇimā, 174
Aniruddha, 16
Ārta, 305
Aruṇa, 80
Aṣṭottara-śatanāma, 2
Aśvamedha sacrifice, 7
Aśvārūḍhā, 222, 289
Aśvins, 85
Atharvaṇa, 2
Atharvaveda, 159, 202
Āyudhamantras, 72
Āyuṣkaraprayoga, 8

Bagalā, 128, 134, 272
Bahvṛcopaniṣad, 234
Bālā, 97, 98, 128, 134, 268, 272, 306, 404
Bālāmantra, 68
Balarāma, 100
Bali, 100, 232, 404
Bandhinī, 197
Bangabari, 13
Bārbarālakā, 203
Bhadrakālī, 15
Bhagavad Gītā, 94
Bhāgavata Devi, 14, 15, 236
Bhāgavata Purāṇa, 16
Bhagavatī, 189
Bhairava, 91, 107, 136, 146, 410
Bhairavayāmala, 87
Bhaṇḍa, 16, 90, 96-99, 212, 235,

268, 403, 404, 405
  meaning, 91
Bhaṇḍāsura, 3, 4, 70, 90, 91, 96, 97, 99, 100, 101, 310, 403, 404
  his sons, 97
Bhārata, 84
Bhāratī, 8
Bhārgava, 100
Bhārgavopākhyāna, 15
Bhāskararāya, 14, 67, 90, 99, 110, 233, 296, 405, *SauBhā*
Bhāvanopaniṣad, 135
Bhavisyottara Purāṇa, 105, 200, 305
BhG, 312
Bhīma, 278
BhrdSmr̥, 181
Bhuvanānandanātha, 151
Bhuvaneśvarī *mantra*, 293
Bilveśvara Śiva, 166
Bindu, 153
  eight distinctions, 153
Brahmā, 3, 17, 68, 69, 85, 87, 90, 101, 102, 108, 109, 139, 147, 148, 152, 153, 158, 160, 164, 167, 180, 181, 207, 210, 214, 218, 233, 250, 264, 269, 285, 287, 300, 302, 304, 312, 410, 419, 421
brahmajñāna, 10
Brahmakāṇḍa, 150
BrmṇḍP, 3, 13, 14, 15, 90, 93, 95, 101, 102, 237, 298
  mythological story, 98
brahmarandhra, 87, 210, 211
Brahma-Sūtras, 14
Brahmottarakhaṇḍa, 78
Br̥hadāraṇyakopanisad, 261
Br̥haspati, 144
Br̥hatī, 77
Br̥hatjābālopaniṣad, 124
Br̥hatparāśara, 187
Br̥hatsena (king), 232
BrhmGī, 83
Buddha, 119

Caitanya, 90, 181, 294
  Caitanya mantra, 293
Cakrarāja, 7, 139, 409
Cakras, 109, 110, 135
Cāmuṇḍā, 248
Caṇda, 248
Caṇḍikā Saptaśatī, 15
Candra, 137, 154, 264
Candrakalā(princess), 138
Caturbhāhu, 97
Chandas, 2
Chāndogyopaniṣad, 144, 240, 254, 291
Chāyā-Chatra, 270.
Cidambara, 244
Cidgaganacandrikā, 104
Cintāmanī, 162
Cītrā, 97
Citragupta, 97
Colophon, 3

Daksa (king), 212, 267
Dakṣiṇāmūrti-Saṁhitā, 151, 263, 302
Damanaka, 97
Dāmarī, 196
Dānavas, 84

Daṇḍanāthā, 18, 94, 95, 404
Daṇḍinī, 3, 5, 8, 10, 18, 97, 404
Dārukāsura, 190
Daśākṛtih, 100
Datta, B., 13, 15, 17
DattSaṁ, 76
DeBhp, 85, 172
definition of *japa*, 5
De, S.K., 2
Deśika, 5
Devakāryasamudyatā, 70
Devas, 84, 86
Devatā, 2
Devī see also Lalitā
Devī Purāṇa, 127
Dhanurveda, 99
Dhanya, 305
Dhaumya, 182, 237
Dhūmāvatī, 134
Divine Reality, 130, 192
Divine Union, 225
Durgā, 127
Durgā Saptaśatī, 15
Durgabhaṭṭa, 201
Durvāsā, 137, 154
DvBh, 138, 248
DvP, 84, 190, 195, 205, 285

Ekavīrā, 182
elements of *homa*, 5
epics, 2
eulogising hymns, 5
eulogistic invocations, 2

five sacrifices, 301
    Bhūta, Brahman, Deva,
    Manuṣyayajñas, Pitṛ
five worships, 301-302
    Cakrayuk, Kevala, Miśra,
    Vīraśaṅkara, Yāmala

Gaṇapati, 98, 276
Gāṇapatya, 241
*gaṇa*s of goddess, 10
Gaṇeśa, 2, 90, 99, 404, 411
Gaṇeśvara, 98, 271
    eight things, 99
Gatikrāntyabhāva, 240
Gauḍpāda, 86, 90
Gauḍpāda sūtra, 210
Gaurī, 3, 152, 174
GḍSū, 86
Gītā, 70, 228
Gitikāvya, 1
Gopīnātha Kavirāja, 16
GrḍP, 73

Ha bīja, 151
Haimavatī, 115
Hākinī, 199
Haṁsa mantra, 230
Haṁsavatī, 199
Hari, 73, 87, 152, 303
Harītasmṛti, 271
Hayagrīva, 4, 5, 14, 15, 17
Hayagrīva Śakta Darśana, 14, 15
Hayānana, 15
Hazra, 15
Himavān, 81, 409
Hiraṇyagarbha, 140, 148
Hiranyākṣa, 100, 404
Homakhaṇḍa, 5

ignorant souls, 116
Indian philosophy, 121
  Mīmāṁsā
  Sāṁkhya
Indra, 2, 87, 137, 152, 154, 191, 195, 301, 410, 419
Indraloka, 305
Indrāṇī, 203
Īśa, 227
Iśāna (God), 84, 87, 140
Īśvara, 100, 112, 139, 143-145, 181, 210, 225, 302, 396, 399
  Īśvara Pratyabhijñā, 142

Janārdana Viṣṇu, 15
Javanese, 13
Jayamaṅgala, 425
Jayatsena (king), 257
Jñā, 72, 172, 239, 253, 282
Jñānārṇava, 16
Jvālāmālinī, 95
Jyeṣṭha, 219, 258

Kacchopī, 77
Kādimata, 92, 243
Kādividyā, 6
Kākinī, 197, 198
Kālāgni, 91
Kalā Nityas, 97
Kalāvatī, 77
Kālī, 174, 189, 190, 247
  age, 6, 204
Kālikā Purāṇa, 71, 83, 85, 160, 191, 284
KāliP, 82
Kalki, 16, 100
Kalpa Sūtras, 82
Kalyaṇananda Bhāratī, 426
Kāma, 83, 102, 103, 111, 260, 406
Kāmadeva, 74
Kāmadhenu, 187, 260
Kāmakalā, 77, 78, 102, 104, 155, 174, 393
  nature of —, 239
Kāmakoṭipitha, 88
Kāmākṣī (goddess) 18, 88
Kāmandaka, 172
Kāmarāja, 109
Kāmarājakūṭa, 103
Kāmarūpa, 169, 270
Kāmeśa, 80, 406, 410
Kāmeśvara (Lord), 77-79, 85, 88, 98, 99, 101, 169, 269, 279, 390, 391, 410, 415, 424
Kāmeśvarī, 97
Kāñcī, 17, 18
Kāñcī-kāmakoti-piṭha, 18
Kāñcī-piṭha, 18
Kāpardinī, 190
Karmakāṇḍa, 150
Kārttikeya, 201, 214, 237
Kata (*ṛsi*), 203
Kaṭha Up, 278
Kaulāgana, 301
Kaulinī, 106
Keith, 2
kinds of salvation, 218
  woman, 228
Kīṭa, 148
KmklV, 77
Krishnamachariar, M., 1

Krodhabhaṭṭāraka, 265
Kṛṣṇa, 100, 312
Kṣamāvatī, 199
Kṣemarāja, 94, 98
Kṣetrapāla, 8, 10
Kubera, 137, 154, 233, 264, 283, 419
Kuṇḍalinī, 102, 104, 108, 110, 138, 175, 185, 282
Kūrma, 100

Laghukāvya, 1
Lakṣaṇā, 195
Lakṣmī, 3, 8, 17, 68, 155, 182, 216, 220, 306, 420
Lalitā (goddess), 3, 5-10, 15-18, 73, 77, 84, 85, 87, 90, 95, 96-99, 101, 112, 243, 254, 313, 387, 392, 399, 400, 403-406, 409, 411-413, 419, 420, 423, 424, 425
  analytical study, 385
  nirguṇa aspect, 128, 385, 387-388
  saguṇa aspect, 128, 385, 388
    forms, 102-104, 385
      five forms, 388
        sthūla form, 388-389
          physical description, 389-392
        sūkṣma form, 392
        sūkṣmatara form, 393
        sūkṣmatama form, 393
        para (highest) form, 393
      as *Kuṇḍalinī*, 393-396
      as *Jīva & Īśvara,* 396-399
      forms of different Speeches, 399
      Vedāntic description, 399-400
      Tāntric point of view, 400-401
      others forms, 401-403
      identical with *prakṛti*, 403
      destroyer of Bhaṇḍāsura, 403-405
  nature 385, 405
    benevolent mother, 405
    description in Vedāntic works, 406
    erotic nature, 406-407
    different tastes, 407
  dwelling places, 386, 407
    mountains, 408
    *pīṭha*s, 408
    *Maṇḍala*s, 408
    milky ocean, 408
    Śrī-cakra, 408-409
    others, 409
    ṣaṭcakras & sahasrāra, 409
  relations, 386, 409
    as daughter, 409
    as sister, 410
    as consort, 410-411
    as mother of Skanda & Gaṇeśa, 411
  Modes of worship & attaining her, 386, 411
    Yogic point of view, 411
    bhakti point of view, 411-412
    Vedāntic point of view, 412
    Tāntric point of view, 412
  Greatness & superiority, 386, 387, 413

    extraordinory qualities, 413
      in general, 413
      similar to Vedāntic description, 414
      Tāntric point of view, 414-415
      association with Vedas, 415
    supreme deeds, 415
      Creator of universe, 415
      protector of universe, 415
      destructor of universe, 416
      queen or ruler, 416
      destroyer of *saṁsāra* and ignorance, 416-417
      destroyer of demons, calamities, death, sins, vices, miseries, 417-418
      fullfiller of desires and giver of happiness, 418
      giver of liberation, 418-419
      miscellaneous, 419
    adorableness, 419-420
      from tāntric point of view, 420-421
        partial manifestation, 421
Lalītāmbikā, 8
Lalītā-Maheśvara, 17
Lalitā-Sahasranāma, 3-10, 13, 14, 17, 403, 405, 407, 410-412, 421, 423-425 Colophon, 13, analytical study, 385, divine origin, 3, gains, 7, importance, 4, merits, 9, particular day, 10, Prayogas, 8-9, textual study, 67, Sloka form, 4, Structure, 4, three parts, 4 *madhyabhāgh*, *phalaśruti*, *pūrvapīṭhikā*
    commentaries, 4, 5
Lalitā-Triśatī, 13, 14
Lalitopākhyāna, 3, 4, 13-16, 90, 92, 403
    authorship, 17, energies, 268, forms, 228, incarnation as *Satī* 212
Laṁboṣṭhī, 197
LaStRtn, 85, 86, 87
LgP, 84, 140
Līlādevī, 279
Lopāmudrā, 137, 154, 159, 224, 264, 268, 420

Mādhava, 181
Mādhyamika Baudhas, 117
Mahābhārata, 3, 16
Mahādeva, 131, 410
Mahākālī, 68, 258
Mahākāma, 133
Mahākumbhābhiṣaka, 18
Mahāla, 131
Mahālakṣmī, 68, 131, 258
Mahālasā (goddess), 260
Mahā Nāra Up, 283
mahāpāsupata mantra, 100
Mahārājñī, 18
Mahāśaṁbhu, 136
Mahāsarasvatī, 68, 258
Mahātmya (devī), 15
Mahāvarāha, 16
Mahāvidyā, 268
Mahāvīra, 195
Mahendra, 101
Maheśa 180, 297, 410, 421

Maheśvara, 136, 206, 410
Maheśvarī, 98
Mahisāsura, 70
Mairāla, 260
Makhīndra, Bh., 425
Mālinīvijaya Tan, 227
Maṅgala (goddess), 74, 225, 304
Maṇimalla, 255
Manmatha, 83, 102, 137,154, 209, 264, Story of burning, 90
Manojava, 84
Mantrarāja, 6
Mantramahodadhi, 302
  types of worship, 302
    Āturī, Daurbodhī, Sautakī, Sādhanābhāvanī, Trāsī
Mantriṇī, 3, 5, 18, 94, 97, 98, 256, 404
Manu, 137, 152, 154, 264, 419
MānUp, 143
Mārtaṇḍabhairava, 8, 10
Mātṛkā, 183, 189
Matsya, 13, 100
Māyārājñī, 69
Milky Ocean, 205
Mīmāṁsā, 8, 67, 121
*Mīmāṁsaka*s, 78
Mīmāṁsāśāstra, 274
Mīnākṣī (goddess), 18, 292
Mṛḍa, 410
MṛgSaṁ, 175
MtspP, 81, 141
Mudrās of worship, 308
Mukyamnayarahasya, 251
mūla mantra, 104
Muṇḍa, 248
Muṇḍakopaniṣad, 258
mystic unity, 5

Nakuleśvarī, 8, 10
Nakulī, 96
Nala (King), 189
Nāmakalpadruma, 74
nāmāvalyātmaka, 2
Nandikeśvara, 244, 264
Nārada, 3, 77, 90, 252, speech, 81
Nārāyaṇa, 3, 100, 152, 239, 404, incarnation, 16, *Jayamaṅgala*
Nārāyaṇīyopākhyāna, 16
Naṭarāja, 410
Nāthacaraṇāgama, 104
Nirādhāra worship, 293
Nirukta, 201, 248, 278
Niṣkalaśāmbhavī, 183
Nityā deity, 95, 178, 189, 190
Nityā Devatās, 97
Nityāhṛdaya, 258
nityakrama, 6
Nītyāṣoḍaśikārṇava, 16
Nitya-Tantra, 280
Nṛsiṁha, 16, 100, 226, 425
NtyTan, 302
Nyāsakhaṇḍa, 5
nyāsas, 5
Nyāyaśāstra, 257, 272

Oḍyāṇapītha, 205, 408
Oṁkāra, 314

Padmarāja, 279, 306
Padmāsura, 147
padmāṭavī, 87

PadmP, 162, 202, 221
Pañcadaśākṣarī, 5
Pāñamika Nyāya, 109
Pañcarāta, 16, 17
Pandey, K.D., 17
Parbhaṭṭārikā, 68
Parāmantra, 207
Paramjyoti, 183
Paraśiva, 68, 136
Paraśurāma, 82
  Kalpa-sūtras
Pārvatī, 81, 85, 131, 171, 221, 248, 271, 409
PdmP, 81, 152, 157, 189
phalaśruti, 4, 5, 8,
Phaṭkāriṇī, 196
Piṅgalā, 304
Pīṭhas, 18, 169, 270
  Akhilāṇḍeśvarī, Chāyā-Chatra, Kāmākṣī, Kāmarūpa, Mīnākṣī, Pūrṇagiri
Pīṭhanyāsa, 270
Pradyumna, 16
Prahlāda, 195
Prajāpati, 212
Prajñamevakāma, 83
Prakāśa, 69
pratyaṅgirā, 8, 10
Prayogas, 8
Priyavrata (king), 252
PrklSū, 114, 137
Pūjākhaṇḍa, 5
Purāṇas, 2, 3, 13, 17, 67, 87, 88, 113, 156, 165, 172, 208, 231, 424
Pūrṇagiri, 169
Purścarṇa, 5
Puruṣottama, 162
pūrvabhāga, 4, 6
Putraprada prayoga, 9

Rāgasvarūpapāṣāḍhyā, 72
rahasyanāma, 4
Rājākarṣaṇaprayoga, 9
Rājarāja, 17, 154
Rājarājeśvarī, 18, 272
Rākā, 215
Rāma, 100
Rāma-Dāśarathī, 16
Rāma-Jamadagnya, 15, 16
Raṁbhā, 245
Raudra, 305
Raudrī, 219, 258
Rāvaṇa, 100, 404
RdYml, 86, 87, 107
religious poetry 1
Ṛgveda, 1, 2, 159, 202, 280, 281
rhythmic dance, 245
RṇkP, 181
Ṛṣi, 2
Rudra, 2, 3, 83, 87, 90, 130, 139, 144, 150, 167, 218, 233, 250, 264, 268, 302, 312, 396, 410
  rudragranthī, 109
Rudrāṇī, 68

Sadāśiva, 87, 100, 101, 107, 139, 145, 191, 238, 410
Sadyojāta, 140
sahasranāma stotras, 3
  Viṣṇu-Sahasranāma
  Sītā-Sahasranāma

Śaiva-sūtras, 93
Śaiva-tantras, 149
Śakapūrṇī, 252
Sākinī, 198
Śakra, 195
Śākta philosophy, 385, 399, 421, 424
Śakti, 2, 3, 68, 85, 91, 106, 107, 109, 125, 133, 134, 141, 178, 179, 193, 242, 259, 310, 313
  Sahasranāmas, 423
Śaktis, 3, 172, 219
  Bālā, Bagalā, Daṇḍinī, Mantriṇī, Nakulī
Śaktisūtra, 96
  five foundations, 146
salvation, 84, 272
Samāna, 87
Samānādhikavarjita, 128
Sāmarājya Mukti, 10
Sāmaveda, 159, 202, 280, 281, 289,
  songs, 259
Śaṁbhu, 304, 410
Saṁhitās, 2
Saṁkarasaṇa, 16
Sāṁkhya, 67 121, 175, 225, 310
Samrāṭ, 217
Saṁsāra, 111
Sāmudrika-Śāstra, 81, 82
Sanaka, 107, 420
Sananda, 107
Sanat kumāra, 107
Sanat kumāra Saṁ, 208
Śandā, 198
Śāṇḍilya Sūtra, 121
Śaṅkara, 3, 14
Śaṅkarācārya, 14, 18, 183, 425
Śaṅkarāraṇya, 180, *Vidyāratna*
Santāna, 283
Śāradā, 114
Sarasvatī, 3, 17, 68, 77, 114, 158, 198, 216, 420
Śarbheśvara, 9, 10
Sarvāśāparipūra cakra, 257
Sarvāvasthāvivarjitā, 143
Sarvavyādhihara, 9
Śāstras, 67,
  Mīmāṁṣā, Purāṇa, Sāṁkhya, Tantra, Vedānta, Yoga
Śatarudrīya, 2
Satyavrata, 266
SauBhā, 67, 91
SauLah, 85, 88, 239
Sayāti, 85
Sāyujyamukti, 10
Siddhas, 3
ŚiSū, 94, 221, 256, 261
Sītā, 3, Powers, 3
Sītā-Sahasranāma, 3
Śiva, Lord, 2, 6, 68, 72, 84, 85, 87, 88, 96, 99, 101, 102, 106, 107, 113, 114, 125, 129, 131, 132, 134, 137, 141, 152, 161-164, 169, 171, 173, 174, 178-180, 190, 201, 206, 208, 212, 215-217, 219-221, 230, 231, 238, 241, 242, 250, 255, 257, 259, 264, 272, 273, 278, 283-289, 299, 310, 312, 313, 406, 410, 411, 419,
  earth form, 114, meaning 83, *nirguṇa* aspect, 99, three qualities, 130, sūtras, 91, water form, 111
Śivakāmeśvara Lord, 83, 87

Śiva Purāṇa, 191, 208
Śivasūtra, 98, 142, 143, 218
Skanda Purāṇa, 13, 83, 85, 134, 137, 154, 186, 237, 238, 264
Śleṣa, 76
Śi-sū, 92
Smṛti, 113, 118, 202, 272, 301
Soḍaśī, 69, 189
Ṣoḍhānyāsa, 5, 270
Soma, 169, 289, 309
Somaka, 100, 404
songs of praise, 1
Spandaśāstra, 95
Śrī, 198, 425
Śrīcakra, 6, 10, 18, 86, 88, 96, 152, 191, 215, 234, 255, 257, 258, 269, 273, 281, 286, 308, 408, 409, 423
  tāṭaṅka-pratiṣṭhā, 18
  three *prastāras*, 252
    Bhūmi, Kailāsa, meru
Śrī Candraśekharendra Sarasvatī, 18
Śrī Devī, 7, 82, 124
Śrī Gaṇeśvaratva, 98
Śrī Hayagriva, 3
Śrīkaṇṭha, 410
Śrīlalitā, 4
  cult, 18, mystic unity, 5
Śrīpura, 4, 6
Śrīvidyā, 5, 6, 10, 69, 76, 86, 135, 137, 183, 192, 209, cult, 18 divisions, 109, knots, 109, mantra, 175
Śrīyantra, 5, 7, 310, 312
Śṛṇgāravarṇa, 86
Śruti, 76, 83, 84, 88, 113, 118, 119, 165, 173, 230, 254, 255, 263, 268, 270, 279, 283, 306
states of meditation, 111
Sthāneśvara *piṭha*, 111
Stotra, 1, 2, 5, 296, characteristics, 296, development stages, 3, independent traditions, 3, meaning, 1, origin, 1, variety, 2
Stotrabhāgah, 4
stu, 1
Sucandra, 15
Śuddhānanda, 119
Śuddhavidyā, 159, 289
Śuka, 107
Sukanyā, 85
Sukhasaṁpatkarī, 92
Śuklā (goddess), 170, 305
Sumbha, 217
Śunyaka, 101
Supārśvakṣetra, 153
Sūrya, 137, 154, 264, 309
Sūta-Gītā, 302
Sūta-Saṁhitā, 186, 260
SūŚaṁ, 84, 116, 174, 293
SūtGī, 207
SvAg, 83
Śvarāt, 217
Svasamvit, 91
SvaTan, 153
SveUp, 84
Śyāmalā 18, 94, 97, 268, 289

TaiUp, 167
Tālaṅka, 16
TanRāj, 90, 190
Tan Rāja, 72, 137
tantra, 5, 16, 67, 93. 241, 261, 270,

388 Gāṇapatya, Śaivatantras, Vaiṣṇava
tantra doctrines, 240
Tantrarāja, 94, 173, 234
Tantra-pañcaka, 107
  Sanaka, Sananda, Sanatkumāra, *Śuka*, Vasiṣṭha,
Tantraśāstra doctrine, 67, 103, 424
Tāntric literature, 3, 423
Tāntric prayogas, 4
Tārā (goddess), 74, 120
Tārkikās, 263
taṭaṅkapratiṣṭha, 18
Tatpurusa, 140
Trip Sidh, 93, 97, 167, 268, 306,
Tripurasundari, 85, 87
Triśatī, 113
Trip sidhi, 167
Tumburu, 77
Turīya, 109
Turīyāmbā, 159
twelve devotees, 137

Umā, 84, 289
Upākhyāna, 17
Upamāya, 97
Upaniṣads, 2, 150, 222, 237, 262, 275, 303, 400, meanings, 276
Upendrā, 101
Urvaśī, 245

Vāgbhava, 109
Vāgbhavabīja, 110
Vāgdevatās, 3
Vāgdevīs, 4
Vāgdevīs Vaśinī, 3, 73
Vaiṣṇava, 241
Vaiṣṇavism school, 16
Vālmīki, 215
  Vālmīki-Rāmāyaṇa, 3
Vāmā, 219, 258
Vāmācāra, 191
Vāmadeva, 140, 191, 410
Vāmakeśvara tantra, 110, 130, 163
Vāmana, 16, 100, 232
  Purāṇa, 268
Vanadurgā, 209
Vaṇitākarṣaṇaprayoga, 9
Varādā, 198
Varāha, 100, 170
Varāhanandanātha, 97
Vārāhī (goddess), 94, 97, 404
Vararuci system, 152
varieties of *bhakti*, 113
Vārtikakāra, 256
Varuna, 164, 221
Vāśinī, 3, 208, 252, 423, forms, 228
Vaśinyādi Vāgdevīs, 73
Vasiṣṭha, 90, 107
Vastreśvara, 186
Vāsudeva, 16
Vāsudeva-Vyūha, 16
VayP, 186, 290
Vāyu, 84, 187
Vāya Purāṇa, 84
Vedabhāṣya, 251
Vedānta, 67, 223, 277, 278
Vedānta-Sūtra, 88, 176
Vedantic treatise, 399
Vedāntīn, 14
Vedas, 2, 68, 149, 150, 160, 164, 181, 202, 229, 231, 273, 274,

  284, 300, four vedas, 159
  Brahmakhaṇḍa, Karma-kāṇḍa
Vedic age, 3,
  commands, 269
  literature, 2
  statement, 73
  treatise, 400
Venkaṭarī, 425
Vidyāraṇya Munīśvara, 426
Vidyaratna, 180
Vijñāna, 83, 99
Vimarśa, 69
Vimarśnandātha, 426
Viniyoga, 2
Vīrās, 253
Virāt, 217
Viṣaṅga, 97, 98
Viṣṇu, 2, 6, 17, 85, 101, 108, 109, 115, 130, 131, 139, 147, 152, 158, 160, 167, 176, 180, 201, 205, 207, 210, 214, 218, 219, 227, 233, 239, 250, 263, 264, 272, 297, 302, 304, 312, 410, 421, incarnation, 100
VisK, 86
Viṣṇuloka, 305
Viṣṇumukhī, 170
Viṣṇu Purāṇa, 16, 228, 273
Viṣṇu-Sahasranāma 3, 425
VisP, 228
VisRah, 303
Viśuddhi-Cakra, 193
Viśukara, 97-99, 404
Viśvāmitra, 3
Viśvāvasu, 77
Vmk Tan, 71, 239, 301
Vyāsa, 68, 88,
  Vedānta-sūtra
Vyūha theory, 16, 17
  Vāsudeva-Vyūha

Worship (methods), 311

Yajurveda, 2, 159, 202, 280, 281
Yāska, 187, 272
Yoga, 67, 93, meanings, 225,
  Yoga Śāstra, 114, 130, 228, 240, 258
Yoga-Sūtras, 93, 141
Yogavāsiṣṭha, 97, 98, 306
Yogeśvarī, 188
Yoginīdāsā, 225
Yoginī-hr̥daya, 16, 238
Yoginī-nyāsa, 192
Yohr̥, 96, 272
Yośū, 218

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमांक...8528